TRINITY
PSALTER HYMNAL

ELECTRONIC WORDS AND MUSIC FOR READING ONLY

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Trinity Psalter Hymnal

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Preface

This past year has seen numerous celebrations marking the five hundredth anniversary of the beginning of the Protestant Reformation on October 31, 1517. There are many reasons for God's people to celebrate such an event, especially the church's rediscovery of the gospel of God's amazing grace through faith alone in Christ alone. Some, however, have lamented the Reformation, noting that it resulted in so many denominations, federations, associations, and independent churches that one might wonder whether Christ's prayer for unity in John 17 could ever be realized.

While all true Christians enjoy unity across denominational lines, we are convinced that, five hundred years after the Reformation, this *Trinity Psalter Hymnal* is tangible evidence that our Lord's desire for unity also comes to pass in distinctly visible ways. We regard the publication of this volume as an appropriate tribute to the Reformation.

We hope that, by jointly producing a hymnal, we will assist Reformed churches in fulfilling the ancient dictum "Qui bene cantat bis orat" (the one who sings well prays twice): both in the words and by the music. The musical introduction to this volume explains these concepts more fully.

The *Trinity Psalter Hymnal* is a combined effort of the Orthodox Presbyterian Church (OPC) and the United Reformed Churches in North America (URCNA). We believe that this product of two biblically faithful and confessional churches, one Presbyterian and the other Continental Reformed, has not only ecumenical but historical significance.

The *Trinity Psalter Hymnal* reflects our churches' commitment to sing the Psalms. We have included at least one rendition of each of the 150 psalms. In all but Psalm 119, the first selection of each psalm is the full psalm. This we have designated as the "A" selection (e.g., Psalm 1A). For all full selections, we have included the biblical verse numbers with the words. For those psalms that have multiple selections, the additional selections (designated "B," "C," etc.) might also be the full psalm, or a portion of the psalm (a partial), or a paraphrase. The partials and paraphrases are described as such at the end of the selection. For each partial, the biblical verses it covers are indicated above the psalm number.

Following the psalm section are the hymns. In this section, we have sought to include the best hymnody from our two traditions, both recovering some ancient ones and introducing some new ones. The hymns are categorized under three main headings: Worship, Faith and Life, and Service Music.

The *Trinity Psalter Hymnal* also includes the Three Forms of Unity (the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort) and the Westminster Standards (the Confession of Faith, the Larger Catechism, and the Shorter Catechism). To our knowledge, this is the first songbook to include all these Reformed confessions.

Thanks are due to many people, and we are loath to omit anyone, but we must recognize the contributions of Jim Scott (our indefatigable production editor), Timothy and

Lou Ann Shafer (musicologist and music editor), Bryan Estelle (Hebraist), Harry Zekveld (who did much textual work), Peter Wallace (who, together with his congregation, made signal contributions to the Psalter), Larry Wilson, Terry Johnson, Stephen Pribble, David Winslow, Joel Pearce, and Danny Olinger. There are too many proofreaders and other assistants to list here, but we are deeply grateful to those who helped at various stages of this project, including musical assistants Elisabeth Shafer, Sarah Shafer, and Ryan Czekaj. John Muether and his assistants (Kathy Muether, Jon and Kelsey Tilton) did a great job on the indexes.

We also heartily thank all the members of the Trinity Psalter Hymnal Joint Committee from both churches: from the OPC, Darryl G. Hart, Danny Olinger, Stephen Pribble, Lou Ann Shafer, Timothy Shafer, and Alan D. Strange (chairman); and from the URC, David Buursma, Brian Cochran, Christopher Folkerts, Rand Lankheet, Denise Marcusse, Joel Pearce, Angeline VanderBoom, Derrick Vander Meulen (chairman), and Harry Zekveld. We also express gratitude to the Trinity Psalter Hymnal Joint Venture Board (Folkerts, Olinger, Strange, Vander Meulen, Gary Veldink, and Winslow) for bringing this to publication. Additionally, we thank Marvin Padgett and his first-rate staff at Great Commission Publications for much help in the last stages of production.

Our prayer is that this collection of psalms, hymns, and spiritual songs will give glory and honor to our great, triune God, will be used by God's people to offer worshipful praise to him, and will be useful for "teaching and admonishing one another in all wisdom" (Col. 3:16).

Alan D. Strange (OPC)
Derrick J. Vander Meulen (URCNA)
General Editors
January 2018

A Musical Introduction to the *Trinity Psalter Hymnal*

What is singing, and why would the Lord command its use in Christian worship and in our interaction with him and with one another? To sing is to give voice to the emotions. Of the more than six hundred passages in Scripture that address singing and music, most connect them to human emotions. Because singing contains words, and words propose ideas, the apostle Paul is quick to remind us that singing is an activity of both the spirit *and* the mind. Singing contains the same God-given components of sound that we use when we speak: rhythm, pitch, timbre, and volume.

To sing, we simply extend the sound of our speech by elongating our vowels. The rise and fall of our voice, the rate at which we permit it to rise and fall, and the volume with which we do so, all combine to create singing, and singing in turn elicits and conveys emotion. We can speak of singing as a magnified version of the "tone of voice" a person uses when talking. Compared to speech, then, when we use singing in the praise of our Savior, our praise is extended, and the feelings that are elicited and conveyed are magnified. In a very real sense, when we extend our spoken praise of God by singing, we are practicing here on earth for that everlasting praise which we will offer God in glory!

The Bible gives dozens of reasons why we are to sing his praise, including: the Lord has triumphed gloriously (Ex. 15:1); he is our rock, fortress, and deliverer, who has rescued us from our strong enemy, and his way is perfect (2 Sam. 22:1–50); we are commanded to tell of his wondrous works and his salvation (1 Chron. 16:9, 23); he is the King of all the earth (Ps. 47:7); he has done marvelous things (Ps. 98:1); his glory is great (Ps. 138:5); we are thankful (Ps. 147:7); the Lord has comforted his people and redeemed Jerusalem (Isa. 52:9); he has come and dwells in our midst (Zech. 2:10); and so that we may teach and admonish one another (Col. 3:16).

During the years that the Trinity Psalter Hymnal Joint Committee (representing our two churches) has endeavored to assemble a collection of hymns and psalms suitable for our churches to use in public and family worship, our goal has been to follow the above instructions and examples from Scripture, in addition to adhering to the specific advice of our own assemblies and synods regarding sung praise in worship. In the hymn portion of the book, for hundreds of selections, the committee has sought to preserve the best hymns from our respective denominations' current hymnals (*Trinity Hymnal, Trinity Hymnal* (rev. ed.)*, Trinity Psalter,* and the *Psalter Hymnal)* in order to retain a core musical tradition that is loved by, and familiar to, our congregations. Approximately 90 percent of the hymns in the hymnal section were selected in this manner. These hymns have been well tried and tested for decades, and have served our churches as we have sought to worship our God. The hymns included in this volume that are new to both denominations were selected to fulfill topical, scriptural, or liturgical needs, and to increase the representation of sung praise from

both the earliest days of hymnody and the modern era.

In all cases, several overarching principles have guided the quest for good hymns and psalm settings. First and foremost, our songbook must be Word-driven. This, of course, means biblically Reformed theology in the hymnody and textual accuracy in the complete psalm settings, both rendered in beautiful and comprehensible poetry.

Secondly, the musical choices for the *Trinity Psalter Hymnal* are guided by the texts of the hymns and not by musical style. A Word-driven songbook has implications for the choice of the musical compositions used to set the texts. To this end, the committee has sought to choose musical settings that are affectively congruent with the tone of the texts, meaning that the mood of the music fits the mood of the text. Also, the music selected must support the natural syllabic inflection of the spoken text; that is to say, important words and important syllables of words must align with the important notes in the melody. This helps to make the text more intuitively singable and more comprehendible as it is sung, in an attempt to honor the apostle Paul's command to sing with our spirit and also with understanding.

The affective congruity of the music chosen has in large part been guided by the way in which the musical elements of the composition work together to form emotional content. While on the surface this may seem to be entirely a subjective matter, there are, in fact, objective elements of music that work together to form a cross-cultural, time-transcending emotional language. If that were not so, would the Lord be able to compare his own immutable feelings to the music made on the flute or lyre (Jer. 48:36; Isa. 16:11; see John Makujina, *Measuring the Music*)? This is also evidenced in the manner in which human beings have used music for millennia: mothers do not sing their babies to sleep with marches, and soldiers do not march into war to the sound of lullabies.

Melodies are made of pitches that rise and fall—sometimes slowly, sometimes rapidly; sometimes by step (adjacent pitches), sometimes by leap (nonadjacent pitches). The infinite number of combinations of these melodic features, combined with the choice of accompanying harmony notes, work together to create sounds that imitate the motions of the nonverbal body language that human beings manifest when they experience certain feelings. For example, a sad person will quite commonly exhibit body language that includes slow movement, a downward countenance and posture, and a soft and smooth tone of voice. By contrast, a joyful or victorious person will manifest upward body language (including jumping and raising arms), raised eyebrows, relatively rapid motions or speech, and often a loud tone of voice. Such exhibits of body language are universal, transcending time and culture. (It is no accident that the words "motion" and "emotion" are etymologically related.)

A reader of the Bible, for instance, knows precisely what feelings are experienced by the psalmist of thousands of years ago when he tells of his soul being cast down (Ps. 42:6–7), or by Pharaoh's officers when Joseph asks them, "Why are your faces downcast today?" (Gen. 40:7). Similarly, the beautiful melody of the tune PASSION CHORALE, when paired with the text of "O Sacred Head, Now Wounded," evokes the feelings of the grief, shame, and suffering that are portrayed in the text, precisely because the majority of the phrases in the tune descend from their starting points, thus imitating the body language of the downcast one who is experiencing those very feelings. The emotional tone of the text is thus amplified by the congruency of the melody, helping to convey its emotional meaning. It is this congruency of text and tune that the committee has largely sought to achieve in its

selections and assignments of tunes to texts, for both hymns and psalms.

Thirdly, the committee has sought after excellent craftsmanship in the musical selections. Scripture tells us repeatedly to bring our firstfruits to the Lord. The committee has sought to bring the firstfruits of musical craftsmanship from the many generations of Christian hymnody and psalmody. Decipherable musical notation did not develop until several centuries of the Christian church had passed, and therefore quite a bit of the history of sung praise has been lost. But the present volume contains a broad array of musical compositions, from the earliest recorded history of sung praise to the present day, including some that were composed during the time of its production. Several of the newer hymns were written for the Reformed church by Reformed poets (from the OPC, URCNA, and PCA) and set to music by Reformed composers from these same churches. In selecting new songs for the book, the committee has sought musical compositions that, while often modern in their harmonic and melodic styles, are beautifully balanced in melodic construction, follow the logical and well-established rules of good voice leading, avoid excessive or vain repetition in the musical elements (rhythm, melody, or harmony), and support the text of the hymn, both in character and in inflection.

Timothy Shafer
Musicologist

Preparing Our Hearts, Minds, Voices, and Fingers for Worship

A large portion of the congregational participation in the worship service is the sung praise offered by God's people. Each of us (pastor, musician, congregational singer) has a specific role to play in this, both in preparation for the service and during the service.

A Note to Pastors

Pastors would do well to choose hymns and psalms for the service early in the worship preparation process. You can then announce the song choices to the musicians and the congregation well in advance (either in the bulletin a week or two prior to use or by posting the coming week's bulletin on the church's website), thus benefitting all who participate.

Music takes time and effort to learn and prepare properly. Early notice is of great value to service musicians, who should always be preparing in advance to lead these hymns and psalms. For amateur volunteer musicians, rudiments such as pitch accuracy, rhythmic fluency, and appropriate tempos for singing are greatly improved by a week or two of advance practice. These things should be expected as part of the service of those who lead the music in worship, since skilled playing is biblically commanded of them (Ps. 33:3).

Advance planning also helps trained musicians to help the congregation. These musicians can often follow the words of the different stanzas as they play, and can assist congregations with proper breathing (at punctuation points, for example), as well as performing the hymns in musical styles that support the general tone of the stanza. But even advanced musicians need preparation to do this well.

Finally, early notice of hymns can also be helpful to individual congregation members or families who seek to meditate on the texts to be sung, or, in the case of a new hymn or psalm, learn the tune or voice parts in advance of the worship service. This should always be encouraged, but especially for a new hymn or psalm tune.

A Note to Service Musicians

All worship service musicians must remember at all times that their purpose is to support the congregation in singing praise to the Lord. This can take a variety of forms, but should include an accurate and fluent performance of the pitches on the page, performance of the hymns and psalms at a tempo at which the average untrained singer can sing through one phrase of music in a single breath, a knowledgeable awareness of the text of the hymn or psalm, performance of the hymns and psalms at a tempo that reflects the character of the text, and a sensitivity to the singers' need to breathe.

Accompanists should practice until the notes of the hymn can be played accurately and without stopping. For some hymns, this may mean only a few repetitions, while for others it may mean many repetitions—and for pianists and organists, perhaps some

hands-separate work. The tempo at which the hymns should be sung may vary slightly according to the text and character of the hymn, as well as the size of the room and the instruments involved. But in every case, care should be taken to ensure that the singers in the congregation have a tempo at which they can comfortably sing a clause of text in one breath. When performed too slowly, the hymn becomes maudlin and the congregation struggles to stand, hold their hymnals, breathe appropriately, and comprehend the text they are singing. In addition, it can cause people to dislike singing hymns and psalms in praise of the Lord. Alternatively, hymns performed too quickly, and notes and rests not given their due (e.g., not holding a whole note in common time for four beats), may seem rushed and irreverent, discounting the value of the words. Choose the tempo for the hymn carefully.

An awareness of the text must include the subject matter of a hymn, its emotional tenor, any narrative that takes place within the scope of the text, and punctuation. The subject matter may be of one general tone, as in "Silent Night," or it may change from stanza to stanza, as in "Praise, My Soul, the King of Heaven," or it may progress gradually from one affect to another, as in "Man of Sorrows! What a Name." In order to assist the congregation in letting the word of Christ dwell in them richly (Col. 3:16), a sensitive and well-prepared accompanist will alter the dynamics, articulation, and perhaps other musical elements to reflect the character of the text. "Silent Night," for example, might be led in a soft, calm, and smooth manner throughout. "Praise My Soul, the King of Heaven," might alternate dynamics and articulation according to the stanzas (note particularly the feebleness and gentleness of stanza 3, compared to the progression from frailty to endurance to high praise in stanza 4). By a gradual increase of dynamics throughout the hymn, and a slight broadening of tempo at the end, "Man of Sorrows!" might reflect the progression of emotions from the sorrow, shame, and scoffing of the early stanzas to the exaltation and glorious enthronement found in the final stanzas.

Accompanists must also be sensitive to the punctuation of a hymn in their performance of it. To be able to sing with comprehension (1 Cor. 14:15), singers must be led to follow the natural flow of the words as they would be spoken. Breathing often takes place at different points in different stanzas, if we observe the poet's punctuation. In the final line of "Holy, Holy, Holy!" for example, the different punctuation of the stanzas might call for different choices of articulation in order to indicate to the congregation where to breathe as they sing the text. This also promotes comprehension in singing.

Finally, when a new song is introduced, one might begin by playing the new tune in the preludes and offertories in the weeks prior to its use in congregational singing. All musicians know that to learn new music, we need repetition, with time between the repetitions. Members of the congregation, many of whom don't read music, deserve this aural preparation to help them in worship. Encourage your pastor to provide the hymns and psalms to you well in advance of their use in a service. Work together with your pastor to help your brothers and sisters in Christ in their singing.

A Note to the Congregation

The Lord commands us to sing to him in worship, so whether or not we enjoy singing, we must all do it to the glory of God. Here are some suggestions to improve your singing (and make it more enjoyable):

1. If you know, prior to the service, which hymns will be sung, study the words, think about their meaning, speak them out loud (if possible), and look up any unfamiliar words,

so that you will be able to sing with understanding (1 Cor. 14:15). This will enable you to focus your mind on God during the singing.

2. Carefully follow the punctuation of the poetry when singing. Breathe with commas, periods, and semicolons; don't breathe at the end of a musical line, if there is no punctuation mark. This will add greatly to your comprehension of the text.

3. Be aware of your posture. Stand or sit tall, so that you will be able to take in a full breath of air.

4. Take in a big breath before singing, with shoulders relaxed (diaphragmatic breath).

5. Open your mouth tall for vowels. Singing is elongating the vowels of speech, so open vowels are very important, and will greatly improve your sound! Exaggerate your enunciation of consonants to help others understand what you are singing.

6. Hold your hymnbook at a height at which you can see the words without looking down. This will keep your instrument (your voice) pointing forward, instead of down to the floor, greatly improving your sound.

7. If you are able, sing the alto, tenor, or bass part. This adds richness to the congregational singing.

8. Finally, don't worry about what others may think of your singing. Whether you are classically trained or consider yourself monotone, God wants you to sing. Your voice will blend with all the voices now and through eternity to bring praise to our God. Singing is one of our few corporate activities during worship. And remember that our singing here on earth is a rehearsal of what we will be doing in heaven forever!

Timothy and Lou Ann Shafer
Musicologist and Music Editor

Abbreviations and Other Information

At the end of each psalm and each hymn, information about the lyrics is given at the left, and information about the music is given at the right. These abbreviations are used in presenting that information:

admin.	administered (by)	irreg.	irregular
al.	with alleluias	L.M.	long meter
alt.	altered (by)	mod.	modernized
anon.	anonymous	ref.	with refrain
arr.	arranged (by)	rep.	with repeat(s)
attr.	attributed	rev.	revised (by)
b.	born	S.M.	short meter
ca.	circa	st.	stanza(s)
cent.	century	T.	tripled
C.M.	common meter	tr.	translated (by)
D.	doubled	trans.	translation (by)
harm.	harmonized by	vers.	versified (by)

Psalm selections that closely follow the biblical text include superscripted numbers that indicate where the verses of that text begin.

Bullets (•) have been placed in the left margin of psalms and hymns to help the singer find the correct line of text when there are five stanzas between the staves. The bullet marks the third stanza.

The lyrics of many psalms and hymns have been altered since they were first written or translated. Some of these alterations were first made in an earlier publication, and some are introduced in this volume. They are indicated by "alt." Some tunes and arrangements have similarly been altered, and this is indicated by "alt." in the information about the tune.

In some cases, the archaic language of an older hymn has been modernized. For example "thou art" would become "you are." This is indicated by "mod." Certain matters of style, such as spelling, capitalization, and punctuation, have been modernized, where appropriate, without "mod." being so noted. Pronouns referring to God are not capitalized.

In psalm texts prepared by the Trinity Psalter Hymnal Joint Committee, the word "LORD" (or "GOD") represents the Hebrew divine name YHWH (or its abbreviation, YH) as used in the immediate verse or its context, whereas "Lord" and "God" represent other designations of deity. This usage also characterizes nearly all of our sources (cited below the psalms) published after 1970 and has been followed in our selections taken from those sources. Sources antedating 1970 (mainly *The Psalter,* 1912) represent YHWH as "Lord," and that spelling has usually been retained. When LORD is found in selections taken from those older sources, they have been altered. LORD is also used in a few hymns to represent YHWH where a biblical text is being closely followed.

The Ten Commandments

(Exodus 20:1–17 ESV)

1 And God spoke all these words, saying,

2 "I am the LORD your God, who brought you out of the land of Egypt,
out of the house of slavery.

3 "You shall have no other gods before me.

4 "You shall not make for yourself a carved image, or any likeness of
anything that is in heaven above, or that is in the earth beneath, or that is
in the water under the earth. 5 You shall not bow down to them or serve
them, for I the LORD your God am a jealous God, visiting the iniquity of
the fathers on the children to the third and the fourth generation of those
who hate me, 6 but showing steadfast love to thousands of those who love
me and keep my commandments.

7 "You shall not take the name of the LORD your God in vain, for
the LORD will not hold him guiltless who takes his name in vain.

8 "Remember the Sabbath day, to keep it holy. 9 Six days you
shall labor, and do all your work, 10 but the seventh day is a Sabbath
to the LORD your God. On it you shall not do any work, you, or your
son, or your daughter, your male servant, or your female servant, or your
livestock, or the sojourner who is within your gates. 11 For in six days
the LORD made heaven and earth, the sea, and all that is in them, and
rested on the seventh day. Therefore the LORD blessed the Sabbath day
and made it holy.

12 "Honor your father and your mother, that your days may be long in
the land that the LORD your God is giving you.

13 "You shall not murder.

14 "You shall not commit adultery.

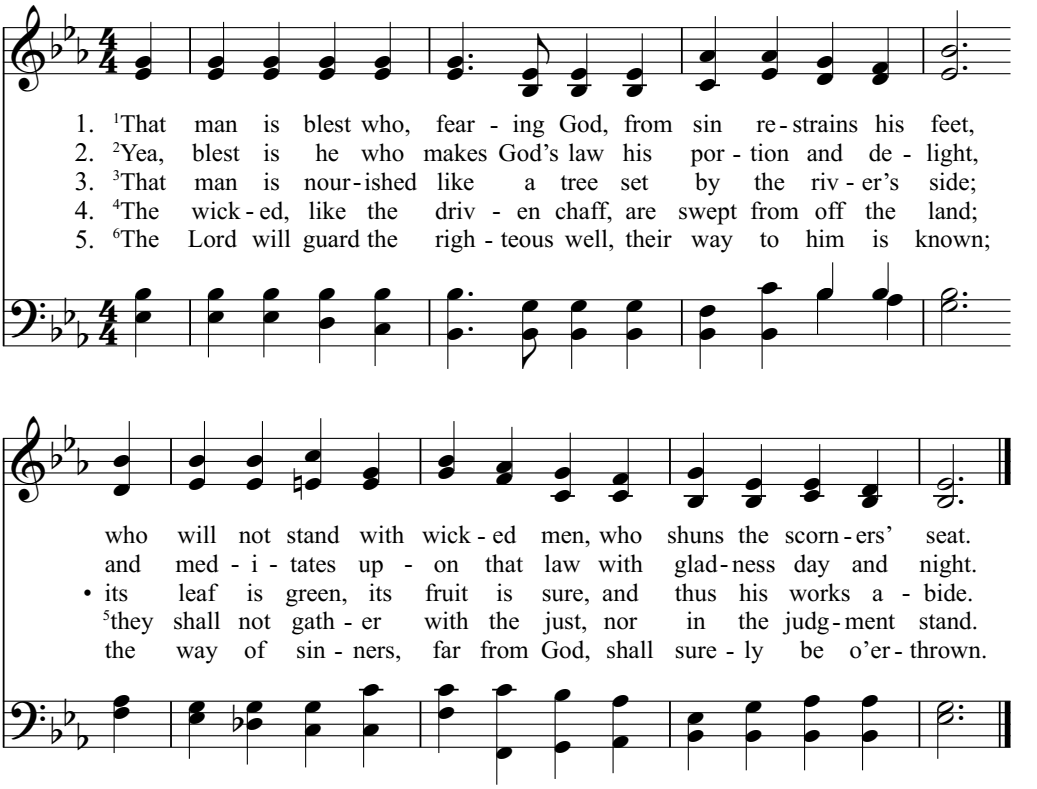
15 "You shall not steal.

16 "You shall not bear false witness against your neighbor.

17 "You shall not covet your neighbor's house; you shall not covet
your neighbor's wife, or his male servant, or his female servant, or his ox,
or his donkey, or anything that is your neighbor's."

PSALMS

That Man Is Blest 1A


1. [1]That man is blest who, fear - ing God, from sin re - strains his feet,
2. [2]Yea, blest is he who makes God's law his por - tion and de - light,
3. [3]That man is nour - ished like a tree set by the riv - er's side;
4. [4]The wick - ed, like the driv - en chaff, are swept from off the land;
5. [6]The Lord will guard the righ - teous well, their way to him is known;
who will not stand with wick - ed men, who shuns the scorn - ers' seat.
and med - i - tates up - on that law with glad - ness day and night.
• its leaf is green, its fruit is sure, and thus his works a - bide.
[5]they shall not gath - er with the just, nor in the judg - ment stand.
the way of sin - ners, far from God, shall sure - ly be o'er - thrown.

The Psalter, 1912

MEDITATION C.M.
John H. Gower, 1890

1B How Blest the Man

1. [1]How blest the man who does not walk where wick - ed men would
2. [3]For he is like a grow - ing tree, which, plant - ed by a
3. [4]Not so the wick - ed! Like the chaff, the wind will blow them
guide his feet, who stands not in the sin - ners' ways nor
flow - ing stream, in sea - son yields its fin - est fruit; its
all a - way. [5]The judg - ment they will not with - stand, nor
sits up - on the scorn - ers' seat. [2]The law of God is
leaves are al - ways fresh and green. In all he does he
sin - ners with the righ - teous stay. [6]God knows the way of
his de - light, his med - i - ta - tion day and night.
finds suc - cess; pros - per - i - ty will he pos - sess.
righ - teous ones; the wick - ed way will be un - done.

OPC/URCNA 2016

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ST. PETERSBURG 8.8.8.8.8.8.
Dmitri Bortniansky, 1825

Why Do Heathen Nations Rage? 2A

1. [1]Why do hea - then na - tions rage? Why do peo - ples plot in vain?
2. [4]He who sits in heav - en laughs; God de - rides and mocks them all.
3. [7]I will tell of his de - cree: this to me the LORD did say,
4. [10]There - fore kings, be wise, be warned; rul - ers of the earth, give ear.
[2]Kings and rul - ers join to wage war a - gainst God's roy - al reign.
[5]Then to them he speaks in wrath, fear and dread on them do fall:
"You are my be - lov - ed Son, I have brought you forth this day.
[11]Come with awe and serve the LORD; min - gle joy with trem - bling fear.
Speak - ing out a - gainst the LORD, his A - noint - ed they de - fy:
[6]"Yet ac - cord - ing to my will, I have set my king to reign;
[8]Ask for all the earth a - broad; you shall own the na - tions far.
[12]Kiss the Son, his an - ger turn, lest you per - ish in the way,
[3]"Let us break a - part their cords, cast a - way their chains," they cry.
fixed on Zi - on's ho - ly hill, my A - noint - ed will re - main."
[9]You will break them with a rod, dash them like a pot - ter's jar."
for his wrath will quick - ly burn. All who trust him— blest are they!

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MONSEY CHAPEL 7.7.7.7.D.
Dick L. Van Halsema, 1952

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Admin. Faith Alive Christian Resources

2B Why Do Heathen Nations Rage?

1. [1]Why do hea-then na - tions rage? Why do peo - ples plot in vain?
2. [4]He who sits in heav - en laughs; God de - rides and mocks them all.
3. [7]I will tell of his de - cree: this to me the LORD did say,
4. [10]There - fore, kings, be wise, be warned; rul - ers of the earth, give ear.
[2]Kings and rul - ers join to wage war a - gainst God's roy - al reign.
[5]Then he speaks to them in wrath, fear and dread on them do fall:
"You are my be - lov - ed Son; I have brought you forth this day.
[11]Come with awe and serve the LORD: min - gle joy with trem - bling fear.
Speak - ing out a - gainst the LORD, his A - noint - ed they de - fy:
[6]"Yet ac - cord - ing to my will, I have set my king to reign,
[8]Ask for all the earth a - broad, you shall own the na - tions far.
[12]Kiss the Son, his an - ger turn, lest you per - ish in the way,
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[9]You will break them with a rod, dash them like a pot - ter's jar."
for his wrath will quick - ly burn. All who trust him— blest are they!

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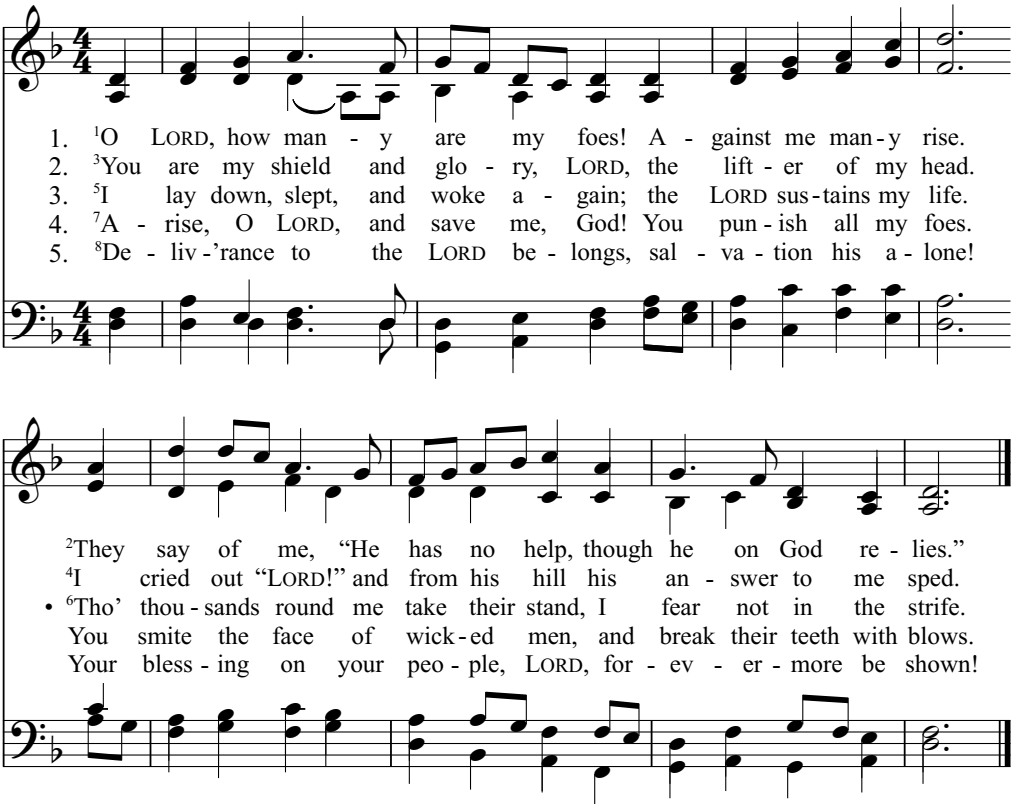
SALZBURG (Hintze) 7.7.7.7.D.
Jakob Hintze, 1687
Harm. Johann Sebastian Bach, 1685–1750

O LORD, How Many Are My Foes! 3


1. [1]O LORD, how man - y are my foes! A - gainst me man - y rise.
2. [3]You are my shield and glo - ry, LORD, the lift - er of my head.
3. [5]I lay down, slept, and woke a - gain; the LORD sus - tains my life.
4. [7]A - rise, O LORD, and save me, God! You pun - ish all my foes.
5. [8]De - liv - 'rance to the LORD be - longs, sal - va - tion his a - lone!
[2]They say of me, "He has no help, though he on God re - lies."
[4]I cried out "LORD!" and from his hill his an - swer to me sped.
• [6]Tho' thou - sands round me take their stand, I fear not in the strife.
You smite the face of wick - ed men, and break their teeth with blows.
Your bless - ing on your peo - ple, LORD, for - ev - er - more be shown!

The Book of Psalms for Worship, 2009; alt.

DETROIT C.M.
Ananias Davisson, *A Supplement to the Kentucky Harmony,* 1820
Harm. Dale Grotenhuis, 2009
© 2009 Dale Grotenhuis

4 Give Ear, God of My Righteousness

1. [1]Give ear, God of my righ-teous-ness, my com-fort in dis-tress.
2. [2]The glo-ry of my name, O men, how long will you de-spise?
3. [3]But know the LORD has set a-part the god-ly as his own;
4. [4]Be an-gry, yet from sin de-part; con-sid-er and be still.
5. [6]"O who can show us an-y good?" I hear so man-y say.
Dis-play your mer-cy now to me, and an-swer my re-quest.
How long will you de-lude your-selves, still search-ing af-ter lies?
• the LORD will hear me when I call and my re-quest make known.
[5]Pre-sent a righ-teous sac-ri-fice, and wait up-on his will.
Now shine your light up-on us, LORD; re-veal your face, we pray.

6. [7]You filled my heart with greater joy
than others may have found,
as they rejoiced at harvest time,
when grain and wine abound.

7. [8]In peace, I will lie down and sleep;
my heart will rest secure,
for you alone, O gracious LORD,
will keep me safe and sure.

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DUNFERMLINE C.M.
Scottish Psalter, 1615

Hear My Words, O LORD 5

1. [1]Hear my words, O LORD my God; lis - ten to my sighs and groans.
2. [4]Sure - ly you are not a God who in e - vil takes de - light;
3. [7]But in your great love will I come in - to your house of grace.
4. [9]Not one word they say is true; from their heart de - struc - tion comes;
5. [11]Let all those who flee to you find their ref - uge and be glad.
[2]Hear my cry, my king, my God, I will pray to you a - lone.
e - vil shall not dwell with you, [5]nor the proud stand in your sight.
• Rev - 'rent, I will wor - ship there, bow - ing toward your ho - ly place.
and their throats are o - pen graves, yet they flat - ter with their tongues.
Let them ev - er sing for joy, o - ver them pro - tec - tion spread.
[3]When the morn - ing comes, O LORD, you shall hear my plead - ing cries;
E - vil - do - ers, LORD, you hate; [6]ly - ing ones will you lay waste.
• [8]Guide me safe - ly, O my LORD, in your per - fect righ - teous - ness;
[10]Make them bear their guilt, O God; let them by their coun - sels fall;
Those who tru - ly love your name mag - ni - fy you with their praise.
I will watch when comes the dawn; I will bring my sac - ri - fice.
Men who mur - der and de - ceive, God, the LORD, ab - hors and hates.
• since my en - e - mies are near, make straight paths be - fore my face.
snare them in the schemes they plan, for a - gainst you they reb - el.
[12]You will bless the righ - teous, LORD, shield - ing him with all your grace.

The Psalter, 1912; alt.

ABERYSTWYTH 7.7.7.7.D.
Joseph Parry, 1876

6 O LORD, in Wrath Rebuke Me Not

1. [1]O LORD, in wrath re - buke me not; in an - ger
2. [3]My soul with an - guish is dis - tressed. O LORD, how
3. [5]For none in death re - mem - bers you; and who will
4. [7]My eyes grow weak with tears of grief; they fail be -
5. [9]The LORD ac - cepts my prayer for help; the LORD has
do not chas - ten me. [2]Have mer - cy, LORD, for
long will you de - lay? [4]LORD, turn to me, and
• praise you from the grave? [6]My sighs and moan - ing
cause of all my foes. [8]De - part from me, all
heard my cry and plea. [10]My en - e - mies, dis -
I am faint; LORD, heal me in my ag - o - ny.
free my soul; in lov - ing - kind - ness, save, I pray.
• wea - ry me; each night my bed with tears I bathe.
e - vil men! The LORD has heard my tear - ful woes.
graced and shamed, will sud - den - ly turn back from me.

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OLIVE'S BROW L.M.
William B. Bradbury, 1853

O Lord My God, in You I Refuge Seek 7

1. [1]O Lord my God, in you I ref - uge seek. From those who
2. [3]O Lord my God, if wrong is in my hands, [4]if I did
3. [6]A - rise in an - ger 'gainst my en - e - mies; for me a -
4. [8]The Lord will judge the peo - ples of the world. Judge me ac -
would pur - sue, de - liv - er me, [2]lest they should tear me like a
e - vil to my foes or friends, [5]let my pur - su - er seize and
wake; your righ - teous judg - ment bring. [7]Let peo - ples gath - er and to
cord - ing to my right - ness, Lord, [9]but let the e - vil of the
li - on's prey, with none to save me from their e - vil way.
crush my life, that in the dust my glo - ry may a - bide.
you draw nigh, for their sakes come a - gain to rule on high.
wick - ed end and be the righ - teous one's se - cure de - fense.

5. You test all minds and hearts, O righteous God!
[10]My shield is he who saves the upright heart.
[11]A righteous judge, God judges righteously;
the wrath of God is burning ev'ry day.

6. [12]God whets his sword if one does not repent;
he has his bow already strung and bent.
[13]His deadly weapons he has now prepared,
and makes his arrows flame; he will not spare.

7. [14]See how the wicked evil thoughts conceives;
pregnant with wickedness, brings forth deceit.
[15]He makes a pit, he digs it out by hand,
and then he falls into the hole he planned.

8. [16]Upon his head his mischief will return;
upon his crown his evil will descend.
[17]I thank the Lord for all his righteousness.
The Lord Most High with music I will bless.

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SONG 24 10.10.10.10.
Orlando Gibbons, 1623

8A O Lord, Our Lord, in All the Earth

1. [1]O Lord, our Lord, in all the earth how ex - cel - lent your name!
2. [2]From in - fants' and from chil - dren's lips you or - dered praise to sound
3. [3]When I re - gard the heav'ns you made, your fin - gers' work I trace;
4. [4]I ask my - self, "What then is man that you should give him thought—
5. [5]You made him lit - tle less than those who dwell in heav'n a - bove,
For you have set a - bove the heav'ns your glo - ry and your fame.
to si - lence all your en - e - mies, the wick - ed to con - found.
• I see the moon and shin - ing stars which you have set in place.
the son of man, that you to him such gra - cious care have brought?"
and you have crowned and hon - ored him with glo - ry from a - bove.

6. [6]You made him ruler of the works
created by your hand;
you placed all things beneath his feet
to be in his command:

7. [7–8]All sheep and oxen, birds and fish,
all beasts both wild and tame.
[9]O Lord, our Lord, in all the earth
how excellent your name!

St. 1–4, 6–7, *The Book of Psalms for Worship,* 2009; alt.
St. 5, OPC/URCNA 2016
St. 5, © 2018 Trinity Psalter Hymnal Joint Venture

CLINTON C.M.
Joseph P. Holbrook, 1870

LORD, Our Lord, in All the Earth 8B

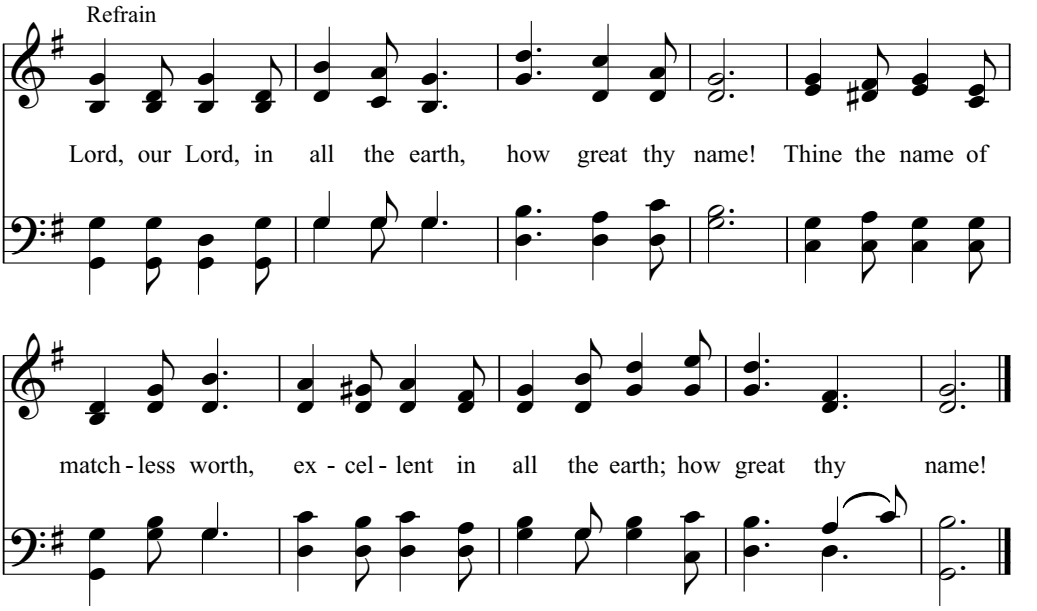
1. [1]LORD, our Lord, in all the earth how ex - cel - lent your name!
2. [3]When I view the skies a - bove, the works your fin - gers made,
3. [5]You have made him next to God, with hon - or, glo - ry crowned.
You a - bove the heav'ns have set the glo - ry of your fame.
when I see the moon and stars, which you in or - der laid,
[6]Him you placed a - bove your works; be - neath him all is found:
[2]From the mouths of in - fants young you the power of praise com - pose
[4]what is man, so frail and weak, that you should re - mem - ber him?
[7]ox - en, sheep, and beasts that graze, [8]birds, and fish the o - ceans claim.
in the face of en - e - mies to stop a - veng - ing foes.
What can be the son of man that you should care for him?
[9]LORD, our Lord, in all the earth how ex - cel - lent your name!

The Book of Psalms for Worship, 2009; alt.

AMSTERDAM 7.6.7.6.7.7.7.6.
James Nares, *Foundery Collection,* 1742

8C Lord, Our Lord, Thy Glorious Name

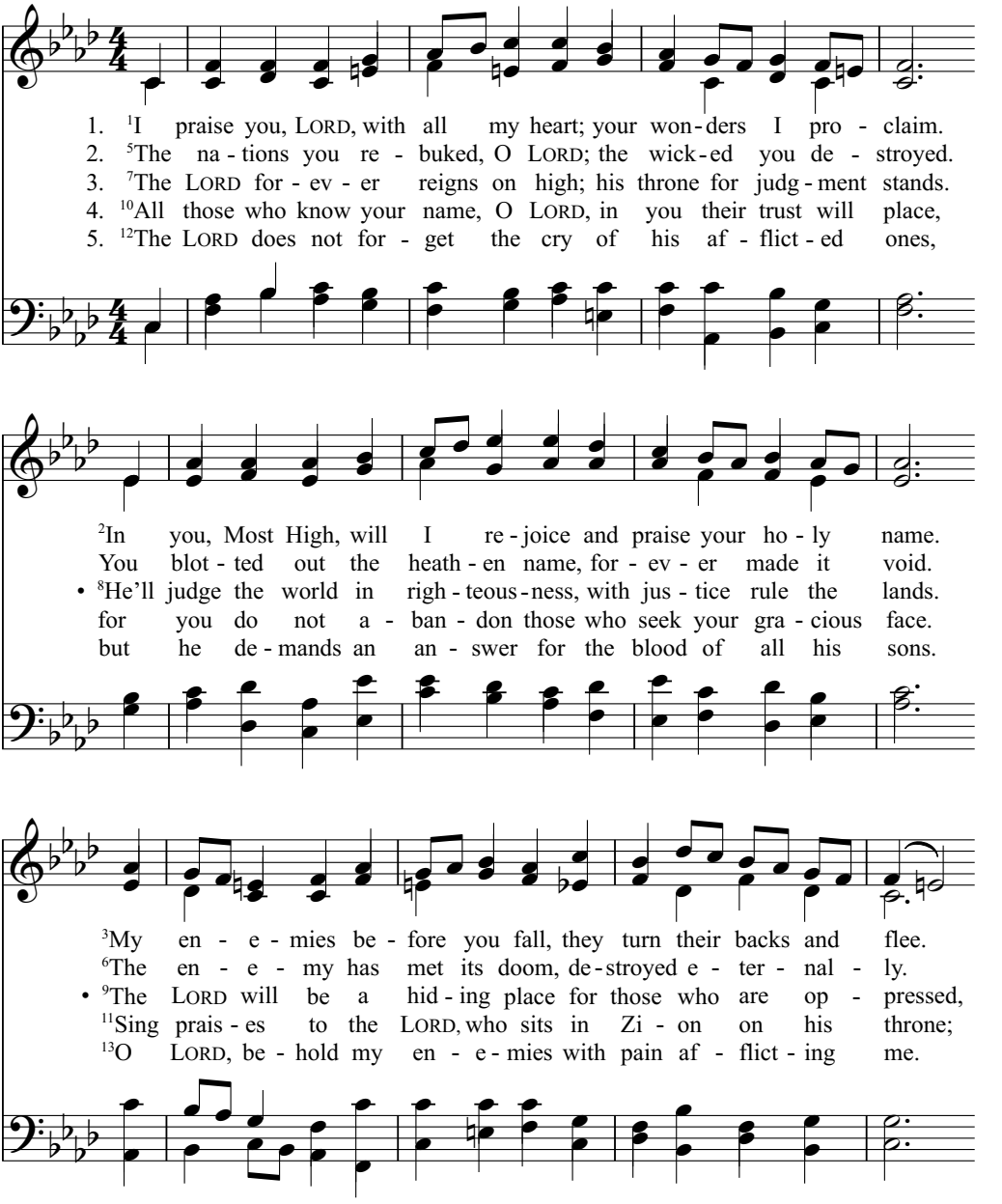
1. Lord, our Lord, thy glo - rious name all thy won - drous
2. In - fant lips thou dost or - dain wrath and ven - geance
3. Moon and stars in shin - ing height night - ly tell their
4. What is man that he should be loved and vis - it -
5. With do - min - ion crowned he stands o'er the crea - tures
works pro - claim; in the heav'ns with ra - diant signs
to re - strain; weak - est means ful - fill thy will,
• mak - er's might; when thy won - drous heav'ns I scan,
ed by thee, raised to an ex - alt - ed height,
of thy hands; all to him sub - jec - tion yield
ev - er - more thy glo - ry shines. How great thy name!
might - y en - e - mies to still. How great thy name!
• then I know how weak is man. How great thy name!
crowned with hon - or in thy sight! How great thy name!
in the sea and air and field. How great thy name!

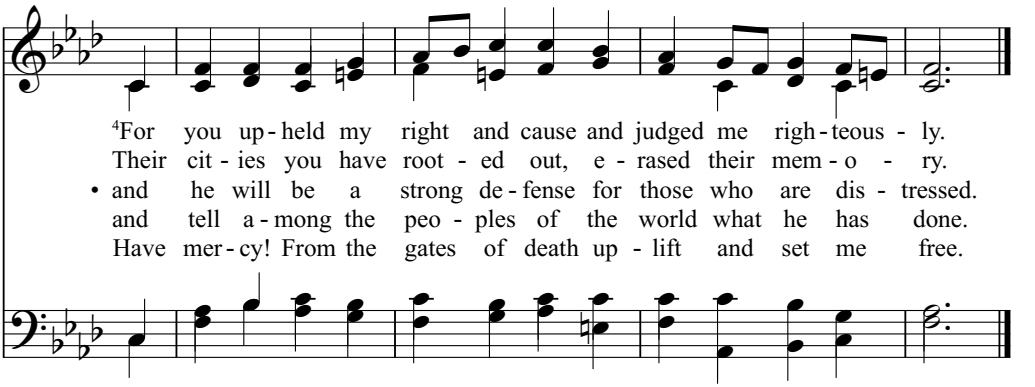

Refrain
Lord, our Lord, in all the earth, how great thy name! Thine the name of
match-less worth, ex-cel-lent in all the earth; how great thy name!

Paraphrase
The Psalter, 1912; alt.

EVENING PRAISE 7.7.7.7.4.ref.
William F. Sherwin, 1877

9A I Praise You, LORD, with All My Heart


1. [1]I praise you, LORD, with all my heart; your won-ders I pro - claim.
2. [5]The na-tions you re - buked, O LORD; the wick-ed you de - stroyed.
3. [7]The LORD for - ev - er reigns on high; his throne for judg-ment stands.
4. [10]All those who know your name, O LORD, in you their trust will place,
5. [12]The LORD does not for - get the cry of his af - flict - ed ones,
[2]In you, Most High, will I re-joice and praise your ho - ly name.
You blot - ted out the heath - en name, for - ev - er made it void.
• [8]He'll judge the world in righ - teous-ness, with jus - tice rule the lands.
for you do not a - ban - don those who seek your gra - cious face.
but he de-mands an an - swer for the blood of all his sons.
[3]My en - e - mies be - fore you fall, they turn their backs and flee.
[6]The en - e - my has met its doom, de-stroyed e - ter - nal - ly.
• [9]The LORD will be a hid - ing place for those who are op - pressed,
[11]Sing prais - es to the LORD, who sits in Zi - on on his throne;
[13]O LORD, be - hold my en - e - mies with pain af - flict - ing me.


4For you up-held my right and cause and judged me righ-teous-ly.
Their cit-ies you have root-ed out, e-rased their mem-o-ry.
• and he will be a strong de-fense for those who are dis-tressed.
and tell a-mong the peo-ples of the world what he has done.
Have mer-cy! From the gates of death up-lift and set me free.

6. [14]That I, in gates of Zion's daughter, may your praise declare,
and joyously I may exult
in your salvation there.
[15]The nations fell into the pit,
the hole which they have made;
their feet are tangled in the net
which they themselves have laid.

7. [16]The LORD is known by righteous deeds;
his justice always stands.
The wicked are ensnared in traps,
the work of their own hands.
[17]The wicked will to hell return,
the evil man's abode,
where all the heathen nations go
that have forgotten God.

8. [18]The needy will not always be
forgotten and ignored;
nor will the hopes of those afflicted perish evermore.
[19]Arise, O LORD! Let man not boast;
the nations judge in might.
[20]Now let them know they are but men,
and strike them, LORD, with fright!

OPC/URCNA 2016
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HALIFAX C.M.D.
George F. Handel, 1748
Harm. Austin Lovelace, b. 1919

PSALM 9:1–2, 9–14

9B Wholehearted Thanksgiving

1. Whole - heart - ed thanks - giv - ing to thee will I bring,
2. Thou, Lord, art a ref - uge for all the op - pressed;
3. Give praise to Je - ho - vah, the might - y deeds tell
4. Be - hold my af - flic - tion, thy mer - cy ac - cord,
in praise of thy mar - vel - ous deeds I will sing;
all trust thee who know thee, and trust - ing are blest;
of him who has chos - en in Zi - on to dwell,
and back from death's por - tals re - store me, O Lord,
in thee I will joy and ex - ult - ing - ly cry,
for nev - er, O Lord, did thy mer - cy for - sake
of him to whom jus - tice and ven - geance be - long,
that I in the gates of thy Zi - on may raise
thy name I will praise, O Je - ho - vah Most High.
the soul that has sought of thy grace to par - take.
who vis - its the low - ly and o - ver - throws wrong.
my song of sal - va - tion and show forth thy praise.

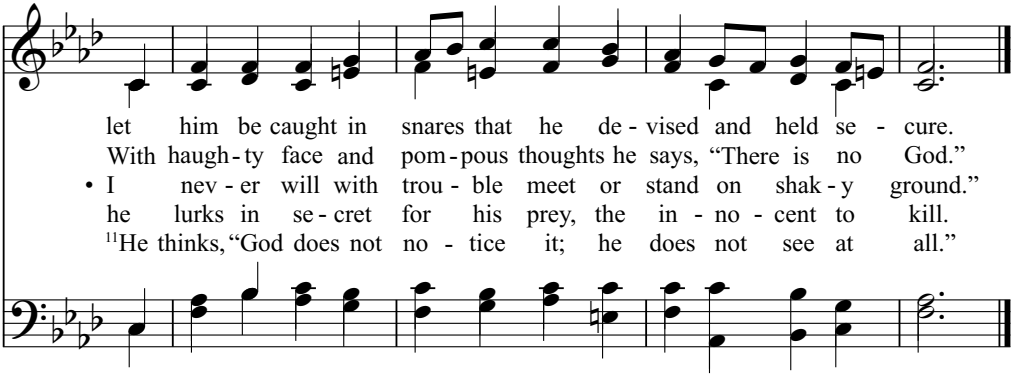
Refrain
Praise the Lord, praise the Lord, let the earth hear his voice!
Praise the Lord, praise the Lord, let the peo - ple re - joice!
O come to Je - ho - vah, de - clare ye his fame,
and give him all hon - or, for just is his name.

Partial
The Psalter, 1912
Refrain by Fanny J. Crosby, 1875; alt.

TO GOD BE THE GLORY 11.11.11.11.ref.
William H. Doane, 1875

10 O LORD, Why Do You Stand Far Off

1. [1]O LORD, why do you stand far off and stay so far a - way?
2. [3]He speaks a - bout the crav - ings of his heart with boast - ful word;
3. [5]His ways will al - ways pros - per well, he strikes a haught - y pose.
4. [7]The mouth of wick - ed man is full of curs - es, threats, and lies;
5. [9]Like li - ons crouch - ing se - cret - ly he waits for help - less prey.
And why do you con - ceal your - self from us in trou - bled days?
he prais - es peo - ple filled with greed while he re - viles the LORD.
• He keeps his dis - tance from your laws; he sneers at all his foes.
both mis - chief and in - iq - ui - ty his e - vil tongue de - vise.
He draws the poor in - to his net and snatch - es them a - way.
[2]The wick - ed in his ar - ro - gance hunts down the weak and poor;
[4]The wick - ed does not seek the LORD; his heart is vain and proud.
• [6]He for - ti - fies him - self and says, "No threat will bring me down.
[8]Near vil - lag - es he lies in wait, his vic - tims' blood to spill;
[10]His vic - tims by his strength are crushed; his prey col - lapse and fall.


let him be caught in snares that he de - vised and held se - cure.
With haugh - ty face and pom - pous thoughts he says, "There is no God."
• I nev - er will with trou - ble meet or stand on shak - y ground."
he lurks in se - cret for his prey, the in - no - cent to kill.
[11]He thinks, "God does not no - tice it; he does not see at all."

6. [12]Arise, LORD God, lift up your hand;
do not forget the poor.
[13]Why does the wicked say of God,
"My conduct he ignores"?
[14]But you, O God, you see such wrong;
the wicked you repay.
The helpless puts his trust in you,
the orphan you sustain.

7. [15]LORD, break the wicked person's pow'r
and call him to account
for all the evil which he thought
would never be found out.
[16]The LORD will ever reign as king;
his throne will always stand.
The heathen nations of the world
will perish from his land.

8. [17]O LORD, the needy ones' desire
you answer from on high;
you strengthen them within their hearts
and listen to their cry.
[18]For you the orphan will defend,
and those who are oppressed,
so mortal man attacks no more;
the helpless may find rest.

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HALIFAX C.M.D.
George F. Handel, 1748
Harm. Austin Lovelace, b. 1919

11A I Take My Refuge in the LORD

1. [1]I take my ref - uge in the LORD; how
2. [2]"Be - hold, the wick - ed bend their bows, and
3. [3]"If sure foun - da - tions are de - stroyed and
4. [4]The LORD is in his ho - ly place; the
5. [5]The LORD ex - a - mines all the just, the
is it then you say to me, "Es - cape and fly, fly
on the string they set their dart; from shad - ows dark they
• all a - round is great de - cay, what - ev - er can the
LORD in heav - en makes his throne. His eyes ob - serve the
righ - teous ones he proves and tests, but those who trea - sure
like a bird; for ref - uge to your moun - tain flee.
aim and shoot at those who are up - right in heart.
• righ - teous do, sur - round - ed by such dis - ar - ray?"
hu - man race, and in his sight each one is known.
wick - ed - ness, who love the wrong, his soul de - tests.

6. [6]On wicked men the LORD will rain
his fiery coals and sulfur hot.
A scorching wind on them will blow;
such punishment will be their lot.

7. [7]For God the LORD is righteous still,
in righteous ways he takes delight;
and they alone will see his face
who are in heart and deeds upright.

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BOURBON L.M.
William Moore, *Columbian Harmony,* 1825
Harm. Louise McAllister, 1958

The LORD Is My Refuge 11B

1. [1]The LORD is my ref - uge, how then can you say,
2. [3]"When e - vil pre - vails, they foun - da - tions re - move;
3. [5]The LORD looks on man with his all - search - ing eyes;
4. [6]The LORD will send judg - ment and pour out hot coals;
"O flee like a bird to your moun - tain a - way.
O what then, O what then, can righ - teous men do?"
his eye - lids ob - serve, and their con - duct he tries.
o'er all the un - god - ly his scorch - ing wind rolls.
[2]The god - less take aim with their bow and their dart,
[4]Be sure that the LORD in his tem - ple on high,
[5]The LORD tests the righ - teous who walk in his ways;
[7]The LORD, ev - er righ - teous, his jus - tice por - trays;
like sni - pers they shoot at the up - right in heart.
in heav - en en - throned, o - ver men casts his eye.
his soul hates the wick - ed, who ter - ror em - brace.
by grace all the up - right will look on his face.

John Goris, 2004; alt.

© Reformed Churches of New Zealand Hymnal Committee, 2004

FOUNDATION 11.11.11.11.
Joseph Funk, *A Compilation of Genuine Church Music,* 1832
Harm. Dale Grotenhuis, 1985

Harmony © 1987, CRC Publications

12 Help, LORD, Because the Godly Ones Have Vanished

1. [1]Help, LORD, be - cause the god - ly ones have van - ished;
2. [3]May our LORD God cut off all lips which flat - ter,
3. [5]"I will a - rise now, for the weak are plun - dered,"
4. [6]Flaw - less are all the words the LORD has spo - ken—
5. [7]O LORD, you will pre - serve your peo - ple al - ways,
gone are the faith - ful from the sons of man.
proud tongues which speak with haugh - ty, boast - ful word,
• thus says the LORD who heeds the poor man's cries.
pure as the sil - ver which by fire is tried.
and from this e - vil age keep us se - cure;
[2]Each one with dou - ble heart speaks to his neigh - bor;
[4]those who have said, "Our tongues will sure - ly con - quer—
• "I will re - gard his groans, for he is need - y.
When in the fur - nace sev - en times is test - ed,
[8]on ev - 'ry side the wick - ed strut and swag - ger,
he ut - ters lies and false - ly flat - ters him.
our lips are ours— who then can be our lord?"
• I will pro - vide the safe - ty he de - sires."
it then e - merg - es ful - ly pur - i - fied.
as peo - ple hon - or all that is im - pure.

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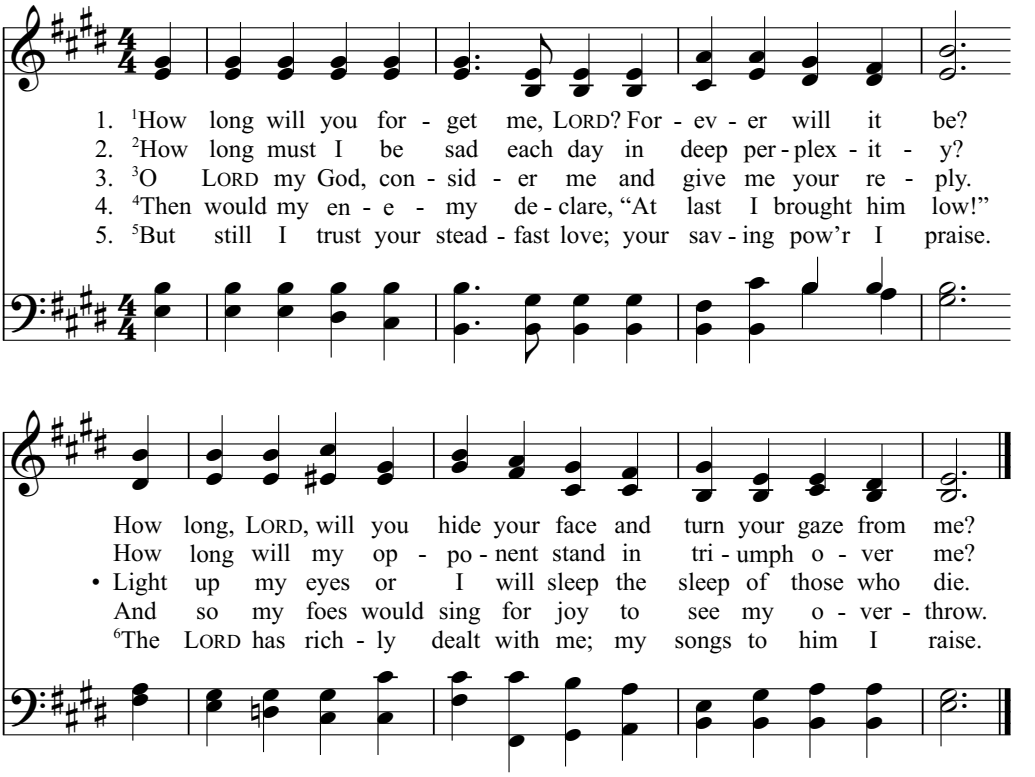
GENEVAN 12 (DONNE SECOURS) 11.10.11.10.
Louis Bourgeois, 1551

How Long Will You Forget Me, LORD? 13


1. [1]How long will you for - get me, LORD? For - ev - er will it be?
2. [2]How long must I be sad each day in deep per - plex - it - y?
3. [3]O LORD my God, con - sid - er me and give me your re - ply.
4. [4]Then would my en - e - my de - clare, "At last I brought him low!"
5. [5]But still I trust your stead - fast love; your sav - ing pow'r I praise.
How long, LORD, will you hide your face and turn your gaze from me?
How long will my op - po - nent stand in tri - umph o - ver me?
• Light up my eyes or I will sleep the sleep of those who die.
And so my foes would sing for joy to see my o - ver - throw.
[6]The LORD has rich - ly dealt with me; my songs to him I raise.

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MEDITATION C.M.
John H. Gower, 1890

14 The Fool Speaks in His Heart

1. [1]The fool speaks in his heart; "There is no God," he says.
2. [2]The LORD looks down from heav'n up - on the hu - man race,
3. [3]They all have turned a - side; cor - rupt they have be - come.
4. [4]Will sin - ners nev - er learn? My peo - ple they de - vour
5. [5]With dread they are struck down, for God is with the just.
They are cor - rupt, their deeds are vile; none walk in god - ly ways.
to see if an - y un - der - stand, if an - y seek God's face.
• Not one of them does an - y good— no, not a sin - gle one.
as if they were con - sum - ing bread; they nev - er seek the LORD.
[6]You e - vil - do - ers shame the poor, who make the LORD their trust.

6. [7]May help from Zion come,
the LORD his captives bring!
And Jacob's tribes will then rejoice,
and Isr'el gladly sing.

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SOUTHWELL (Daman) S.M.
William Daman, 1579

LORD, Who Shall Sojourn in Your Tent 15A

1. [1]LORD, who shall so - journ in your tent, and
2. [3]He slan - ders not with wick - ed speech, nor
3. [4]He views the vile with deep dis - dain, but
4. [5]He lends his mon - ey with - out charge; he
dwell up - on your ho - ly hill? [2]The one who walks in
does his neigh - bor an - y wrong. A gos - sip's lies he
hon - ors those who fear the LORD. He swears, to his own
takes no bribe a - gainst the good. The man who does these
righ - teous - ness, and speaks the truth with - in his soul.
will not hear, nor harm his friend with faith - less tongue.
hurt, an oath and chang - es not, but keeps his word.
things shall stand for - ev - er; he will not be moved.

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HERR JESU CHRIST DICH ZU UNS WEND L.M.
Pensum Sacrum, Görlitz, 1648
Arr. Johann Sebastian Bach, 1685–1750

15B Who, O Lord, with Thee Abiding

1. Who, O Lord, with thee a - bid - ing, in thy house shall be thy guest?
2. He that slan - ders not his broth - er, does no e - vil to a friend;
3. To the need - y free - ly lend - ing, no ex - cess he asks a - gain;
Who, his feet to Zi - on turn - ing, in thy ho - ly hill shall rest?
to re - proach - es of an - oth - er he re - fus - es to at - tend.
and the in - no - cent be - friend - ing, he de - sires not praise of men.
He that ev - er walks up - right - ly, does the right with - out a fear;
Wick - ed men win not his fa - vor, but the good who fear the Lord;
Do - ing this, and e - vil spurn - ing, he shall nev - er - more be moved;
when he speaks, he speaks not light - ly, but with truth and love sin - cere.
from his vow he will not wa - ver, though it bring him sad re - ward.
this the man with thee so - journ - ing, this the man by thee ap - proved.

Paraphrase
The Psalter, 1912; alt.

HELEN 8.7.8.7.D.
Silas J. Vail, 1818–1883

Preserve Me, O My God 16A

1. [1]Pre - serve me, O my God; you are my ref - uge true.
2. [4]Those seek - ing oth - er gods shall mul - ti - ply their pain;
3. [6]The lot that fell to me is beau - ti - ful and fair;
4. [8]I keep be - fore me still the LORD whom I have proved;
5. [10]For you will not for - sake my soul un - to the grave,
[2]I say, "You are my Lord. I have no good a - part from you."
their gifts of blood I of - fer not; their gods I will not name.
• the her - i - tage in which I dwell is good be - yond com - pare.
at my right hand he guards from ill, and I shall not be moved.
nor will you leave your Ho - ly One to see the tomb's de - cay.
[3]The saints through - out the earth— in them is my de - light,
[5]O LORD, you are to me my cup and por - tion sure;
• [7]I praise the LORD a - bove, whose coun - sel guides a - right.
[9]My heart is there - fore glad; my tongue with joy will sing.
[11]Life's path - way you make known, full joy of bound - less store
for ex - cel - lent are they who live as ho - ly in your sight.
the lot that you as - sign to me you guard and keep se - cure.
• My heart in - structs me in his love in sea - sons of the night.
My bod - y, too, will rest se - cure in hope un - wav - er - ing.
is found with you; at your right hand are plea - sures ev - er - more.

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LEOMINSTER S.M.D.
George William Martin, 1862
Arr. Arthur S. Sullivan, 1874

16B Preserve Me, O God

1. [1]Pre - serve me, O God, for I'm trust - ing in you.
2. [4]Those run - ning to i - dols will mul - ti - ply griefs.
3. You care for my lot, [6]where the lines fell to me,
4. [8]The LORD ev - er pres - ent be - fore me I keep.
5. [10]For you'll not a - ban - don my soul to the grave,
[2]"Yes, you are my mas - ter," I said to the LORD;
I will not pour out their drink of - f'rings of blood,
• my pleas - ant and love - ly in - her - it - ed land.
He stands at my right hand; I shall not be moved.
your god - ly One you will pre - serve from de - cay.

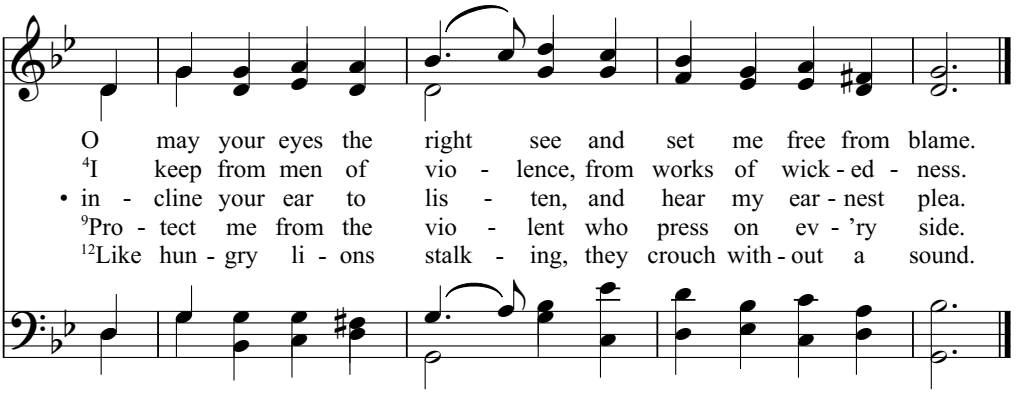
be - sides you I do not pos - sess an - y good.
nor will I con - fess their vain names with my lips.
• 7The LORD who gives coun - sel to me I will bless,
9My glo - ry re - joic - es, my heart is made glad;
11Life's path you will show me; full joy is with you;
3In your ho - ly mes - sen - gers I take de - light.
5The LORD's my in - her - it - ed por - tion and cup.
• for sure - ly my mind teach - es me through the night.
and al - so my flesh will live safe - ly at ease.
your right hand holds plea - sures for me ev - er - more.

The Book of Psalms for Worship, 2009

STERLING 11.11.11.11.
Don McCrory, b. 1952; alt.
© 2009 Don McCrory (admin. Crown and Covenant)

17 O Hear My Righteous Plea

1. [1]O hear my righ - teous plea, LORD, and lis - ten to my cry!
2. [3]By night you came and sought me, you searched my heart and mind.
3. From works of men you guard me, your word pre - serves my way.
4. [7]Show stead - fast love, O Sav - ior of those at your right hand
5. [10]They close their hearts to pit - y; they speak with swel - ling pride.
Give ear un - to my prayer made from lips that do not lie!
Though test - ed and ex - am - ined, yet noth - ing did you find.
• [5]My steps held to your path - ways, my feet went not a - stray.
who flee to you for ref - uge when foes a - gainst them stand.
[11]Our steps they have sur - round - ed, they press on ev - 'ry side.
[2]From heav - en send ap - prov - al and vin - di - cate my name;
I stead - fast - ly de - ter - mined my mouth would not trans - gress;
• [6]I call on you, O LORD God, for you will an - swer me;
[8]Be - neath your wings O hide me, the ap - ple of your eye.
Their eyes make us their tar - get to cast us to the ground.


O may your eyes the right see and set me free from blame.
4I keep from men of vio - lence, from works of wick - ed - ness.
• in - cline your ear to lis - ten, and hear my ear - nest plea.
9Pro - tect me from the vio - lent who press on ev - 'ry side.
12Like hun - gry li - ons stalk - ing, they crouch with - out a sound.

6. 13Arise, confront, subdue him
and bring him down, O LORD.
Release my soul from sinners
and free me by your sword.
14O save me by your hand, LORD,
from men who love the world,
from men whose only portion
in earthly life is stored.

7. You fill their life with treasure;
their sons are satisfied.
They leave their young the fortune
which they have set aside.
15But I, in vindication,
your face will surely see;
when waking to your likeness,
I satisfied will be.

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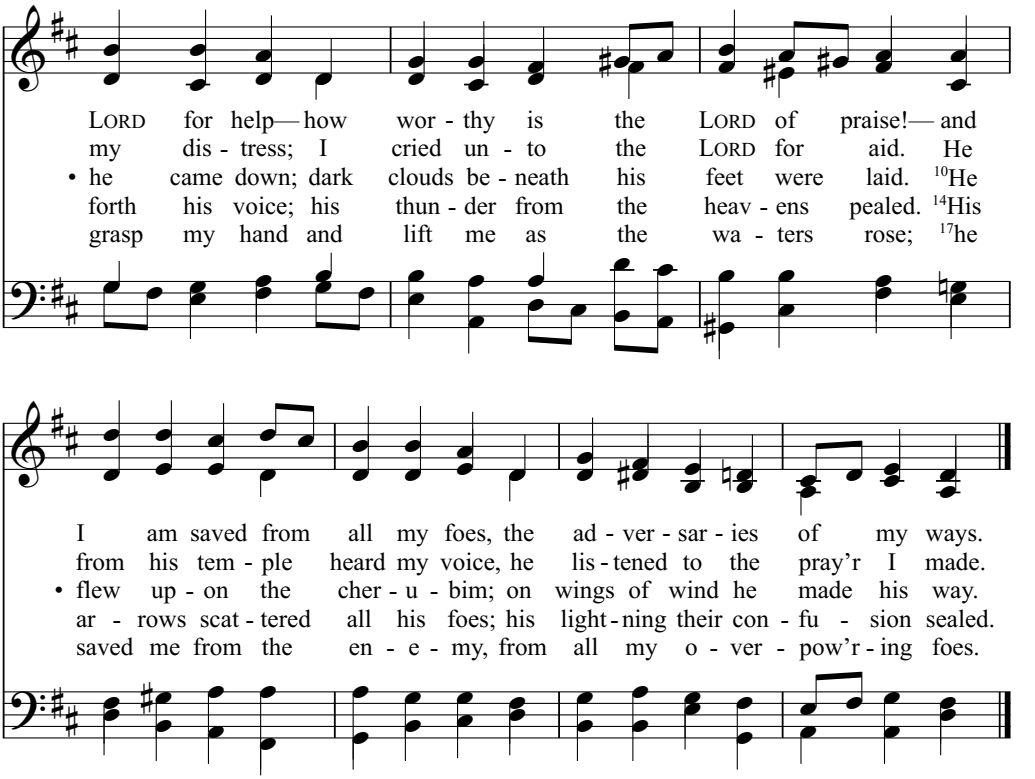
LLANGLOFFAN 7.6.7.6.D.
Welsh hymn melody
David Evans, *Hymnau a Thonau,* 1865

18A I Love You, LORD, My Strength

1. [1]I love you, LORD, my strength, [2]my rock, the LORD, my fort, my shield, my pow'r, my God in whom I ref - uge seek, my
2. [4]The cords of death en - tan - gled me; de - struc - tion struck me like a wave. [5]En - cir - cled by the snares of death, I
3. [7]The earth be - fore God's an - ger quaked; the moun - tains' deep foun - • da - tions shook. [8]His mouth blazed forth con - sum - ing flames; his
4. [11]The dark - ness formed his can - o - py, dark rain clouds swirl - ing all a - round. [12]His bright - ness burst then through the clouds when
5. [15]Deep chan - nels of the sea lay bare, with earth's foun - da - tions deep and vast, O LORD, when your re - buke went forth, the
horn of safe - ty, my strong tow'r. [3]I call up - on the
faced the ter - rors of the grave. [6]I called on God in
• nos - trils bil - lowed fire and smoke. [9]The heav - ens part - ed,
coals of fire and hail came down. [13]The LORD Most High sent
pow - er of your nos - trils' blast. [16]From heav'n he reached to


LORD for help— how wor - thy is the LORD of praise!— and
my dis - tress; I cried un - to the LORD for aid. He
• he came down; dark clouds be - neath his feet were laid. 10He
forth his voice; his thun - der from the heav - ens pealed. 14His
grasp my hand and lift me as the wa - ters rose; 17he
I am saved from all my foes, the ad - ver - sar - ies of my ways.
from his tem - ple heard my voice, he lis - tened to the pray'r I made.
• flew up - on the cher - u - bim; on wings of wind he made his way.
ar - rows scat - tered all his foes; his light - ning their con - fu - sion sealed.
saved me from the en - e - my, from all my o - ver - pow'r - ing foes.

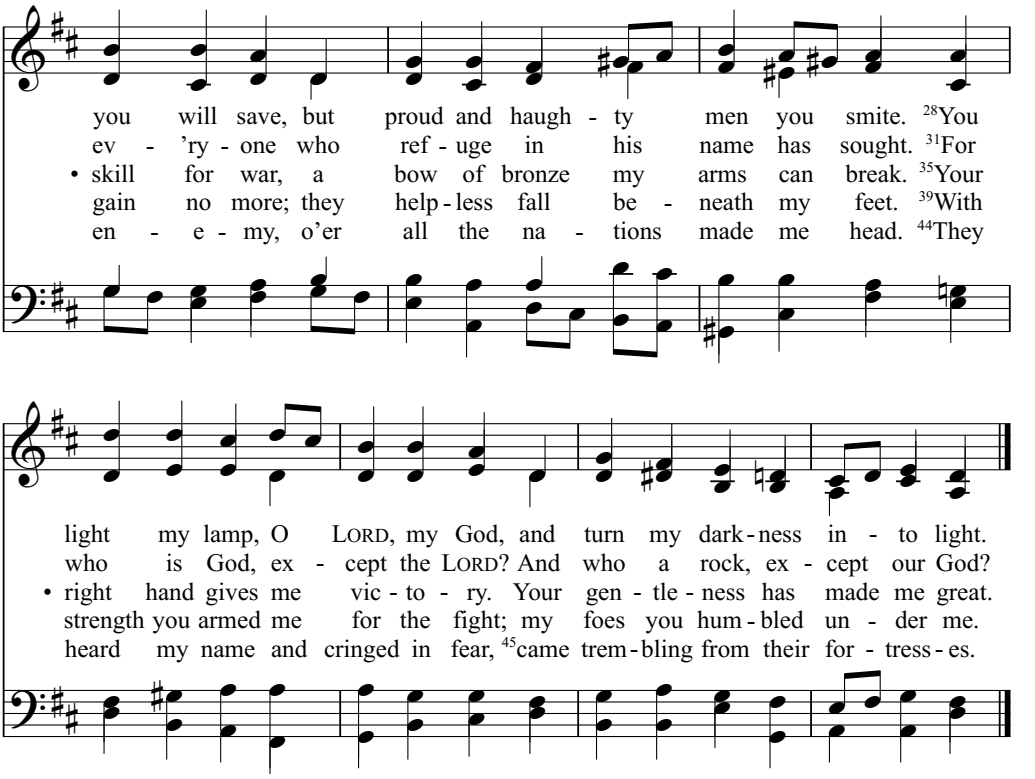
6. 18They threatened me in my distress;
the LORD was my security.
19He brought me out and set me free
because he took delight in me.
20According to my righteousness
the LORD with me dealt faithfully;
because my hands were clean from sin,
the LORD my God rewarded me.

7. 21For I have kept the ways of God;
from him I have not turned away.
22I have not from his statutes strayed;
his precepts ever with me stay.
23Before the LORD I kept myself
from blame and all transgression free.
24He found me righteous, with clean hands,
and so the LORD rewarded me.

(*continued on next page*)

18A (*continued*)

8. [25]With faith - ful peo - ple you keep faith, to blame - less ones you
9. [29]By you I run a - gainst a troop; by you, my God, I
10. [32]This God e - quips and strength - ens me and makes me blame - less
11. [36]You cleared for me a path - way wide; my feet slide not while
12. [40]You turned their backs a - way in flight; [41]they cried for help, but
good - ness show. [26]With pure men you your - self are pure, but
leap a wall. [30]This God, how per - fect is his way; no
• in my walk. [33]He makes my feet like feet of deer; he
I pur - sue. [37]I o - ver - take my flee - ing foes; I
no one came. They cried to God; he an - swered not. [42]Like
with the crook - ed you are shrewd. [27]For suf - f'ring peo - ple
prom - ise of the LORD can fall. A shield is he to
• sets my feet up - on the rock. [34]He trains my hands with
turn not till they are con - sumed. [38]My foes can rise a -
way - side dirt I scat - tered them. [43]You saved me from my


you will save, but proud and haugh - ty men you smite. [28]You
ev - 'ry - one who ref - uge in his name has sought. [31]For
• skill for war, a bow of bronze my arms can break. [35]Your
gain no more; they help - less fall be - neath my feet. [39]With
en - e - my, o'er all the na - tions made me head. [44]They
light my lamp, O LORD, my God, and turn my dark - ness in - to light.
who is God, ex - cept the LORD? And who a rock, ex - cept our God?
• right hand gives me vic - to - ry. Your gen - tle - ness has made me great.
strength you armed me for the fight; my foes you hum - bled un - der me.
heard my name and cringed in fear, [45]came trem - bling from their for - tress - es.

13. [46]Blest be my Rock, the LORD who lives!
My Savior God exalted be!
[47]For God brought vengeance on my foes,
subduing peoples under me.
[48]You saved me from my enemies,
exalting me above my foes;
you rescued me from violent men
who sought my kingdom to oppose.

14. [49]I praise you, LORD, for saving me;
among the nations I will sing;
your glorious name will I proclaim
for you have greatly saved your king!
[50]Great victories he gives his king;
his steadfast love will he outpour
on David, his anointed one,
and his descendants evermore.

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JORDAN L.M.D.
Joseph Barnby, 1872
Harm. Dale Grotenhuis, 2009
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PSALM 18:1–6

18B I Love You, LORD, My Strength

1. I love you, LORD, my strength, my rock. He is my
2. I call to God the LORD on high; wor - thy is
3. Grim cords of death en - com - passed me; waves of de -
4. In my dis - tress I sought the LORD; I cried for
fort, my sav - ing pow'r; God is my shield, my shel - t'ring
he of all my praise. He hears my cry and sets me
struc - tion fright - ened me. Cords of the grave sur - round - ed
help to God who hears. He from his tem - ple heard my
rock, my horn of safe - ty, might - y tow'r.
free from all my foes; in might he saves.
me, ter - rors of death con - front - ed me.
voice; he let my plead - ing reach his ears.

5. He from on high took hold of me; he pulled me up from wa - ters deep. He saved me from my en - e -
6. In my dis - tress they threa - tened me, but God sus - tained me in my plight. He brought me out to free - dom's
7. God has re - paid my righ - teous - ness; he fa - vored me ac - cor - ding - ly. He saw the clean - ness of my
8. You save the hum - ble and the meek, but shame the haugh - ty eyes of pride. You, LORD, will keep my lamp a -
my, ha - ters who were too strong for me.
land, for in my life he took de - light.
hands; he has in grace re - ward - ed me.
flame; God turns my dark - ness in - to light.

Partial
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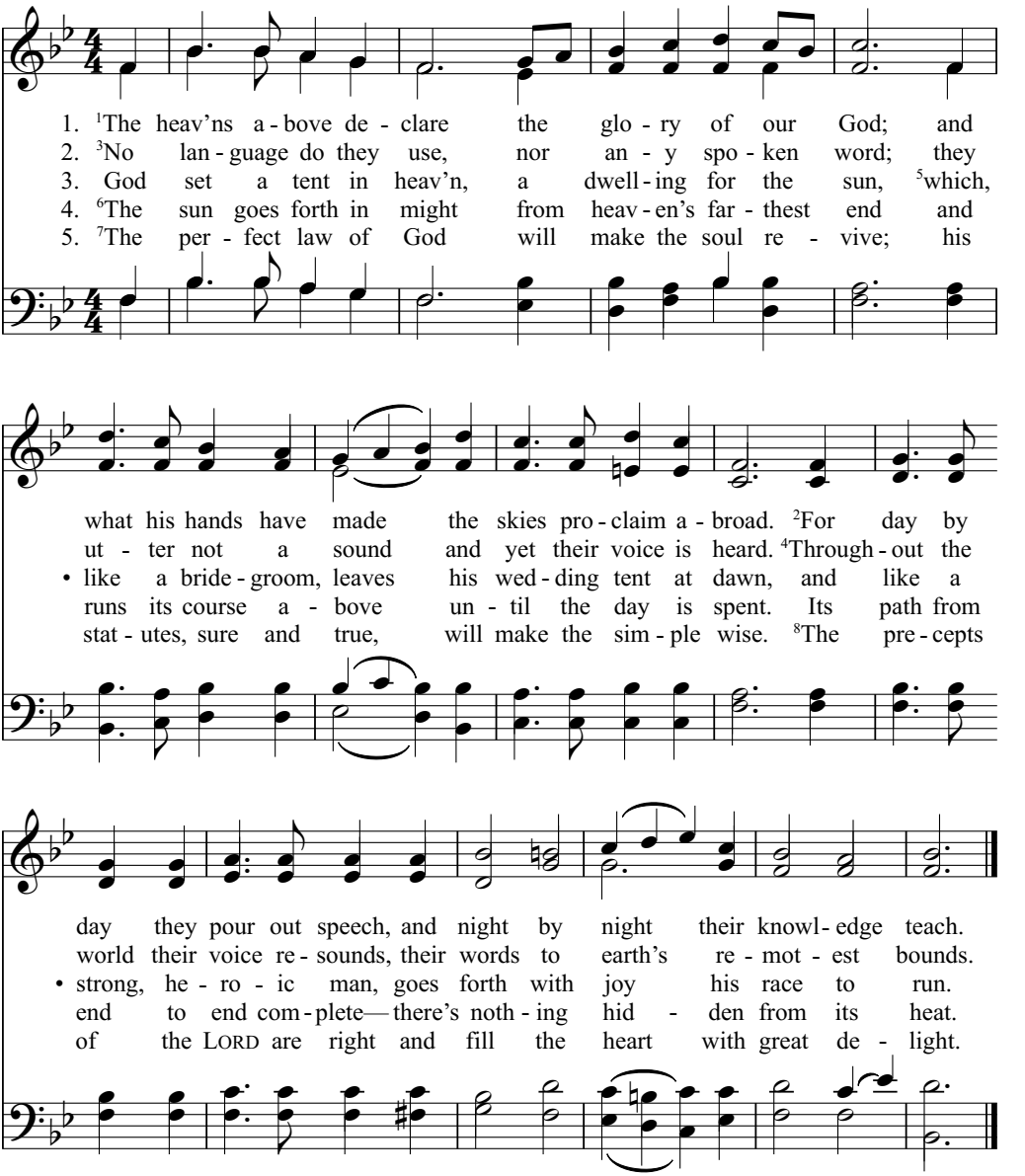
MENDON L.M.
German melody
Arr. Samuel Dyer, 1824

19A The Heavens Above Declare


1. [1]The heav'ns a - bove de - clare the glo - ry of our God; and
what his hands have made the skies pro - claim a - broad. [2]For day by
day they pour out speech, and night by night their knowl - edge teach.
2. [3]No lan - guage do they use, nor an - y spo - ken word; they
ut - ter not a sound and yet their voice is heard. [4]Through - out the
world their voice re - sounds, their words to earth's re - mot - est bounds.
3. God set a tent in heav'n, a dwell - ing for the sun, [5]which,
• like a bride - groom, leaves his wed - ding tent at dawn, and like a
• strong, he - ro - ic man, goes forth with joy his race to run.
4. [6]The sun goes forth in might from heav - en's far - thest end and
runs its course a - bove un - til the day is spent. Its path from
end to end com - plete— there's noth - ing hid - den from its heat.
5. [7]The per - fect law of God will make the soul re - vive; his
stat - utes, sure and true, will make the sim - ple wise. [8]The pre - cepts
of the LORD are right and fill the heart with great de - light.

6. God's ra - di - ant com - mands shed light on what we see; [9]the
7. [10]Of far more worth than gold— than much pure gold— they are; than
8. [12]Who can dis - cern his faults? For - give my hid - den sin. [13]Pro -
9. [14]So let the words I speak be pleas - ing in your sight; and
fear of God is pure and lasts e - ter - nal - ly. The stan - dards
hon - ey from the comb, than hon - ey sweet - er far. [11]They warn the
tect from will - ful sins; let them not reign with - in. Then blame - less
let my in - most thoughts be in your judg - ment right. O LORD, you
of the LORD ex - press his per - fect truth and righ - teous - ness.
ser - vant of the LORD; in keep - ing them is great re - ward.
shall your ser - vant be, from great trans - gres - sion now set free.
are a rock to me; you have re - deemed and set me free.

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ARTHUR'S SEAT 6.6.6.6.8.8.
John Goss, 1800–1880
Arr. Uzziah C. Burnap, 1874
Harmony rev. Dale Grotenhuis, 2009
© 2009 Dale Grotenhuis

19B The Heavens Above Declare

1. [1]The heav'ns a - bove de - clare the glo - ry of our God;
2. [3]No lan - guage do they use, nor an - y spo - ken word;
3. God set a tent in heav'n, a dwell - ing for the sun,
4. [6]The sun goes forth in might from heav - en's far - thest end
5. [7]The per - fect law of God will make the soul re - vive;
and what his hands have made the skies pro - claim a - broad. [2]For
they ut - ter not a sound and yet their voice is heard. [4]Thro'-
• [5]which, like a bride - groom, leaves his wed - ding tent at dawn, and
and runs its course a - bove un - til the day is spent. Its
his stat - utes, sure and true, will make the sim - ple wise. [8]The
day by day they pour out speech, and night by night their knowl - edge teach.
out the world their voice re - sounds, their words to earth's re - mot - est bounds.
• like a strong, he - ro - ic man, goes forth with joy his race to run.
path from end to end com - plete— there's noth - ing hid - den from its heat.
pre - cepts of the LORD are right and fill the heart with great de - light.

6. God's ra - di - ant com - mands shed light on what we see;
7. [10]Of far more worth than gold— than much pure gold—they are;
8. [12]Who can dis - cern his faults? For - give my hid - den sin.
9. [14]So let the words I speak be pleas - ing in your sight;
[9]the fear of God is pure and lasts e - ter - nal - ly. The
than hon - ey from the comb, than hon - ey sweet - er far. [11]They
[13]Pro - tect from will - ful sins; let them not reign with - in. Then
and let my in - most thoughts be in your judg - ment right. O
stan - dards of the LORD ex - press his per - fect truth and righ - teous - ness.
warn the ser - vant of the LORD; in keep - ing them is great re - ward.
blame - less shall your ser - vant be, from great trans - gres - sion now set free.
LORD, you are a rock to me; you have re - deemed and set me free.

OPC/URCNA 2016

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COLUMBIA 6.6.6.6.8.8.
Leonard Cooper Blanton, 1951; alt.

20A The LORD in Your Distress Attend

1. [1]The LORD in your dis - tress at - tend; may Ja - cob's
2. [3]May he re - gard your sac - ri - fice, and all your
3. [5]May we in your sal - va - tion joy, our ban - ners
4. [6]And this I know: the LORD will save and his a -
God pro - tect you well, [2]and from his ho - ly
of - f'rings bear in mind; [4]O may he grant your
raise in God's great name. O may the LORD ful -
noint - ed one de - fend with sav - ing might of
place send help and strength - en you from Zi - on's hill.
heart's de - sire, ful - fill - ing all that you de - signed.
fill your pray'rs and grant you all you ask of him.
his right hand, from ho - ly heav'n an an - swer send.

5. [7]In chariots some have confidence,
and some in horses take their pride,
but we boast only one defense:
the name of God, the LORD Most High.

6. [8]Now we arise and stand upright,
while they, subdued and helpless, fall.
[9]O by your hand, LORD, save the king,
and may he answer when we call.

Trinity Psalter, 2000; alt.

LEIGHTON L.M.
William Leighton, ca. 1614

The LORD in Your Distress Attend 20B

1. [1]The LORD in your dis - tress at - tend; may Ja - cob's
2. [3]May he re - gard your sac - ri - fice, and all your
3. [5]May we in your sal - va - tion joy, our ban - ners
4. [6]And this I know: the LORD will save and his a -
God pro - tect you well, [2]and from his ho - ly
of - f'rings bear in mind; [4]O may he grant your
raise in God's great name. O may the LORD ful -
noin - ted one de - fend with sav - ing might of
place send help and strength - en you from Zi - on's hill.
heart's de - sire, ful - fill - ing all that you de - signed.
fill your prayers and grant you all you ask of him.
his right hand, from ho - ly heav'n an an - swer send.

5. [7]In chariots some have confidence,
and some in horses take their pride,
but we boast only one defense:
the name of God, the LORD Most High.

6. [8]Now we arise and stand upright,
while they, subdued and helpless, fall.
[9]O by your hand, LORD, save the king,
and may he answer when we call.

Trinity Psalter, 2000; alt.

TALLIS' CANON L.M.
Thomas Tallis, ca. 1567

PSALM 21:1–7

21A O LORD, in Your Strength

1. [1]O LORD, in your strength how the king is ex - ult - ant!
2. [3]You wel - comed him rich - ly with bless - ings of good - ness;
3. [5]Through tri - umphs you gave, his re - nown is ex - alt - ed,
How great is his joy in the tri - umphs you bring!
a crown of fine gold you have placed on his head.
and you have be - stowed on him splen - dor and grace.
[2]To him you have grant - ed his heart's deep - est long - ing;
[4]He asked you for life, and you gave to him free - ly—
[6]You grant - ed him bless - ing su - preme and e - ter - nal;

1. 2.
3.
you an - swered the plea from the lips of the king.
a - bun - dance of days, that his years should not end.
you filled him with joy by the light of your face.
7For the king puts his trust in the LORD high a - bove;
un - shak - en he stands through the LORD's stead - fast love.

(*continued on next page*)

21A (*continued*)

4. [8]Your hand will ex - pose and find all your op - po - nents;
5. [10]From earth you will ut - ter - ly wipe out their off - spring.
your right hand will find all the foes in your path.
[11]The e - vil they plot will not ev - er pre - vail.
[9]You set them a - blaze with your glo - rious ap - pear - ance;
[12]You aim at their fac - es with bow and with ar - row;

4.
5.
you swal - low them up in the fire of your wrath.
you put them to flight for their cour - age will fail.
13Be ex - alt - ed, O LORD, in the strength of your arm;
we praise your great might to the sound of a psalm.

OPC/URCNA 2016

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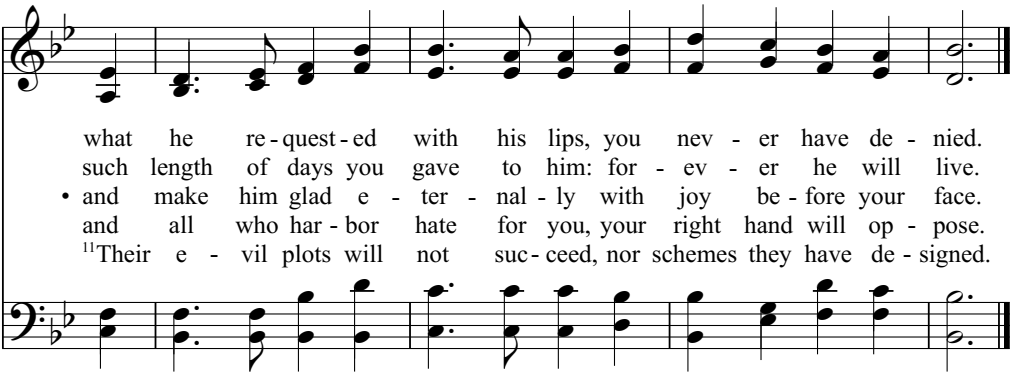
EXULTATION Irreg.
Isobel Scott, b. 1942

© Free Church of Scotland Psalmody Committee, 2003

21B O LORD, in Your Great Strength

1. [1]O LORD, in your great strength the king has joy a-bun-dant-ly;
2. [3]With gifts, O LORD, you wel-comed him, with bless-ings man-i-fold;
3. [5]Your vic-to-ry has made him great, his glo-ry does ex-cel;
4. [7]The king up-on the LORD re-lies; his con-fi-dence is sure;
5. [9]In an-ger you will burn them up at your ap-point-ed hour;
and he ex-ults ex-ceed-ing-ly in your great vic-to-ry.
and you have placed up-on his head a crown of pur-est gold.
• with splen-dor and with maj-es-ty you have en-dowed him well.
and through the love of God Most High, the king is kept se-cure.
in wrath, the LORD will swal-low them, in fi-ery flames de-vour.
[2]What he de-sired with-in his heart you ful-ly have sup-plied;
[4]When he re-quest-ed life from you, you life to him did give;
• [6]For you will ev-er set on him the bless-ings of your grace;
[8]Your hand will search for en-e-mies and find out all your foes,
[10]Their fruit you will re-move from earth, their chil-dren from man-kind.


what he re-quest-ed with his lips, you nev-er have de-nied.
such length of days you gave to him: for-ev-er he will live.
• and make him glad e-ter-nal-ly with joy be-fore your face.
and all who har-bor hate for you, your right hand will op-pose.
[11]Their e-vil plots will not suc-ceed, nor schemes they have de-signed.

6. [12]For you will make them all retreat—
your arrows are in place—
they sit upon your bowstring, aimed
to strike them in the face.
[13]In your almighty strength, O LORD,
exalt yourself on high;
then we will sing with psalms of praise,
your power glorify.

The Book of Psalms for Worship, 2009; alt.

ALL SAINTS NEW C.M.D.
Henry S. Cutler, 1872

PSALM 22

22A My God, My God, O Why Have You Forsaken Me?

1. [1]My God, my God, O why have you for - sak - en me? O why
2. [4]Our fa - thers put their trust in you; from you sal - va - tion came.
3. [7]All those who look at me will laugh and cast re - proach at me.
4. [9]You took me from my moth - er's womb to safe - ty at the breast.
5. [13]Like li - on jaws they o - pen wide, and roar to tear their prey.
are you so far from sav - ing me and from my groan - ing cry?
[5]They begged you and you set them free; they were not put to shame.
• Their mouths they o - pen wide; they wag their heads in mock - er - y:
[10]Since birth, when I was cast on you, you've been my God, my rest.
[14]My heart is wax, my bones un - knit, my life is poured a - way.
[2]By day and night, my God, I call; your an - swer still de - lays,
[6]But as for me, I am a worm and not a man at all.
• [8]"'This man has trust - ed in the LORD; let God re - demp - tion send.
[11]Be not far off, for grief is near, and none to help is found;
[15]My strength is dried like shat - tered clay; my tongue sticks to my jaws;
[3]and yet you are the Ho - ly One who dwells in Is - rael's praise.
To men I am de - spised and base; their scorn - ings on me fall.
• Now let his God de - liv - er him, for he de - lights in him."
[12]for bulls of Ba - shan cir - cle me, strong bulls do me sur - round.
you bring me to the dust of death, and there you lay me down.

6. [16]For see how dogs encircle me!
On every side there stands
a brotherhood of cruelty;
they pierce my feet and hands.
[17]My bones are plain for me to count;
men see me and they stare.
[18]My clothes among them they divide,
and gamble for their share.

7. [19]Now hurry, O my strength, to help!
Be not far off, O LORD!
[20]But snatch my soul from raging dogs,
and spare me from the sword.
[21]From lion's mouth and oxen horns
O save me; hear my pray'r!
[22]To all the church, my brethren dear,
your name I will declare.

8. [23]Let those that fear the LORD sing praise!
To him give glory now,
all Jacob's seed, all Israel's seed,
in awe before him bow.
[24]For he did not despise nor spurn
the grief of one oppressed,
nor did he shun his cry for help,
but heard and gave him rest.

9. [25]When I proclaim my praise of you,
then all the church will hear,
and I will pay my vows in full
where men hold him in fear.
[26]The weak and poor will eat their fill
and thus be satisfied.
Those seeking him will praise the LORD.
So let your hearts abide.

10. [27]All ends of earth will turn to him,
remembering the LORD,
all fam'lies of the earth shall come
and worship and adore.
[28]Dominion to the Lord belongs;
he rules the nations well.
[29]The proud of all the earth will bow
before him where he dwells.

11. All those whose souls descend to dust
will fall before his throne;
they cannot keep themselves alive,
they rest on him alone.
[30]A seed shall serve him; future sons
will hear about the LORD.
[31]His righteousness they will declare
to people yet unborn.

The Book of Psalms for Singing, 1973; alt.

KINGSFOLD C.M.D.
English Country Songs, 1893
Harm. Ralph Vaughan Williams, 1906

PSALM 22:23–26, 31

22B All You That Fear Jehovah's Name

1. All you that fear Je - ho - vah's name, his glo - ry tell, his
2. The suf - f'ring One he has not spurned, who un - to him for
3. O Lord, your good - ness makes me raise a - mid your peo - ple
4. For all the meek you will pro - vide, they shall be fed and
5. The Lord's un - fail - ing righ - teous - ness all gen - er - a - tions
praise pro - claim; you chil - dren of his cho - sen race, stand now in
help has turned; from him he has not hid his face, but an - swered
• songs of praise; be - fore all them that fear you, now I wor - ship
sat - is - fied; all they that seek the Lord shall live and nev - er -
shall con - fess; from age to age shall men be taught what won - drous
awe be - fore his face, stand now in awe be - fore his face.
his re - quest in grace, but an - swered his re - quest in grace.
• you and pay my vow, I wor - ship you and pay my vow.
end - ing prais - es give, and nev - er - end - ing prais - es give.
works the Lord has wrought, what won - drous works the Lord has wrought.

Partial
The Psalter, 1912; alt.

PARK STREET L.M.rep.
Frederick M. A. Venua, ca. 1810; arr.

Amid the Thronging Worshipers 22C

1. A - mid the throng - ing wor - ship - ers Je - ho - vah will I bless;
2. The bur - den of the sor - row - ful the Lord will not de - spise;
3. He feeds with good the hum - ble soul and sat - is - fies the meek,
be - fore my breth - ren gath - ered there, his name will I con - fess.
he has not turned from those who mourn, he heark - ens to their cries.
and they shall live and praise the Lord who for his mer - cy seek.
Come, praise him, ye that fear the Lord, ye chil - dren of his grace;
His good - ness makes me join the throng where saints his praise pro - claim;
The ends of all the earth take thought, the na - tions seek the Lord;
with rev - 'rence sound his glo - ries forth and bow be - fore his face.
and there will I ful - fill my vows 'mid those who fear his name.
they wor - ship him, the King of kings, in earth and heav'n a - dored.

Partial
The Psalter, 1912

BOVINA C.M.D.
Laura A. Tate, 1912

PSALM 22:27–31

22D The Ends of All the Earth Shall Hear

1. The ends of all the earth shall hear and turn un - to the
2. For his the king - dom, his of right, he rules the na - tions
3. Both rich and poor, both bond and free, shall wor - ship him on
4. The Lord's un - fail - ing righ - teous - ness all gen - er - a - tions
Lord in fear; all kin - dreds of the earth shall own
by his might; all earth to him her hom - age brings,
bend - ed knee, and chil - dren's chil - dren shall pro - claim
shall con - fess, from age to age shall men be taught
Refrain
and wor - ship him as God a - lone.
the Lord of lords, the King of kings.
the glo - rious hon - or of his name.
what won - drous works the Lord has wrought.
All earth to him
her hom - age brings, the Lord of lords, the King of kings.

Partial
The Psalter, 1912

VISION L.M.ref.
William H. Doane, 1832–1916; alt. 1990

The Lord's My Shepherd 23A

1. [1]The Lord's my Shep - herd, I'll not want; [2]he makes me down to lie
2. [3]My soul he doth re - store a - gain, and me to walk doth make
3. [4]Yea, though I walk in death's dark vale, yet will I fear none ill,
4. [5]My ta - ble thou hast fur - nish - ed in pres - ence of my foes;
5. [6]Good - ness and mer - cy all my life shall sure - ly fol - low me;
in pas - tures green; he lead - eth me the qui - et wa - ters by.
with - in the paths of righ - teous - ness, e'en for his own name's sake.
• for thou art with me; and thy rod and staff me com - fort still.
my head thou dost with oil a - noint, and my cup o - ver - flows.
and in God's house for - ev - er - more my dwell - ing place shall be.

Francis Rous, William Mure, and others
Scottish Psalter, 1650

CRIMOND C.M.
Probably by David Grant, 1833–1893
Harm. T. C. L. Pritchard, 1885–1960; alt.

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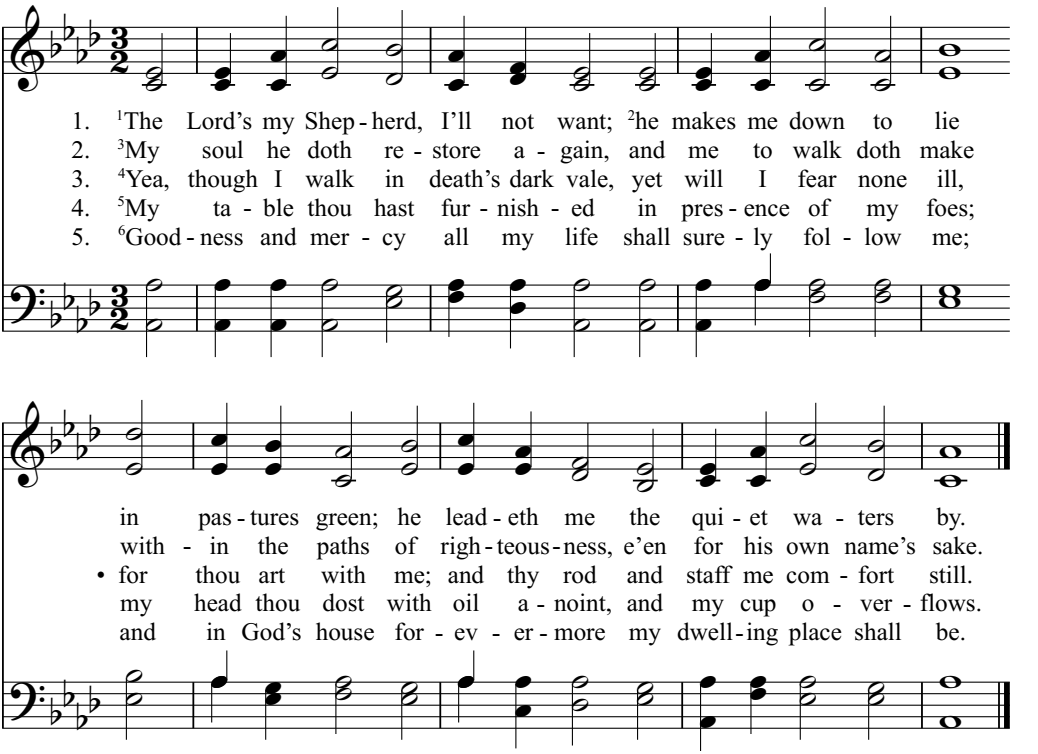
23B The Lord's My Shepherd


1. [1]The Lord's my Shep - herd, I'll not want; [2]he makes me down to lie
2. [3]My soul he doth re - store a - gain, and me to walk doth make
3. [4]Yea, though I walk in death's dark vale, yet will I fear none ill,
4. [5]My ta - ble thou hast fur - nish - ed in pres - ence of my foes;
5. [6]Good - ness and mer - cy all my life shall sure - ly fol - low me;
in pas - tures green; he lead - eth me the qui - et wa - ters by.
with - in the paths of righ - teous - ness, e'en for his own name's sake.
• for thou art with me; and thy rod and staff me com - fort still.
my head thou dost with oil a - noint, and my cup o - ver - flows.
and in God's house for - ev - er - more my dwell - ing place shall be.

Francis Rous, William Mure, and others
Scottish Psalter, 1650

EVAN C.M.
William Havergal, 1846

The LORD Is My Shepherd 23C

1. [1]The LORD is my Shep - herd; no want shall I know.
2. [3]My wan - der - ing steps he brings back to his way,
3. [4]Though I walk in death's val - ley, where dark - ness is near,
4. [5]In the sight of my en - 'mies a ta - ble you spread.
5. [6]So sure - ly your cov - e - nant mer - cy and grace
[2]He makes me lie down where the green past - ures grow;
in straight paths of righ - teous - ness mak - ing me stay;
• be - cause you are with me, no e - vil I'll fear;
The oil of re - joic - ing you pour on my head;
will fol - low me close - ly in all of my ways;
he leads me to rest where the calm wa - ters flow.
and this he has done his great name to dis - play.
• your rod and your staff bring me com - fort and cheer.
my cup o - ver - flows and I'm gra - cious - ly fed.
I will dwell in the house of the LORD all my days.

Sing Psalms, 2003

TARWATHIE 11.11.11.
Traditional / Alex J. MacDonald, b. 1949
Harm. Isobel Gordon, b. 1969

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24A The Earth and the Riches

1. [1]The earth and the rich - es with which it is stored,
2. [3]O who shall the mount of the LORD God as - cend,
3. [5]A bless - ing he shall from the LORD God re - ceive;
4. [7]O gates, lift your heads! An - cient doors, lift them high!
5. [9]O gates, lift your heads! An - cient doors, lift them high!
the world and its dwell - ers be - long to the LORD,
or who in the place of his ho - li - ness stand?
• the God of sal - va - tion shall righ - teous - ness give.
The King of all glo - ry to en - ter draws nigh!
The King of all glo - ry to en - ter draws nigh!
[2]for he on the seas its foun - da - tion has laid,
[4]The man of pure heart and of hands with - out stain,
• [6]For this is the peo - ple, yea, this is the race,
[8]O who is this King that in glo - ry draws near?
[10]This King of all glo - ry, O who can he be?
and firm on the wa - ters its pil - lars has stayed.
who swears not in false - hood nor loves what is vain.
• who seek Ja - cob's God, who are seek - ing his face.
The LORD, might - y LORD of the bat - tle, is here!
The LORD God of hosts! King of glo - ry is he!

The Complete Book of Psalms for Singing, 1991; alt.

© 1991 Rowland S. Ward

LANSING 11.11.11.11.
Charles H. Gabriel, 1856–1932

The Earth and Its Riches 24B

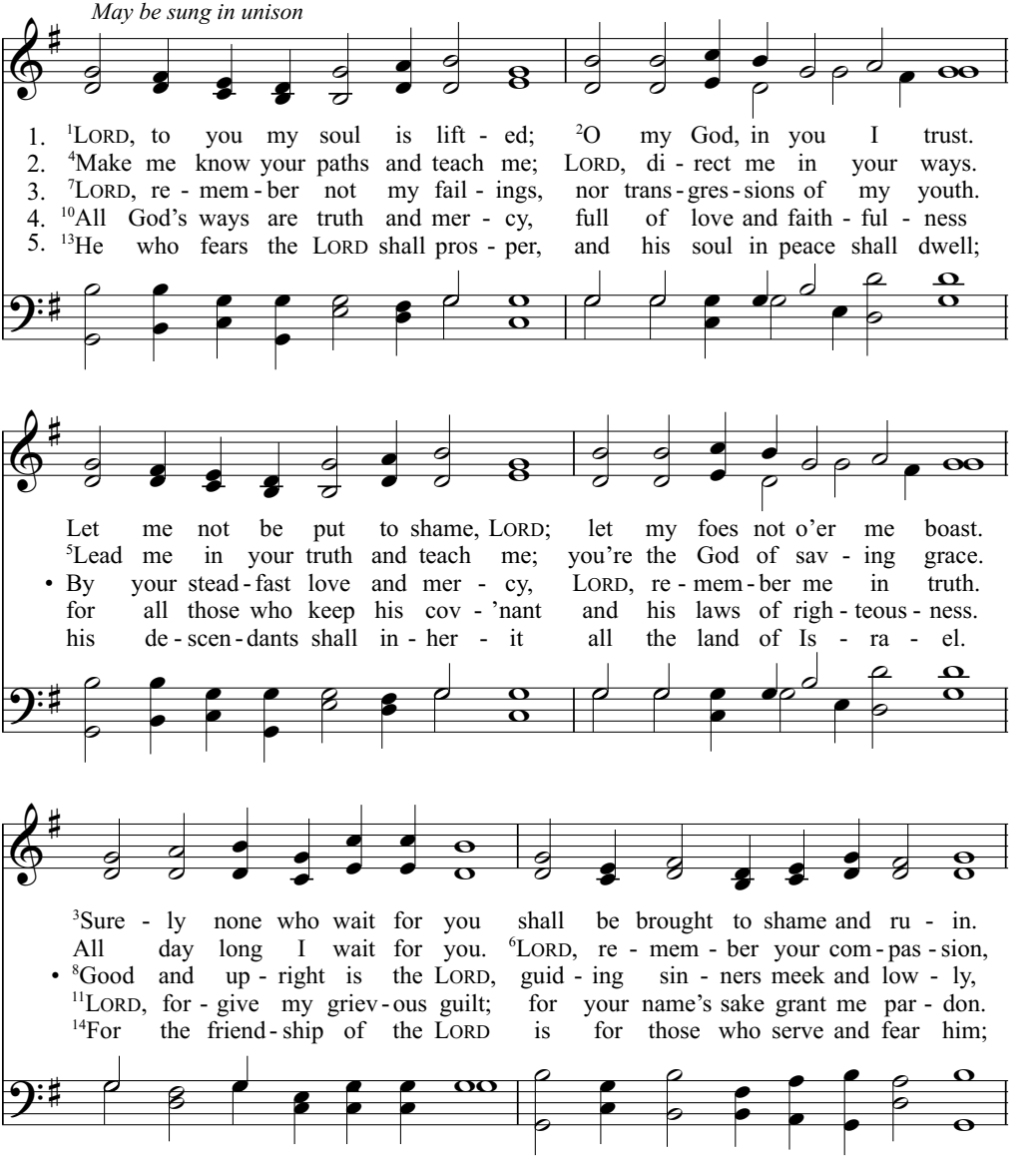
1. [1]The earth and its rich - es a - bun - dant - ly stored,
2. [3]O who shall the mount of the LORD God as - cend?
3. [5]Yes, he from the LORD shall a bless - ing re - ceive;
4. [7]O gates, lift your heads! An - cient doors, lift them high!
5. [9]O gates, lift your heads! An - cient doors, lift them high!
the world and its dwell - ers be - long to the LORD.
And who in the place of his ho - li - ness stand?
• the God of sal - va - tion shall righ - teous - ness give.
The great King of glo - ry to en - ter draws nigh!
The great King of glo - ry to en - ter draws nigh!
[2]For he on the seas its foun - da - tions has laid,
[4]The man of pure heart and of hands with - out stain,
• [6]Thus look - ing to him is a whole bless - ed race;
[8]O who is the King that in glo - ry draws near?
[10]This great King of glo - ry, O who can he be?
and firm on the wa - ters its pil - lars has stayed.
who swears not to i - dols, nor serves what is vain.
• all those who, like Ja - cob, are seek - ing your face.
The LORD, might - y LORD of the bat - tle, is here!
The LORD God of hosts, King of glo - ry is he!

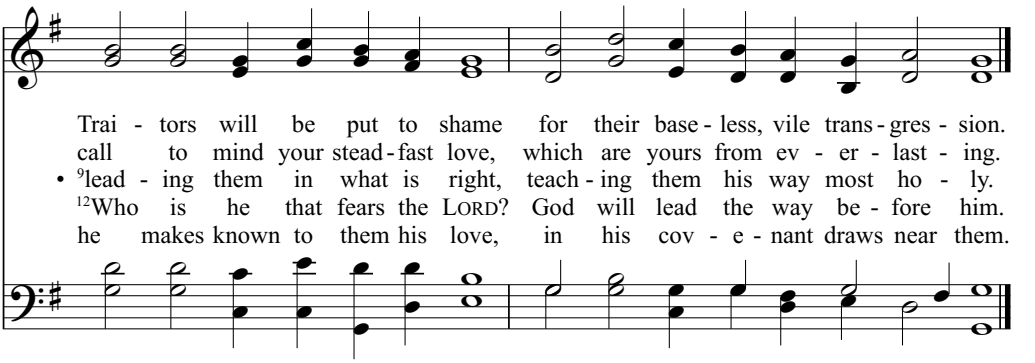
The Book of Psalms for Worship, 2009; alt.

JOANNA (ST. DENIO) 11.11.11.11.
Traditional Welsh hymn melody

25A LORD, to You My Soul Is Lifted

May be sung in unison


1. [1]LORD, to you my soul is lift - ed; [2]O my God, in you I trust.
2. [4]Make me know your paths and teach me; LORD, di - rect me in your ways.
3. [7]LORD, re - mem - ber not my fail - ings, nor trans - gres - sions of my youth.
4. [10]All God's ways are truth and mer - cy, full of love and faith - ful - ness
5. [13]He who fears the LORD shall pros - per, and his soul in peace shall dwell;
Let me not be put to shame, LORD; let my foes not o'er me boast.
[5]Lead me in your truth and teach me; you're the God of sav - ing grace.
• By your stead - fast love and mer - cy, LORD, re - mem - ber me in truth.
for all those who keep his cov - 'nant and his laws of righ - teous - ness.
his de - scen - dants shall in - her - it all the land of Is - ra - el.
[3]Sure - ly none who wait for you shall be brought to shame and ru - in.
All day long I wait for you. [6]LORD, re - mem - ber your com - pas - sion,
• [8]Good and up - right is the LORD, guid - ing sin - ners meek and low - ly,
[11]LORD, for - give my griev - ous guilt; for your name's sake grant me par - don.
[14]For the friend - ship of the LORD is for those who serve and fear him;


Trai - tors will be put to shame for their base - less, vile trans - gres - sion.
call to mind your stead - fast love, which are yours from ev - er - last - ing.
• [9]lead - ing them in what is right, teach - ing them his way most ho - ly.
[12]Who is he that fears the LORD? God will lead the way be - fore him.
he makes known to them his love, in his cov - e - nant draws near them.

6. [15]I have turned my eyes to you, LORD;
from the net he'll pluck my feet.
[16]Turn to me, to me be gracious;
I am lonely in my grief.
[17]How my troubles are enlarged!
Save me from my heart's afflictions.
See my trouble and distress.
[18]LORD, forgive all my transgressions.

7. [19]See how many are my foes, LORD;
see their violence and scorn.
[20]Guard my soul, from shame redeem me;
I take refuge in you, LORD.
[21]Since I wait for you in truth,
may integrity preserve me.
[22]Come to Israel, O God;
rescue him from all his suff'ring.

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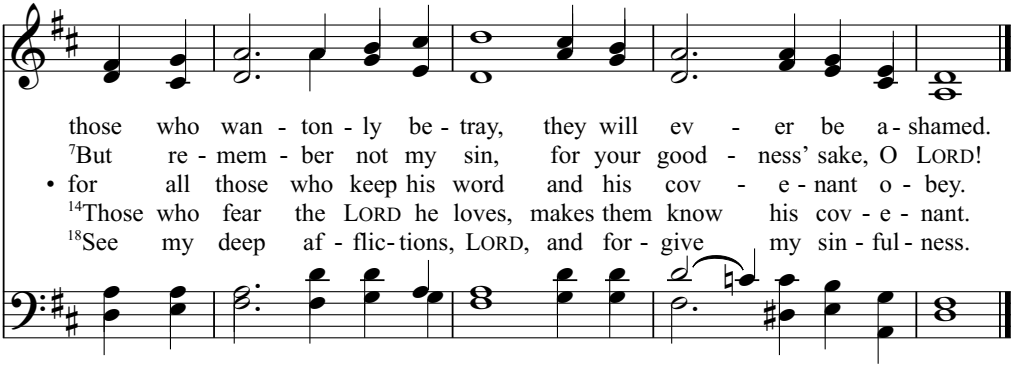
GENEVAN 25 8.7.8.7.7.8.7.8.
Louis Bourgeois, 1551
Arr. Claude Goudimel, 1565

25B LORD, to You I Lift My Soul

1. [1]LORD, to you I lift my soul, [2]O my God, I trust your name;
2. [4]Make me know your ways, O LORD; in your path lead me in truth.
3. [8]Good and up - right is the LORD; he in - structs all those who stray.
4. [11]For the sake of your own name, LORD, for - give my guilt, tho' great.
5. [15]To the LORD I turn my eyes; from all snares he plucks my feet.
let my foes not o'er me gloat; let me not be put to shame.
[5]You are God, my Sav - ior true, all the day I wait for you.
• [9]All the meek he leads a - right, he will teach his ho - ly way.
[12]Who is he who fears the LORD? God will teach him all his ways.
[16]Show your grace and turn to me; I am lone - ly and a - fraid.
[3]Tru - ly none who wait for you will be ev - er put to shame;
[6]LORD, re - mem - ber in your love all your mer - cies from of old.
• [10]All his paths are stead - fast love, he is faith - ful in his ways,
[13]In well - be - ing he a - bides, and his seed re - ceives the land.
[17]All my trou - bles are en - larged, give re - lief from my dis - tress.


those who wan - ton - ly be - tray, they will ev - er be a - shamed.
7But re - mem - ber not my sin, for your good - ness' sake, O LORD!
• for all those who keep his word and his cov - e - nant o - bey.
14Those who fear the LORD he loves, makes them know his cov - e - nant.
18See my deep af - flic - tions, LORD, and for - give my sin - ful - ness.

6. [19]See how many are my foes,
see the vi'lence of their hate.
[20]Guard my soul! Deliver me!
Let me not be put to shame,
[21]since I wait for you, O LORD.
May my uprightness prevail.
[22]From his troubles, gracious God,
O redeem your Israel.

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EVERLASTING LOVE 7.7.7.7.D.
James Mountain, ca. 1890
Harm. Dale Grotenhuis, 2009
© 2009 Dale Grotenhuis

PSALM 25:1–13

25C Lord, I Lift My Soul to Thee

1. Lord, I lift my soul to thee, O my God, I trust thy might;
2. Yea, may none be put to shame, none who wait for thee to bless;
3. Lord, to me thy ways make known, guide in truth and teach thou me;
4. Lord, re - mem - ber in thy love all thy mer - cies man - i - fold,
5. Sins of youth re - mem - ber not, nor my tres - pass - es re - cord;
let not foes ex - ult o'er me, shame me not be - fore their sight.
but dis - hon - ored be their name who with - out a cause trans - gress.
• thou my Sav - ior art a - lone, all the day I wait for thee.
ten - der mer - cies from a - bove, change - less from the days of old.
let not mer - cy be for - got, for thy good - ness' sake, O Lord.

6. Just and good the Lord abides,
he his way will sinners show;
he the meek in justice guides,
making them his way to know.

7. Grace and truth shall mark the way
where the Lord his own will lead,
if his word they still obey
and his testimonies heed.

8. For thy name's sake hear thou me;
for thy mercy, Lord, I wait;
pardon my iniquity,
for my sin is very great.

9. He who walks in godly fear
in the path of truth shall go;
peace shall be his portion here,
and his sons all good shall know.

Partial
The Psalter, 1912

SEYMOUR 7.7.7.7.
Carl Maria von Weber, 1826; arr.

Declare Me Innocent, O LORD 26

1. [1]De - clare me in - no - cent, O LORD; I walk in blame - less ways,
2. [4]I do not sit with worth - less men; I shun the hy - po - crite.
3. [7]I speak a - loud your awe - some deeds, your prais - es I will tell.
4. [10]For their right hands are full of bribes; they plot in - iq - ui - ty.
and I have trust - ed in the LORD, not wa - v'ring all my days.
[5]I hate the crowd of wick - ed men; with them I will not sit.
[8]I love your hab - i - ta - tion, LORD, the place your glo - ry dwells.
[11]But I will lead a blame - less life; in mer - cy set me free.
[2]Ex - am - ine me and prove me, LORD; test heart and mind, I pray.
[6]I wash my hands in in - no - cence, and blame - less is my heart;
[9]Sweep not a - way my soul, O LORD, with those who hate your way,
[12]My feet will stand with con - fi - dence up - on a lev - el place,
[3]Your love sur - rounds me; from your truth my feet will nev - er stray.
I go a - bout your al - tar, LORD, the place you set a - part.
nor take a - way my life with those who love to wound and slay.
and in the great as - sem - bly I will praise the LORD of grace.

OPC/URCNA 2016
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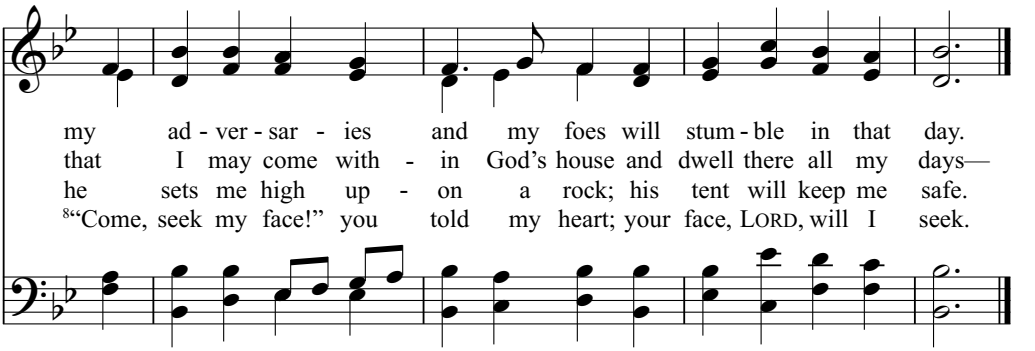
MASSACHUSETTS C.M.D.
Katherine K. Davis, 1962
© 1964 Abingdon Press

27A The LORD's My Light

1. [1]The LORD's my light and sav - ing help— by whom am I dis - mayed?
2. [3]Though ar - mies war on ev - 'ry side, my heart will feel no dread;
3. to gaze up - on the beau - ty of the LORD and see his grace,
4. [6]My head is lift - ed high a - bove my foes who hem me in;
The LORD's the strong - hold of my life— of whom am I a - fraid?
though war a - gainst me should a - rise, yet I will lift my head.
and seek to know, with - in his house, in - struc - tion in his ways.
I sac - ri - fice with - in his tent; with shouts of joy I sing.
[2]When e - vil - do - ers threat - en me to eat my flesh a - way,
[4]One thing I plead be - fore the LORD, and seek with heart up - raised:
[5]For he will hide and shel - ter me when comes the e - vil day;
[7]LORD, hear me when I call to you; be mer - ci - ful and speak!


my ad - ver - sar - ies and my foes will stum - ble in that day.
that I may come with - in God's house and dwell there all my days—
he sets me high up - on a rock; his tent will keep me safe.
8"Come, seek my face!" you told my heart; your face, LORD, will I seek.

5. 9O do not hide your face from me,
and do not turn aside
your servant in your righteous wrath,
for you have been my guide.
O God, my Savior, leave me not;
do not reject my plea.
10My parents may forsake me, LORD,
but you will welcome me.

6. 11O teach your way and lead me, LORD,
against my enemies.
12To false and cruel witnesses
do not deliver me.
13Yet I am sure that in this life
God's goodness I will see.
14Await the LORD; be strong, take heart.
For him wait patiently.

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BETHLEHEM (Fink) (SERAPH) C.M.D.
Gottfried Wilhelm Fink, 1842

PSALM 27:1–5

27B Jehovah Is My Light

1. [1]Je - ho - vah is my light and my sal - va - tion near;
2. [2]When e - vil - do - ers came to make my life their prey,
3. [4]My one re - quest has been, and still this pray'r I raise,
4. [5]When trou - bles round me swell, when fears and dan - gers throng,
who shall my soul af - fright or cause my heart to fear?
they stum - bled in their shame and fell in deep dis - may;
that I may dwell with - in God's house through all my days,
se - cure - ly I will dwell in his pa - vil - ion strong;
While God my strength, my life sus - tains,
[3]though hosts make war on ev - 'ry side,
Je - ho - vah's beau - ty to ad - mire,
with - in the shel - ter of his tent
se - cure from fear my soul re - mains.
still fear - less I in God con - fide.
and in his tem - ple to in - quire.
he hides me 'til the storm is spent.

5. 6Up - lift - ed on a rock a - bove my foes a - round,
6. 7O hear me when I cry, and an - swer me in grace!
7. 9Hide not your face from me, your ser - vant, LORD, I pray;
a - mid the bat - tle shock my song shall still re - sound;
8You, LORD, to me have said, "In - quire and seek my face."
since you have been my help, O turn me not a - way!
then joy - ful of - f'rings I will bring,
My heart in glad re - sponse will speak,
In an - ger do not cast me off.
Je - ho - vah's praise my heart shall sing.
"Your face, O LORD, my heart will seek."
My Sav - ior God, for - sake me not.

(*continued on next page*)

PSALM 27:10–14

27B (*continued*)

8. [10]Though fa - ther may for - sake, the LORD will take me in.
9. [12]Do not sur - ren - der me to plot - ting of my foes.
10. [13]I cer - tain - ly be - lieve that I will sure - ly see
Though moth - er may be - tray, the LORD will be my friend.
False wit - ness - es a - rise, who lies and slan - der pose.
the good - ness of the LORD with those that liv - ing be!
[11]LORD, teach your way and make me go
A - gainst my life they cause of - fense;
[14]O wait for God! Be strong in faith.
in lev - el paths a - gainst my foe.
they breathe out hate and vi - o - lence.
Be bold of heart; the LORD a - wait.

St. 1–5, *The Psalter,* 1912
St. 6–10, *Trinity Psalter,* 2000; alt.

MILLENIUM 6.6.6.6.8.8.
Traditional English, 1826

To You, O LORD, I Cry

28

1. [1]To you, O LORD, I cry; my Rock, do not be
2. [2]Re - ceive my plea for mer - cy, LORD, as now I
3. [3]O drag me not a - way with those who prac - tice
4. [4]Re - pay them for their e - vil deeds ac - cord - ing
deaf to my la - ment. If you are si - lent
call to you for grace; I lift my hands to
wick - ed - ness and sin, who kind - ly to their
to their wick - ed - ness; bring back on them their
I be - come like those that to the pit de - scend.
you in prayer and look to your most ho - ly place.
neigh - bors speak, but har - bor mal - ice deep with - in.
just re - ward and pun - ish their un - righ - teous - ness.

5. [5]Because they slight the works of God
and treat his actions with disdain,
in justice he will tear them down
and never build them up again.

6. [6]Blest be the LORD, for he has heard
the plea for mercy which I made.
[7]The LORD God is my strength and shield;
I trust in him who sends me aid.

7. My heart uplifted leaps for joy;
my thanks to him I gladly sing.
[8]The LORD God is his people's strength,
a saving fortress for his king.

8. [9]O save your people, your own flock,
and bless your heritage, dear LORD.
Attend them with a shepherd's care
and carry them forevermore.

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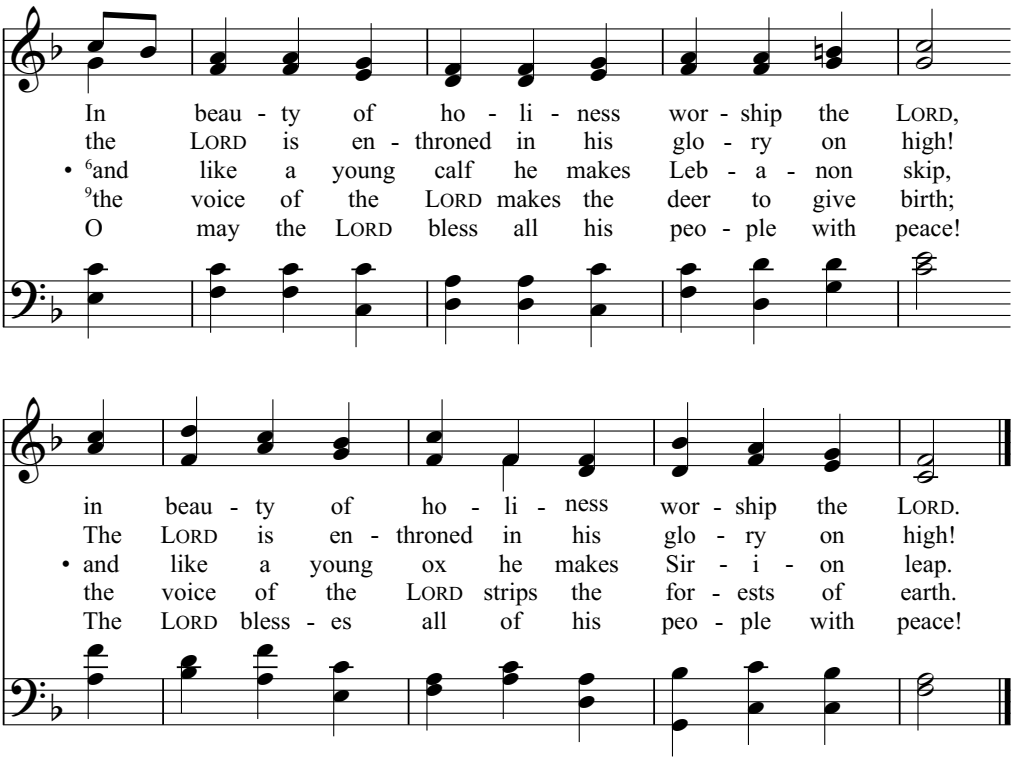
TALLIS' CANON L.M.
Thomas Tallis, ca. 1567

29A Now unto the LORD, All You Sons of the Mighty

1. [1]Now un - to the LORD, all you sons of the might - y,
2. [3]The voice of the LORD is a - bove all the wa - ters;
3. [4]The voice of the LORD is al - might - y in pow - er;
4. [7]The voice of the LORD strikes with flash - es of light - ning.
5. And all in his tem - ple, in wor - ship, cry "Glo - ry!"
all glo - ry and strength and do - min - ion ac - cord;
in thun - der the God of all glo - ry draws nigh.
• the voice of the LORD in full maj - es - ty speaks:
[8]The voice of the LORD shakes the des - erts of earth!
[10]The LORD rules the flood and his reign shall ne'er cease.
[2]a - scribe to him glo - ry, and ren - der him hon - or.
Lo, o - ver the waves of the bil - low - ing wa - ters
• [5]the voice of the LORD breaks the Leb - a - non ce - dars,
The LORD shakes the des - ert, the des - ert of Ka - desh,
[11]O may the LORD strength - en his peo - ple for - ev - er:


In beau - ty of ho - li - ness wor - ship the LORD,
the LORD is en - throned in his glo - ry on high!
• 6and like a young calf he makes Leb - a - non skip,
9the voice of the LORD makes the deer to give birth;
O may the LORD bless all his peo - ple with peace!
in beau - ty of ho - li - ness wor - ship the LORD.
The LORD is en - throned in his glo - ry on high!
• and like a young ox he makes Sir - i - on leap.
the voice of the LORD strips the for - ests of earth.
The LORD bless - es all of his peo - ple with peace!

St. 1, *The Psalter,* 1912; alt.
St. 2–5, *Book of Psalms,* 1871; alt.; rev. 2004

WILLOW GROVE 12.11.12.11.11.
Ronald Alan Matthews, 1985
Tune © 1990, RAM Music Publications

29B Now unto Jehovah, Ye Sons of the Mighty

1. Now un - to Je - ho - vah, ye sons of the might - y,
all glo - ry and strength and do - min - ion ac - cord;
a - scribe to him glo - ry, and ren - der him hon - or.
In beau - ty of ho - li - ness wor - ship the Lord.
2. The voice of Je - ho - vah, the God of all glo - ry,
rolls o - ver the wa - ters, the thun - ders a - wake;
the voice of Je - ho - vah, ma - jes - tic and might - y,
is heard, and the ce - dars of Leb - a - non break.
3. His voice makes the moun - tains and des - erts to trem - ble,
wild beasts are af - fright - ed, the for - ests laid bare,
and through all cre - a - tion, his won - der - ful tem - ple,
all things he has fash - ioned his glo - ry de - clare.
4. The Lord ruled in might at the flood of great wa - ters,
a King whose do - min - ion is nev - er to cease;
the Lord will give bless - ing and strength to his peo - ple,
the Lord all his peo - ple will com - fort with peace.

Paraphrase
The Psalter, 1912

ARLES 12.11.12.11.
Charles H. Gabriel, 1856–1932

O Lord, I Will Extol You

30

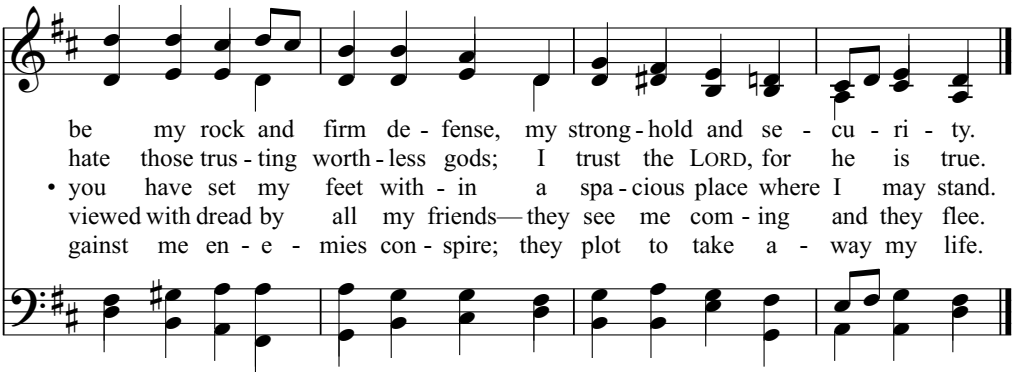
1. [1]O LORD, I will ex - tol you, for you have lift - ed me;
2. [4]His ho - ly name re - mem - ber; you saints, the LORD now praise;
3. [6]In pros - p'rous days I boast - ed, "Un - moved I shall re - main,"
4. [9]What prof - it if I per - ish, if I de - scend to death?
5. [11]You turned my grief to danc - ing, from sack - cloth set me free.
my foes you kept from boast - ing and gloat - ing o - ver me.
[5]his an - ger lasts a mo - ment, his fa - vor all our days;
• [7]for LORD, by your good fa - vor my moun - tain you main - tained.
Shall dust pro - claim your prais - es or speak your faith - ful - ness?
You clothed me 'round with glad - ness; [12]I shall not si - lent be.
[2]O LORD, my God, I plead - ed that you might heal and save;
for though the tears of weep - ing may tar - ry for a night,
• But when your face was hid - den, my heart was ter - ri - fied.
[10]O LORD, on me have mer - cy, and my pe - ti - tion hear;
My soul will sing your prais - es, your name will I a - dore;
[3]you brought my soul from She - ol, re - stored me from the grave.
there comes a shout of glad - ness when dawns the morn - ing light.
• [8]To you, O LORD, I plead - ed; for mer - cy, Lord, I cried.
that you may be my help - er, in mer - cy, LORD, ap - pear.
O LORD, my God, I thank you, both now and ev - er - more!

The Psalter, 1912; alt.; mod.

NOEL 7.6.7.6.D.
Traditional English melody
Arr. Arthur S. Sullivan, 1871; alt.

31A In You, O LORD, I Put My Trust

1. [1]In you, O LORD, I put my trust, and take my ref - uge
2. [3]You are my for - tress and my rock, and for your name's sake
3. [7]I take de - light and I re - joice in all the love that
4. [9]Be gra - cious, LORD, in my dis - tress; my eye is wast - ed
5. [12]For - got - ten like the dead am I, not e - ven spared a
in your name; re - deem me in your righ - teous - ness, and
be my guide. [4]Pre - serve me from the trap they set; in
• you have shown, for my af - flic - tion you have seen; to
in my grief. [10]My life is spent with sor - row's sighs; my
pas - sing thought; like shat - tered bot - tles thrown a - side, have
let me not be put to shame. [2]LORD, turn your ear to
you, my ref - uge, LORD, I hide. [5]Re - deem me, LORD, O
• you my soul's dis - tress is known. [8]And you've not left me
strength is sapped by sin's de - ceit. [11]Be - cause of all my
I be - come a use - less pot. [13]I hear the slan - der
hear my cry; come quick - ly to de - li - ver me, and
God of truth; my spir - it I com - mit to you. [6]I
• to my foe, nor put me in the en - 'my's hand, but
en - e - mies, my neigh - bors treat me scorn - ful - ly; I'm
man - y spread, and ter - ror stalks on ev - 'ry side. A -


be my rock and firm de - fense, my strong - hold and se - cu - ri - ty.
hate those trus - ting worth - less gods; I trust the LORD, for he is true.
• you have set my feet with - in a spa - cious place where I may stand.
viewed with dread by all my friends— they see me com - ing and they flee.
gainst me en - e - mies con - spire; they plot to take a - way my life.

6. [14]But as for me, I trust you, LORD;
I say, "You are my God alone."
[15]My times are ever in your hands;
protect from foes who hunt me down.
[16]Your face shine on your servant, LORD,
and save me in your steadfast love.
[17]O let me not be put to shame,
for I have cried to God above.

7. But let the wicked suffer shame
and in the silent grave abide.
[18]Suppress the lying lips which speak
against the just with haughty pride.
[19]Your goodness, LORD, is very great—
prepared for those who fear your name.
You show your goodness openly
to all who your protection claim.

8. [20]Your presence hides and shelters them
from those who plot to take their lives,
and in your tent you keep them safe
from evil tongues that stir up strife.
[21]How blest the LORD, for he has shown
his wondrous, steadfast love to me,
when I was in a city trapped,
surrounded by the enemy.

9. [22]I rashly said, in my alarm,
that I was hidden from your eyes;
but when I called to you for help,
in grace you listened, heard my cries.
[23]O love the LORD, all you his saints!
The LORD preserves his faithful ones,
but he will give the proud their due.
[24]Await the LORD. Take heart, be strong.

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JORDAN L.M.D.
Joseph Barnby, 1872
Harm. Dale Grotenhuis, 2009
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PSALM 31:1–7a

31B In Thee, O Lord, I Put My Trust

1. In thee, O Lord, I put my trust, I
2. Bow down thine ear to my re - quest, and
3. Since thou my rock and for - tress art, my
4. To thee my spir - it I com - mend; re -
5. I hate all those that love the false, my
call up - on thy name; O save me in thy
swift de - liv - 'rance send; be thou to me a
• lead - er be, and guide; from all temp - ta - tion
demp - tion is with thee, O thou Je - ho - vah,
trust is in the Lord; I will be glad, and
righ - teous - ness, nor let me suf - fer shame.
rock of strength, a for - tress to de - fend.
• res - cue me, thou dost my strength a - bide.
God of truth, who hast de - liv - ered me.
joy - ful - ly thy mer - cy will re - cord.

6. For my af - flic - tion thou hast seen, and
7. Show mer - cy, Lord, to me dis - tressed, and
8. My life has a - ged grown with woe, with
9. My foes have made me a re - proach, my
10. For I have heard de - fa - ming tongues, and
known my man - y woes; thou hast not let me
send my soul re - lief; my life is spent with
• sighs my years de - cay; my eye is worn for
state my neigh - bors see; my friends, ap - palled at
marked the ter - ror rife, when all in league de -
be en - slaved, but freed me from my foes.
bit - ter - ness, my strength con - sumed with grief.
• ver - y grief: I pine and waste a - way.
my ap - proach, turn them a - bout and flee.
lib - er - ate to take a - way my life.

11. But, Lord, in thee is all my trust;
"Thou art my God," I cried.
My life, my times are in thy hand,
I in thy strength confide.

Partial
St. 1–7, 11, *The Psalter,* 1912
St. 8–10, *Psalter Hymnal,* 1959

NAOMI C.M.
Arr. Lowell Mason, 1836
From Hans G. Nägeli, 1773–1836

32A What Blessedness Belongs to Him

1. [1]What bless - ed - ness be - longs to him who tru - ly is for - giv'n,
2. [3]I lan - guished, si - lent in my guilt; my days were filled with groans.
3. You par - doned my in - iq - ui - ty and took my guilt a - way;
4. [8]In - struc - tion I will give to you, and teach the way to go.
5. [10]The sor - rows of the wick - ed man in num - ber shall a - bound,
for whom trans - gres - sions have been cleared, and cov - ered is his sin.
[4]Your hand on me pressed day and night, and heat dried up my bones.
• [6]and there - fore while you may be found, let god - ly peo - ple pray.
My watch - ful eye will guide your steps; my coun - sel you will know.
but those who trust in God the LORD, his mer - cy will sur - round.
[2]How bless - ed is the one the LORD ac - cus - es not of sin,
[5]My tres - pass - es to you I owned, hid not my wick - ed - ness;
• The gush of tor - rents will not harm; [7]you hide me, give me peace.
[9]Be not like sense - less mule or horse, which can - not un - der - stand,
[11]Be glad, you righ - teous, shout for joy, and give the LORD your praise!
the man with - out de - ceit and guile, whose heart is pure with - in.
I said, "I will be - fore the LORD trans - gres - sions now con - fess."
• You keep me safe, sur - round - ing me with songs of my re - lease.
with bit and bri - dle must be curbed to fol - low your com - mand.
With up - right hearts, O saints of God, your joy - ful songs up - raise!

The Book of Psalms for Worship, 2009; alt.

RESIGNATION C.M.D.
William Walker, *The Southern Harmony,* 1835
Harm. Dale Grotenhuis, 1986

© 1986 Dale Grotenhuis

How Blest Is He Whose Trespass 32B

1. How blest is he whose tres - pass hath free - ly been for - giv'n,
2. While I kept guilt - y si - lence, my strength was spent with grief;
3. So let the god - ly seek thee in times when thou art near;
4. I gra - cious - ly will teach thee the way that thou shalt go,
5. The sor - rows of the wick - ed in num - ber shall a - bound,
whose sin is whol - ly cov - ered be - fore the sight of heav'n.
thy hand was heav - y on me, my soul found no re - lief.
• no whelm - ing floods shall reach them, nor cause their hearts to fear.
and with my eye up - on thee my coun - sel make thee know.
but those that trust Je - ho - vah, his mer - cy shall sur - round.
Blest he to whom Je - ho - vah will not im - pute his sin,
But when I owned my tres - pass, my sin hid not from thee,
• In thee, O Lord, I hide me, thou sav - est me from ill,
But be ye not un - ru - ly or slow to un - der - stand;
Then in the Lord be joy - ful, in song lift up your voice;
who hath a guile - less spir - it, whose heart is true with - in.
when I con - fessed trans - gres - sion, then thou for - gav - est me.
• and songs of thy sal - va - tion my heart with rap - ture thrill.
be not per - verse, but will - ing to heed my wise com - mand.
be glad in God, ye righ - teous; re - joice, ye saints, re - joice.

Paraphrase
The Psalter, 1912

RUTHERFORD 7.6.7.6.D.
Chrétien Urhan, 1734;
Arr. Edward F. Rimbault, 1867

33 With Joy Let Us Sing to the LORD

1. [1]With joy let us sing to the LORD, all you righ - teous,
2. [6]The LORD by his word has cre - a - ted the heav - ens;
3. [10]The LORD brings to noth - ing the plans of the na - tions;
4. [13]The LORD looks from heav - en to see all of man - kind,
5. [18]Be - hold, the LORD's eye is up - on all who trust him,
for fit - ting it is that the up - right give praise.
and he by his breath made the stars come to be.
• he frus - trates their coun - sel and makes their schemes fail.
[14]he looks from his throne on all dwell - ing on earth—
who hope in his love, and, in awe, him re - vere.
[2/3]And skill - ful - ly praise him with harp and with lyre;
[7]The depths of the o - cean he heaps up to - geth - er,
• [11]But all that the LORD in his heart has in - tend - ed,
[15]the same one who made them, who all their hearts fash - ioned,
[19]They trust that from death he will res - cue and save them,
make mus - ic to God, a new song to him raise.
and puts in a store - house the waves of the sea.
• the plans he has made, will for - ev - er pre - vail.
who knows what they do and con - si - ders its worth.
and keep them all liv - ing when fam - ine comes near.

4For up - right and true is the word God has spo - ken;
8So let all the earth and its peo - ple re - vere him,
• 12The na - tion the LORD has em - braced is most bless - ed,
16The king is not saved by the strength of his ar - my;
20The LORD we a - wait is our help and pro - tec - tion,
the works of the LORD his great faith - ful - ness prove.
and in the LORD's pres - ence with awe let them stand.
• where he is ac - know - ledged to be God a - lone;
the sol - dier as well should not trust his own might.
21our heart is glad, trust - ing in his ho - ly name.
5And he loves true righ - teous - ness, jus - tice, and judg - ment;
9He spoke, it was done, and con - tin - ues to stand fast;
• this peo - ple he claims, his in - her - it - ed por - tion,
17The strength of a horse does not make res - cue cer - tain;
22O LORD, let your cov - e - nant love be up - on us,
the ends of the earth show the LORD's stead - fast love.
it all was ac - com - plished when he gave com - mand.
• the ones he has cho - sen and calls as his own.
a horse is a false hope for win - ning the fight.
as we hold to you and the hope that we claim.

St. 1, OPC/URCNA 2016
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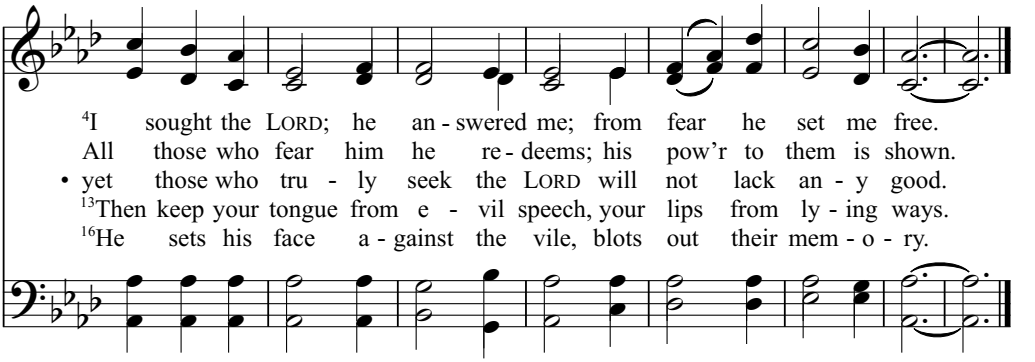
St. 2–5, *The Book of Psalms for Worship,* 2009

ASH GROVE 12.11.12.11.D.
Traditional Welsh melody
Arr. Katherine K. Davis, 1939

34A I Will at All Times Bless the LORD

1. [1]I will at all times bless the LORD and praise him with my voice.
2. [5]Look - ing to him, their fac - es shine and nev - er suf - fer shame.
3. [8]O taste and see the LORD is good; the man who trusts is blest.
4. [11]Chil - dren, come near, and gath - er round to lis - ten to my word.
5. [14]Turn and de - part from e - vil paths and prac - tice what is right.
[2]I make my boast in God, the LORD; let hum - ble souls re - joice.
[6]This poor man cried, the LORD God heard, and full de - liv - 'rance came.
• [9]O fear the LORD, you faith - ful saints; no need shall bring dis - tress.
Come! I will teach and coun - sel you to fear the LORD your God.
Do good and seek the way of peace; O seek with all your might.
[3]O let us mag - ni - fy the LORD; ex - alt his name with me.
[7]Sure - ly the an - gel of the LORD en - camps a - round his own.
• [10]Hun - ger may pierce the li - on cubs who suf - fer want of food,
[12]Who is the one who loves his life and longs to see good days?
[15]God's eyes are fixed up - on the just; his ears at - tend their plea.


[4]I sought the LORD; he an - swered me; from fear he set me free.
All those who fear him he re - deems; his pow'r to them is shown.
• yet those who tru - ly seek the LORD will not lack an - y good.
[13]Then keep your tongue from e - vil speech, your lips from ly - ing ways.
[16]He sets his face a - gainst the vile, blots out their mem - o - ry.

6. [17]God hears the righteous cry for help
and frees them from all woes.
[18]You, LORD, are near to broken hearts
and save the contrite souls.
[19]Many afflictions plague the just;
from all, God sets him free.
[20]All of his bones the LORD will keep,
and none will broken be.

7. [21]Evil will slay the wicked ones
and those who hate the just.
God will condemn his enemies
who scorn the ones that trust.
[22]He will redeem his servants' life;
they will not be disowned.
No one who trusts in God, the LORD,
will e'er be overthrown.

OPC/URCNA 2016
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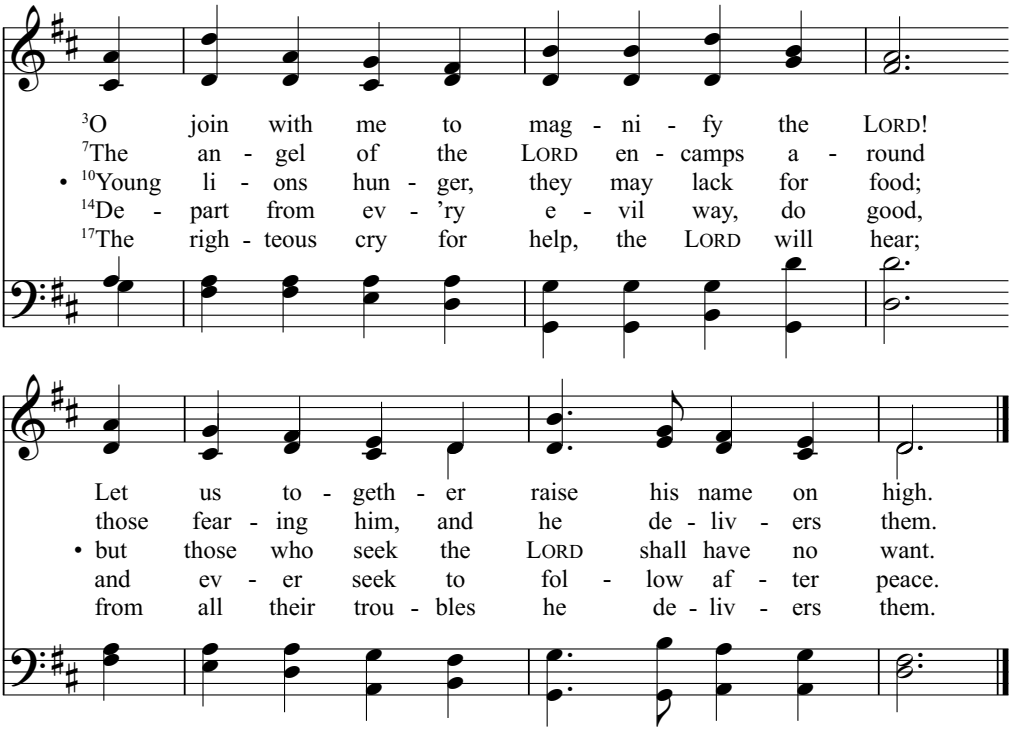
EUPHEMIA C.M.D.
Benjamin C. Unseld, 1843–1923

PSALM 34

34B The LORD I Will at All Times Ever Bless

1. [1]The LORD I will at all times ev - er bless;
2. [4]I sought the LORD and he has an - swered me,
3. [8]O taste and you will see the LORD is good!
4. [11]O come, you chil - dren, lis - ten un - to me,
5. [15]The LORD God's eyes look down on righ - teous ones;
his praise will ev - er be with - in my mouth.
and he from all my ter - rors set me free.
• How blest the man who puts his trust in him!
and I will teach you how to fear the LORD.
his ears are o - pen to their ev - 'ry cry.
[2]My soul will make its boast - ing in the LORD;
[5]O look to him, be ra - diant, un - a - shamed!
• [9]O fear the LORD, all you he has re - deemed!
[12]Who longs for life— its good— thro' man - y days?
[16]The LORD a - gainst the wick - ed turns his face
let all the hum - ble hear it and be glad.
[6]This poor man cried; the LORD from trou - ble saved.
• For those who fear him nev - er suf - fer want.
[13]From e - vil keep your tongue, your lips from lies.
to cut their mem - 'ry off from all the earth.


3O join with me to mag - ni - fy the LORD!
7The an - gel of the LORD en - camps a - round
• 10Young li - ons hun - ger, they may lack for food;
14De - part from ev - 'ry e - vil way, do good,
17The righ - teous cry for help, the LORD will hear;
Let us to - geth - er raise his name on high.
those fear - ing him, and he de - liv - ers them.
• but those who seek the LORD shall have no want.
and ev - er seek to fol - low af - ter peace.
from all their trou - bles he de - liv - ers them.

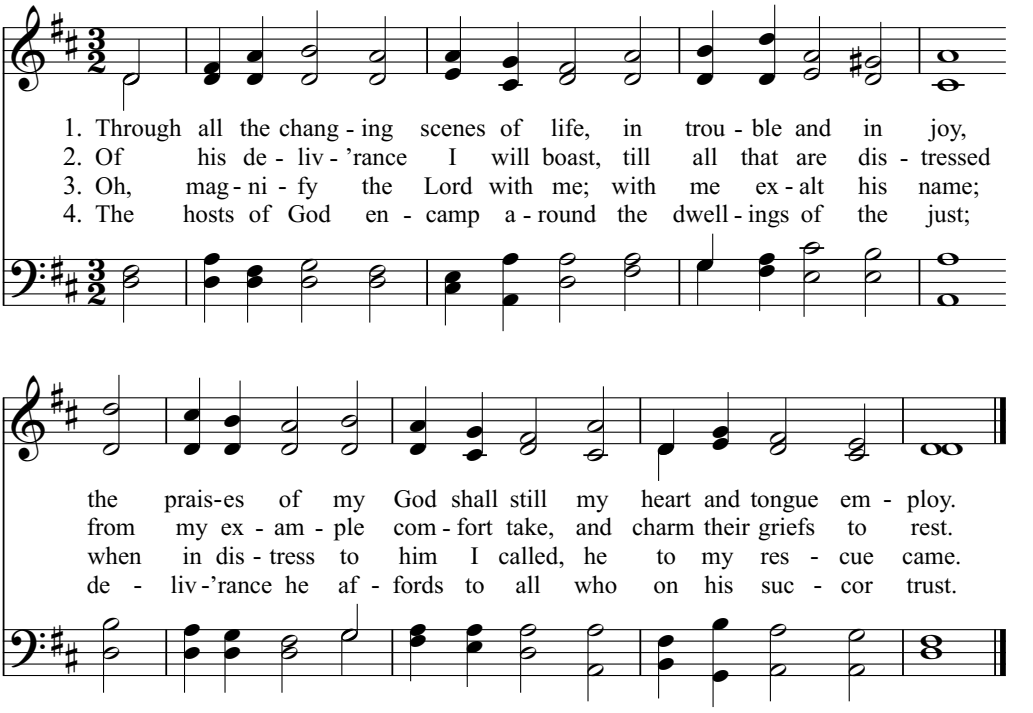
6. [18]The LORD is near to every broken heart,
and those who are in spirit crushed he saves.
[19]Though many are the trials of the just,
the LORD delivers him from every one.
[20]For he is safely keeping all his bones;
he guards them so not one will ever break.

7. [21]But evil surely slays the wicked ones,
and those who hate the just will be condemned.
[22]The LORD provides redemption for the soul
of everyone who truly serves his will,
and none will be condemned who look to him,
who for their only refuge hide in him.

The Book of Psalms for Singing, 1973; alt.

UNDE ET MEMORES 10.10.10.10.10.10.
William H. Monk, 1823–1889

34C Through All the Changing Scenes of Life


1. Through all the chang - ing scenes of life, in trou - ble and in joy,
2. Of his de - liv - 'rance I will boast, till all that are dis - tressed
3. Oh, mag - ni - fy the Lord with me; with me ex - alt his name;
4. The hosts of God en - camp a - round the dwell - ings of the just;
the prais-es of my God shall still my heart and tongue em - ploy.
from my ex - am - ple com - fort take, and charm their griefs to rest.
when in dis - tress to him I called, he to my res - cue came.
de - liv -'rance he af - fords to all who on his suc - cor trust.

5. Oh, make but trial of his love,
experience will decide
how blest they are, and only they,
who in his truth confide.

6. Fear him, ye saints, and you will then
have nothing else to fear;
make you his service your delight,
your wants shall be his care.

Paraphrase
Tate and Brady, *New Version,* 1696, 1698

DOWNS C.M.
Lowell Mason, 1832

LORD, Plead My Case 35

1. [1]LORD, plead my case when I am charged by foes ma - li - cious - ly,
2. [4]May those who seek to take my life en - dure dis - grace and shame;
3. [7]With - out a cause, to cap - ture me they spread and hid their net;
4. [9]My soul will then re - joice in God, ex - ult - ing in his name.
and fight for me when they at - tack and vent their spite on me.
may those who plot my o - ver - throw turn back the way they came.
with - out a cause, to trap my soul they dug a dead - ly pit.
[10]"O LORD, who is a God like you?" my heart and soul ex - claim.
[2]Take up your shield and rise to help! [3]And say un - to my soul,
[5]May they like chaff be - fore the wind be ev - er driv - en far;
[8]Sur - prise him with de - struc - tion, LORD, and catch him in his net;
You give the poor de - liv - er - ance from one who is too strong;
"I am sal - va - tion un - to you." With spear, re - strain my foe.
[6]and let the an - gel of the LORD pur - sue them in the dark.
en - snare him in his hid - den trap; de - stroy him in his pit!
you save the poor and weak from those who rob and do them wrong.

(*continued on next page*)

PSALM 35:11–20

35 (*continued*)

5. [11]Ma - li - cious wit - ness - es a - rise and false - ly slan - der me;
6. [14]I grieved for them as one might mourn for mo - ther, bro - ther, friend,
7. [17]O Lord, how long will you look on? De - fend me from their strife;
8. [19]Let not my wrong - ful en - e - mies raise o'er me joy - ful cries;
they ask me things I do not know, to charge me wick - ed - ly.
[15]but when I stum - bled, they re - joiced and mocked me with - out end.
from these ma - raud - ing li - ons' teeth pro - tect my pre - cious life.
nor those who hate me with - out cause with mal - ice wink their eyes.
[12]They pay back e - vil for my good and leave my soul for - lorn;
A - gainst me un - known wretch - es came, they mocked ma - li - cious - ly,
[18]Then where the great as - sem - bly meets to you will I give praise;
[20]In peace - ful words they do not speak, but cun - ning schemes they plan,
[13]yet at their ill - ness I would fast, and clad in sack - cloth mourn.
[16]like those who have no fear of God, and gnashed their teeth at me.
a - mong the crowds of wor - ship - ers thanks - giv - ing I will raise.
ac - cus - ing those who live at peace and qui - et in the land.

9. [21]Tri - um - phant - ly they shout and say, "A - ha! A - ha! We see!"
10. [25]Wi - thin their hearts let them not say, "At last! Just what we want!"
11. [27]May those who long to see me cleared with glad - ness shout and sing:
[22]LORD, you have seen; hold not your peace. Lord, be not far from me.
Nor let them say, "We swal - lowed him"—let that not be their taunt.
"The LORD be praised, who loves to see his ser - vant pros - per - ing."
[23]A - wake, to my de - fense a - rise! My God, for me con - tend.
[26]May all who gloat at my dis - tress know shame and loss of face;
[28]Your righ - teous - ness will I ex - tol; my tongue will speak your praise.
[24]With jus - tice judge me, LORD, my God; their wick - ed gloat - ing end.
may those who proud - ly bring me down be cov - ered with dis - grace.
And I will tell your great - ness, LORD, and praise you all my days.

OPC/URCNA 2016

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KINGSFOLD C.M.D.
English Country Songs, 1893
Harm. Ralph Vaughan Williams, 1906

PSALM 36

36A My Heart Has Heard an Oracle

1. [1]My heart has heard an or - a - cle a - bout the wick - ed's sin:
2. [2]He views him - self with blind con - ceit and sin - ful - ness de - nies.
3. [4]In bed he plots his e - vil ways; he schemes thro'- out the night,
4. [5]Your stead - fast love is great, O LORD; it reach - es heav - en high.
no fear of God a - bides in him; he feels no dread with - in.
[3]He speaks with false and e - vil tongue, no lon - ger good or wise.
as he com - mits him - self to sin, re - ject - ing what is right.
Your faith - ful - ness is won - der - ful, ex - tend - ing to the sky.

5. [6]Your righteousness is very great,
like mountains high and steep;
your justice, like the ocean depths.
Both man and beast you keep.

6. [7]How precious is your steadfast love!
What confidence it brings!
Both high and low find shelter in
the shadow of your wings.

7. [8]They feast within your house, and drink
from streams of your delight.
[9]With you is found the spring of life;
in your light we see light.

8. [10]To those who know you as their God
your steadfast love impart;
maintain your righteousness to those
of pure and upright heart.

9. [11]Let not the ruthless foot of pride
approach and threaten me,
nor let the hand of wickedness
compel me then to flee.

10. [12]There evildoers fallen lie
who righteousness despise!
Cast down and helpless there they stay,
unable to arise.

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WALSALL C.M.
English melody
Arr. in William Anchors, *A Choice Collection,* ca. 1721; alt. 1990

Transgression Speaks to Wicked Man 36B

1. [1]Trans - gres - sion speaks to wick - ed man; deep in his heart it lies.
2. [2]He views him - self with flat - ter - y, and sin - ful - ness de - nies.
3. [3]His mouth speaks trou - ble and de - ceit; his words are god - less lies.
4. [4]He med - i - tates up - on his bed to plan his wick - ed - ness.
There sure - ly is no fear of God be - fore the sin - ner's eyes.
He thinks his sin can - not be found and can - not be de - spised.
He keeps him - self from do - ing good and ceas - es be - ing wise.
He sets him - self in ways not good; the wrong does not de - test.

5. [5]Your mercy and your truth, O LORD,
transcend the lofty sky;
[6]your righteousness, like mountains high;
your judgments, deep and wide.

6. LORD, you preserve both man and beast.
[7]Your love is great and kind!
Beneath the shadow of your wings
mankind may refuge find.

7. [8]With great abundance in your house,
they feast 'til satisfied;
from streams of your unfailing joy
their thirst shall be supplied.

8. [9]The fountain of eternal life
with you alone abides.
Within the brightness of your light
we see the light of life.

9. [10]From those who know you, may your love
and mercy ne'er depart.
And may your righteousness protect
and bless the upright heart.

10. [11]Let not the proud raise foot or hand
to drive me from your side.
[12]The evildoers are thrown down
and never shall arise.

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CADDO C.M.
William B. Bradbury, 1816–1868

37 Do Not Fret on Account of the Wicked

1. [1]Do not fret on ac - count of the wick - ed, do not
2. [5]Let your way to the LORD be com - mit - ted; trust in
3. [8]Do not fret, it leads on - ly to e - vil; hold your
4. [12]Tho' the wick - ed may strike at the righ - teous, and their
5. [16]Tho' the righ - teous have lit - tle, it's bet - ter than the
en - vy the ones who do wrong; [2]for like grass they will ver - y soon
him— he will do what is right. [6]He brings righ - teous - ness forth as the
• tem - per and stay far from wrath, [9]for the wick - ed will cer - tain - ly
teeth they may gnash in their hate; [13]yet the Lord sim - ply laughs at the
rich - es of man - y un - just; [17]for the wick - ed's strong arm will be
with - er, like green plants they will not flour - ish long.
morn - ing, and his jus - tice as bright noon - day light.
• per - ish, while the god - ly in - her - it the earth.
wick - ed, for he sees the ap - proach of their fate.
bro - ken, but the LORD is the righ - teous one's trust.

[3]Put your trust in the LORD and be up - right; then se -
[7]So be si - lent and seek the LORD's pres - ence, and be
• [10]Yet a - while and the wick - ed will van - ish; though you
[14]Tho' the wick - ed take aim at the righ - teous, and at -
[18]Day by day cares the LORD for the blame - less, so their
cure in the land you will live. [4]Take de - light in the LORD a - bove
pa - tient un - til he re - plies; do not fret when you see those who
• search, they will nev - er be found. [11]But the land will be - long to the
tempt to bring down the op - pressed, [15]yet their bow will be bro - ken in
her - i - tage stands ev - er sure. [19]When a fam - ine comes, they will have
all things— the de - sires of your heart he will give.
pros - per if their schemes are pro - mot - ed through lies.
• hum - ble, and their wel - fare and peace will a - bound.
piec - es, and their sword will but pierce their own breast.
plen - ty, and in drought they will al - ways en - dure.

(*continued on next page*)

37 (*continued*)

6. [20]But the wick - ed will cer - tain - ly pe - rish; they will
7. [23]If the LORD takes de - light in a per - son, he will
8. [27]If you turn back from sin and act right - ly, you will
9. [30]From the mouth of the righ - teous comes wis - dom; words of
10. [34]On the LORD wait with great ex - pec - ta - tion; in his
van - ish, as smoke blows a - way. And the foes of the LORD will be
ren - der his steps firm and sure. [24]Though he stum - ble, he will not fall
• ev - er con - tin - ue se - cure; [28]for the LORD shows his love to the
jus - tice pro - ceed from their lips. [31]For the law of their God is with -
ways you should al - ways re - main. To in - he - rit the land he will
scat - tered, like the flow'r of the field in a day.
head - long, for the LORD's hand will keep him se - cure.
• righ - teous; those who trust him he'll ev - er pre - serve.
in them and en - sures that their foot nev - er slips.
lift you; you will see when the wick - ed are slain.

21The un - god - ly re - tain what they bor - row, but the
25All my life I have not seen the righ - teous left for -
• The o - be - dient will not be for - sak - en, but the
32The un - just lie in wait for the righ - teous; to des -
35I have wit - nessed the wick - ed and ruth - less spread - ing
just give with gen - er - ous hand. 22For those blest by the LORD will in -
sak - en or beg - ging for food. 26They are al - ways pre - pared to lend
• line of the wick - ed will fail. 29To the righ - teous the land will be
troy them is al - ways their thought. 33But the LORD will not let them be
forth like a tree in the ground. 36But he soon passed a - way and was
he - rit, while the cursed are cut off from the land.
free - ly, and their chil - dren will share what is good.
• giv - en, and for - ev - er will they in it dwell.
mas - tered, or con - demned when to court they are brought.
noth - ing; though I searched, he was not to be found.

11. 37Watch the blameless, consider the upright;
there's a future for those who make peace.
38But destruction awaits the rebellious,
and their future will suddenly cease.
39From the LORD comes the hope of the righteous,
and in trouble defense for the meek;
40so the LORD saves them all from the wicked,
for in him their protection they seek.

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38 LORD, in Your Wrath Rebuke Me Not

1. [1]LORD, in your wrath re - buke me not, nor in your
2. [3]There is no sound - ness in my flesh, for you are
3. [4]Guilt ris - es up a - bove my head; sins' heav - y
4. [6]Bowed down with trou - ble, grief and pain, all day I
5. [8]Fee - ble and great - ly crushed am I; pain grips my
an - ger chas - ten me. [2]Deep - ly your ar - rows sink with -
an - gry at my sin. There is no health with - in my
• bur - den weighs me down. [5]Loath - some and fes - t'ring are my
mourn in deep dis - tress. [7]Pain so se - vere con - sumes my
heart and makes me groan. [9]Lord, my de - sires be - fore you
in; heav - y, your hand weighs down on me.
bones; your in - dig - na - tion burns with - in.
• wounds; LORD, for my fool - ish - ness I mourn.
loins; there is no sound - ness in my flesh.
lie; all of my sighs to you are known.

6. [10]With poun - ding heart, my strength has failed; light has de -
7. [12]Those who would seek to take my life set cun - ning
8. [13]I, like a deaf man, can - not hear; just like the
9. [15]O LORD my God, I wait for you. LORD, you will
10. [17]Soon I will slip and fall in pain; con - stant the
par - ted from my eye. [11]Friends and com - pan - ions stay a -
snares to cap - ture me. They speak of ru - in, seek my
• mute, I can - not cry. [14]I'm like a man who hears no
an - swer when I call. [16]I prayed, "Let them not gloat o'er
grief I feel with - in. [18]I will con - fess in - iq - ui -
way; see - ing my wounds, they pass me by.
harm, plot - ting all day their treach - er - y.
• sound, whose mouth can ut - ter no re - ply.
me, who boast a - gainst me when I fall."
ty; I'm deep - ly trou - bled by my sin.

11. [19]Strong are my foes and full of life;
many despise me wrongfully.
[20]Evil for good they would repay;
when I seek good, they slander me.

12. [21]LORD God, I pray, forsake me not!
My God, do not be far from me!
[22]Hasten to rescue me, O Lord,
you are salvation unto me!

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LLEF L.M.
Griffin Hugh Jones, 1849–1919

39 I Will Take Heed and Guard My Ways

1. [1]"I will take heed and guard my ways," I said,
2. [2]Si - lent and mute I stayed to no a - vail;
3. [4]"LORD, make me know the end of all my days;
4. "Sure - ly man - kind stands as a fleet - ing breath!
"that I might keep my tongue a - way from sin;
I held my peace, and my dis - tress in - creased.
teach me the mea - sure of my fleet - ing life.
[6]Sure - ly a shad - ow, man walks to and fro!
I with a muz - zle watch and guard my mouth,
[3]Hot was my heart, the fire burned as I mused;
[5]You made my days a mea - ger hand - breath long;
Sure - ly for naught he toils to gath - er wealth.
when in the pres - ence of the wick - ed men."
then, with my tongue I spoke my ear - nest plea:
my life - time is as noth - ing in your sight.
Who will in - her - it? He will nev - er know.

5. 7"And now, O Lord, what am I wait - ing for?
6. 9"I am a mute; I o - pen not my mouth,
7. 11"When you re - buke and chas - ten those who sin,
8. 12"LORD, hear my pray'r, my cry; hold not your peace!
I put my hope and trust in you a - lone.
Lord, for this work was done at your com - mand.
you, like a moth, con - sume their gath - ered wealth.
Like all my fa - thers, I'm a stran - ger here.
8Save me from all my wick - ed - ness and sin.
10But now re - move your stroke a - way from me;
Lord, your re - bukes de - stroy all they hold dear;
13Look not in wrath, that I may smile a - gain,
O make me not the scorn of fool - ish men.
I waste a - way be - neath your hos - tile hand.
O sure - ly all man - kind is but a breath.
ere I de - part in death to be no more."

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LONGWOOD 10.10.10.10.
Joseph Barnby, 1872

PSALM 40:1–9

40A I Waited Long upon the LORD

1. [1]I wait - ed long up - on the LORD; he stooped and heard my cry.
2. And man - y, see - ing me re - stored, will trust the LORD and fear.
3. [5]O LORD our God, how man - y are the won - ders you have done!
4. [6]In sac - ri - fice and of - fer - ing you take no great de - light.
5. [8]"To do your will, O LORD my God, is sure - ly my de - light.
[2]He drew me from de - struc - tion's pit and from the bog - gy mire.
[4]How blest the man who makes the LORD his trust and ref - uge sure,
• How man - y are the gra - cious thoughts which you to us have shown!
You seek no sac - ri - fice for sin, no of - f'ring is re - quired.
Your law is deep with - in my heart and pre - cious in my sight."
He set my feet up - on a rock, and stead - fast made my ways.
who turns not to the ar - ro - gant, to those who fol - low lies,
• LORD, no one can com - pare with you; I will your works pro - claim
You gave to me an o - pen ear, [7]and then I said, "Be - hold,
[9]With - in your great as - sem - bly your de - liv - 'rance I've pro - claimed;
[3]He put with - in my mouth a new and joy - ful song of praise.
to those who turn a - way from truth, but on the LORD re - lies.
• and tell of all your won - drous deeds, whose num - ber none can name.
I come, O LORD, as in the book was writ - ten and fore - told.
you know, O LORD, in prais - ing you my lips are not re - strained.

6. [10]My heart has nev - er hid - den, LORD, your great de - liv - er - ance;
7. [11]O LORD, you will not keep a - way your stead - fast love from me;
8. My sins have o - ver - ta - ken me, my heart with - in me fades.
9. [15]Let all who say "A - ha!" to me be o - ver - come with shame,
10. [17]My low - ly state and bit - ter need have come be - fore the LORD.
your faith - ful - ness, O LORD, and your sal - va - tion I an - nounce.
your mer - cy and your faith - ful - ness pre - serve me con - stant - ly.
• [13]Be pleased, O LORD, to res - cue me! O help me, LORD, make haste.
[16]but all who seek you now be glad, re - joic - ing in your name.
He gra - cious - ly takes thought of me; my cry for help he heard.
Your stead - fast love and faith - ful - ness I al - ways have re - vealed,
[12]For count - less e - vils hemmed me in, I can - not see a - head;
• [14]Bring shame on all my en - e - mies, who seek to take my life.
May those who love your sav - ing help pro - claim un - ceas - ing - ly,
My help - er and de - liv - er - er, to you I plead and pray.
and from the great as - sem - bly they have nev - er been con - cealed.
my sins are great - er far than all the hairs up - on my head.
• Let those be turned and brought to shame who in my woe de - light.
"How great the LORD! and great - ly praised the LORD will al - ways be."
My help, my Sav - ior, come to me! My God, do not de - lay!

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ANCYRA C.M.D.
Benjamin C. Unseld
Alternate tune: RESIGNATION

PSALM 40:1–9

40B I Waited for the LORD

1. [1]I wait - ed for the LORD; he stooped and heard my cry.
2. Man - y will see with awe, and so will trust the LORD.
3. [6]You seek no of - fer - ing, de - sire no sac - ri - fice;
4. [8]"To do your will, O God, is sure - ly my de - light;
[2]He brought me from a pit, out of the dun - geon mire,
[4]Blest he who trusts the LORD, and turns not to false men.
but you have giv - en me an o - pened, read - y ear.
your law is part of me, set deep with - in my heart."
my feet set on a rock, my foot - steps made se - cure.
[5]LORD, none com - pares to you, your thoughts and works, my God!
You seek no of - f'rings burnt, nor sac - ri - fice for sin.
[9]Good news I have pro - claimed, de - clared your righ - teous - ness
[3]My lips he gave a song, a song to praise our God.
Should I de - clare each one, their num - ber is too great.
[7]I said, "Be - hold I come, as in the book fore - told.
in the as - sem - bly great; you know, LORD, I spoke out.

5. [10]I have not hid in my heart your sav - ing help and love;
6. [12]E - vils too man - y to count have tak - en hold of me.
7. [13]Come to my res - cue, O LORD; make haste to bring me help.
8. [16]May those who seek you re - joice and find in you de - light;
I told your faith - ful - ness a - midst th'as - sem - bly great.
Sins have en - com - passed me; I can - not see a - head;
[14]Let them be put to shame who seek to take my life.
those who sal - va - tion love say, "Great is God the LORD!"
[11]Mer - cy you will not with - hold, your grace will not re - strain;
their num - ber far ex - ceeds the hairs up - on my head.
Let those who seek my hurt be turned back in dis - grace.
[17]But I am poor and weak; the LORD takes thought of me.
LORD, your un - fail - ing love will e'er pre - serve my life.
Cour - age is melt - ing fast; my heart with - in me fails.
[15]Let those who say, "A - ha!" be o - ver - come with shame.
You are my help, my Sav - ior; God, do not de - lay!

The Book of Psalms for Worship, 2009; alt.

FINGAL 6.6.6.6.D.
Traditional Irish melody
Arr. Leopold L. Dix, 1933

41 Blest Is the One Who Helps the Weak

1. [1]Blest is the one who helps the weak and poor; God will de-
2. You will not hand him o-ver to his foes, nor give him
3. [4]I said, "O LORD, be gra-cious un-to me; heal me, be-
4. [6]He comes to me with e-vil in his heart; when he goes
5. [8]They say, "A dead-ly thing on him is poured; he will not
liv-er him in times of strife. [2]Sure-ly the LORD will
o-ver to their e-vil will. [3]When on his sick-bed,
• cause a-gainst you I have sinned." [5]En-e-mies speak with
out, he spreads his emp-ty lies. [7]All of my foes who
rise a-gain and leave his bed." [9]E-ven my close friend
bless him in the land; he will pro-tect him and pre-serve his life.
him will God sus-tain; you, LORD, will raise him up when he is ill.
• mal-ice when they say, "When will he die, his name be brought to end?"
hate me whis-per low, plot-ting the worst that e-vil minds de-vise.
turned his back on me— he, whom I trust-ed and who shared my bread.

6. [10]But you, O LORD, be gracious unto me.
Raise me again, their malice to requite.
[11]O'er me my foes will not in triumph shout—
by this I know that in me you delight.

7. [12]You hold me fast in my integrity;
you set me in your presence evermore.
[13]Bless Isr'el's God, the LORD, from age to age!
Amen. Amen. Forever praise the LORD!

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MORECAMBE 10.10.10.10.
Frederick C. Atkinson, 1870

As the Deer Pants for the Waters 42A

1. [1]As the deer pants for the wa - ters, pants my soul for you, O God.
2. [4]In my grief I still re - mem - ber how I led the hap - py throng
3. [6]From the land be - yond the Jor - dan, I re - mem - ber you in prayer,
4. [8]In the day, the LORD shows mer - cy; he com - mands his stead - fast love.
5. [10]As a blow that breaks my bod - y, all my foes are taunt - ing me.
[2]For my God my soul is thirst - y, thirst - ing for the liv - ing God.
to the house of God for feast - ing, filled with shouts and joy - ful songs.
• from Mount Mi - zar and Mount Her - mon, when my soul is in de - spair.
In the night, his song is with me, as I pray to God, my life.
All day long their words as - sault me; "Where's your God?" they say with glee.
When shall I, O God of grace, come and stand be - fore your face?
[5]O my soul, why so cast down? Why so trou - bled in me now?
• [7]At your wa - ter - falls' great roar deep calls out to deep once more.
[9]Then to God, my rock, I plead: "Why have you for - got - ten me?
[11]O my soul, why so cast down? Why so trou - bled in me now?
[3]Day and night my tears sus - tain me; "Where's your God?" they say to shame me.
Hope in God, for I shall praise him; he's my God and my sal - va - tion.
• All your break - ers crash a - gainst me; o - ver - whelm - ing waves op - press me.
Why must I con - tin - ue weep - ing while my life my foes are seek - ing?"
Hope in God, for I shall praise him, he's my God and my sal - va - tion.

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GENEVAN 42 (THIRSTING) 8.7.8.7.7.7.8.8.
Louis Bourgeois, 1551
Harm. Johann Crüger, 1658

PSALM 42

42B As Pants the Deer for Flowing Streams

Unison
1. [1]As pants the deer for flow - ing streams, so longs my soul for you, O God.
2. [3]My con-stant tears have been my food, both in the night and in the day,
3. [4]I now re - mem - ber all these things as I pour out my soul with - in:
4. In their pro - ces - sion I would lead as we ap-proached with cheer-ful song
5. [5]Why are you down - cast, O my soul? Why are you so dis - turbed in me?
[2]I thirst for God, the liv - ing God. When can I go and meet with God?
while all day long in - sis - tent - ly, "Where is your God?" to me they say.
• how with the mul - ti - tude I went up to God's house on Zi - on's hill.
and shouts of thank - ful - ness and mirth a - mong the fes - tive, joy - ful throng.
But hope in God, for him I'll praise; my Sav - ior God a - lone is he.

6. [6]My soul within me is cast down;
I will recall you, LORD, my God
from Jordan's land, from Hermon's heights,
and from the top of Mizar hill.

7. [7]Deep calls to deep, as with a roar
your rushing waters plunge and roll.
Your waves and breakers fall on me;
they overwhelm my very soul.

8. [8]By day the LORD directs his love;
his song remains with me at night—
a prayer to him who is my God,
my only source of life and light.

9. [9]This will I say to God, my Rock,
"Why have you, God, forgotten me?
Why must I go about in grief,
oppressed by evil enemies?"

10. [10]As if to shatter all my bones
my foes revile and say to me,
"O tell us now, where is your God?"
Throughout the day, they scoff at me.

11. [11]Why are you downcast, O my soul?
Why are you so disturbed in me?
But hope in God, for him I'll praise;
my Savior God alone is he.

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O WALY WALY L.M.
Traditional English melody

As Thirsts the Hart for Water Brooks 42C

1. As thirsts the hart for wa - ter brooks, so thirsts my soul, O
2. Far from the courts of God, my tears have been my food by
3. With grief I think of days gone by, when oft I trod the
4. O why art thou cast down, my soul, and why so trou - bled
God, for thee; it seeks for God, and ev - er looks and longs the
night and day, while con - stant - ly with bit - ter sneers, "Where is thy
hal - lowed way to Zi - on, prais - ing God on high with throngs who
shouldst thou be? Hope thou in God, and him ex - tol, who gives his
liv - ing God to see, and longs the liv - ing God to see.
God?" the scoff - ers say, "Where is thy God?" the scoff - ers say.
kept the ho - ly day, with throngs who kept the ho - ly day.
sav - ing help to me, who gives his sav - ing help to me.

Partial
The Psalter, 1912

BACA L.M.rep.
William B. Bradbury, 1816–1868

43A Vindicate Me, O God

1. [1]Vin - di - cate me, O God, my God; plead for my
2. [2]You are my God and strong de - fense; why have you
3. [3]Send out your light; O send your truth! Let them di -
4. [4]Then to God's al - tar I will go, to God my
5. [5]Why are you down - cast, O my soul? Why are you
cause a - gainst the vile. Save me from god - less,
then re - ject - ed me? Why must I go a -
• rect and lead the way; O let them bring me
joy, my great de - light; and for your praise, O
so dis - turbed in me? Trust God, for I will
cru - el men; save from the man of sin and guile.
bout in grief, while foes op - press me con - stant - ly?
• to your hill, in - to your ho - ly dwell - ing place.
God, my God, I will make mu - sic with the lyre.
praise him yet; my sav - ing help, my God is he.

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ARCADIA L.M.
Carolyn Beezhold Johnson, 1954
© Faith Alive Christian Resources, 1976

Judge Me, God of My Salvation 43B

1. Judge me, God of my sal - va - tion, plead my cause, for thee I trust;
2. On thy strength a - lone re - ly - ing, why am I cast off by thee,
3. Light and truth, my way at - tend - ing, send thou forth to be my guide,
4. At thy sac - red al - tar bend - ing, God, my God, my bound - less joy,
hear my ear - nest sup - pli - ca - tion, save me from my foes un - just.
in my help - less sor - row sigh - ing, while the foe op - press - es me?
till thy ho - ly mount as - cend - ing, I with - in thy house a - bide.
harp and voice, in wor - ship blend - ing, for thy praise will I em - ploy.
Refrain
O my soul, why art thou griev - ing? What dis - qui - ets and dis - mays?
Hope in God; his help re - ceiv - ing, I shall yet my Sav - ior praise.

Paraphrase
The Psalter, 1912

AMARA 8.7.8.7.ref.
William O. Perkins

44 O God, We Have Heard

1. [1]O God, we have heard, and our fa - thers have told, what won - ders you
2. [3]They gained not the land by the sword of their might; nor by their own
3. [4]O God, you a - lone are my God and my king; now give your com -
4. [6]No trust will I place in my sword or my bow, [7]for you are my
5. [9]But now you re - ject us, bring shame to our boasts; no more in - to
did in the great days of old. [2]The na - tions were crushed and ex -
arm were they saved in the fight, but 'twas by the pow'r of your
• mand; Ja - cob's vic - to - ry bring. [5]Through you we will sure - ly put
Sav - ior from hat - er and foe. [8]In God we will boast, for you
bat - tle you go with our hosts. [10]You make us turn back from our
pelled by your hand; you plant - ed our fa - thers to dwell in the land.
won - der - ful grace: your right hand, your arm, and the light of your face.
• down all our foes, and crush in your name all who rise to op - pose.
put them to shame, all day and for - ev - er we praise your great name.
foe in dis - may; our hat - ers who plun - der, our goods take a - way.

6. [11]You give us like sheep to be slaughtered for food,
among all the nations dispersed and pursued.
[12]You sold off your people for trifle of pay,
demanding no profit and seeking no gain.

7. [13]You make all our neigh-bors re-proach us in pride, and cause those a-
8. [15]Now all the day long I be-hold my dis-grace, and shame and dis-
9. [17]We suf-fered tho' we to your cov-'nant were true; we did not for-
10. [20]If we had for-got-ten the name of our God [21]or reached out to
11. We're reck-oned as read-y for slaugh-ter like sheep. [23]A-wake, Lord, and
round us to scoff and de-ride. [14]You make us a by-word for
hon-or have cov-ered my face. [16]Be-cause the blas-phem-er and
• get you, were faith-ful to you. [18]Our heart has not turned and our
i-dols, would God know it not? He knows all our se-crets, our
rouse your-self! Why do you sleep? O do not for-ev-er re-
na-tions to shame; the peo-ples all laugh, shake their heads in dis-dain.
scof-fer I hear, as foe and a-veng-er be-fore me ap-pear.
• steps have not strayed, [19]tho' crushed a-mong ru-ins and un-der death's shade.
heart's hid-den ways. [22]Yet, Lord, for your sake, we are killed all the day.
ject us, we plead. [24]Lord, why hide your face? Why for-get our deep need?

12. [25]Our soul is bowed down to the dust, very low;
our body lies crushed on the ground in our woe.
[26]Arise, Lord, and come to our aid from above;
redeem for the sake of your covenant love.

The Complete Book of Psalms for Singing, 1991; alt.
© 1991 Rowland S. Ward

MALDWYN 11.11.11.11.
Welsh melody, ca. 1600

45A My Heart Is Greatly Stirred

1. [1]My heart is great - ly stirred, a no - ble theme I sing;
my tongue's the skill - ful writ - er's pen to mag - ni - fy the king.
2. [3]O war - rior, take your sword in splen - did maj - es - ty!
[4]For meek - ness, truth, and righ - teous - ness, ride on in vic - to - ry.
3. [6]Your throne, O God, will last for - ev - er and ev - er - more.
The scep - ter of your king - dom is a scep - ter just and pure.
4. [8]Your gar - ments are per - fumed with cas - sia, al - oes, myrrh;
from pal - ac - es of i - vo - ry stringed mu - sic brings you joy.
[2]Most beau - ti - ful of men, your lips with grace o'er - flow,
Your right hand shows great deeds. [5]The king's sharp ar - rows fly
[7]For righ - teous - ness you love and wick - ed - ness you scorn;
[9]King's daugh - ters take their place where no - ble wo - men stand;
so God for - ev - er fa - vors you, his bless - ing he be - stowed.
and pierce the hearts of all your foes. Be - neath you peo - ples lie.
so God, your God, a - bove your peers poured o'er you oil of joy.
the queen, ar - rayed in O - phir gold, is there at your right hand.

5. [10]O daugh - ter, lend your ear and lis - ten to my call:
6. [12]Tyre's daugh - ter comes to you, a cost - ly gift has brought;
7. [14]In her em - broi - dered gown she's ta - ken to the king;
8. [16]Then in your fa - thers' place your chil - dren all will stand,
put out of mind your fa - ther's house, for - get your peo - ple all.
the wealth - y peo - ple of the land your fa - vor now have sought.
her maid - en friends are brought to you, com - pan - ions fol - low - ing.
and you will make them prin - ces then to rule thro' - out the land.
[11]Your beau - ty then the king with great de - light will see;
[13]The roy - al prin - cess waits, most glo - rious to be - hold,
[15]With glad - ness they are led, as peo - ple cel - e - brate;
[17]I'll cause in ev - 'ry age your name to be re - nowned,
be - cause he is your Lord, bow down be - fore him rev - 'rent - ly.
and wo - ven all through - out her gown are threads of pre - cious gold.
they all ap - proach the king with joy with - in his pal - ace gate.
and there - fore peo - ples ev - er - more your prais - es will re - sound.

The Book of Psalms for Worship, 2009; alt.

OLIVA SPECIOSA S.M.D.
Italian folk song, 18th cent.

PSALM 45:1–10

45B My Heart Does Overflow

1. My heart does o - ver - flow, a good - ly theme is mine;
2. Now gird you with your sword, O strong and might - y one,
3. Your strength shall o - ver - come all those that hate the King,
4. Since you were sin - less found, the Lord, by you con - fessed,
5. A - mid your glor - ious train the roy - al daugh - ters stand,
my ea - ger tongue with joy - ful song does praise the King di - vine.
in splen - did maj - es - ty ar - rayed, more glor - ious than the sun.
• and un - der your do - min - ion strong the na - tions you shall bring.
a - noint - ed you with per - fect joy, you are su - preme - ly blessed.
and fair - est gems be - deck your bride, the queen at your right hand.
Su - preme - ly fair you are, your lips with grace o'er - flow;
Tri - um - phant - ly ride forth for meek - ness, truth, and right;
• Your roy - al throne, O God, for - ev - er - more shall stand;
Your gar - ments breathe of myrrh and spic - es sweet and rare;
O roy - al bride, give heed, my ho - ly words at - tend;
his rich - est bless - ings ev - er - more does God on you be - stow.
your arm shall gain the vic - to - ry in won - drous deeds of might.
• e - ter - nal truth and jus - tice wield the scep - ter in your hand.
glad strains of heav'n - ly mu - sic ring thro' - out your pal - ace fair.
for Christ, the King, for - sake the world and ev - 'ry for - mer friend.

Partial
The Psalter, 1912; alt.; mod.

LEOMINSTER S.M.D.
George William Martin, 1862
Arr. Arthur S. Sullivan, 1874

God Is Our Refuge and Our Strength 46A

1. [1]God is our ref - uge and our strength, our ev - er - pres - ent aid;
2. [4]A riv - er flows, whose streams de - light the ci - ty of our God—
3. [6]The na - tions rage, the king - doms shake, when God in might ap - pears.
4. [8]O come, be - hold the might - y works that God the LORD has wrought,
5. [10]Be still, and know that I am God, on earth ex - alt - ed high;
[2]and there - fore, though the earth gives way, we will not be a - fraid.
the ho - ly place where God the LORD Most High makes his a - bode.
• He speaks, and at his might - y voice the whole earth melts in fear.
the fear - some des - o - la - tions he to all the lands has brought.
and all the na - tions of the world my name will glo - ri - fy.
Though moun - tains fall in - to the sea, [3]though wa - ters foam and roar,
[5]Since God is in her ho - ly midst, the ci - ty will not move,
• [7]The LORD of hosts, Al - might - y God, is with us to the end,
[9]He caus - es wars to cease on earth; he breaks the bow and spear.
[11]The LORD of hosts, Al - might - y God, is with us to the end;
we will not fear, though moun - tains quake as waves en - gulf the shore.
for God will come at break of day; her help - er he will prove.
• the God of Ja - cob is for us a for - tress and de - fense.
The LORD ig - nites the char - i - ots to burn in blaz - ing fire.
the God of Ja - cob is for us a for - tress and de - fense.

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BETHLEHEM (Fink) (SERAPH) C.M.D.
Gottfried Wilhelm Fink, 1842

46B God Is Our Refuge and Our Strength

1. [1]God is our re - fuge and our strength, our ev - er pres - ent aid,
2. [4]A riv - er flows whose streams make glad the cit - y of our God,
3. [6]The na - tions raged, the king - doms moved, but when his voice was heard,
4. [8]O come, be - hold what won - drous works the Lord's great might has wrought;
5. [10]Be still and know that I am God, o'er all ex - alt - ed high;
[2]and, there - fore, though the earth re - move, we will not be a - fraid;
the ho - ly place where - in the Lord Most High has his a - bode.
• the trou - bled earth was stilled to peace be - fore his might - y word.
come, see what des - o - la - tion great he on the earth has brought.
the sub - ject na - tions of the earth my name shall mag - ni - fy.
though hills a - midst the seas be cast, [3]though foam - ing wa - ters roar,
[5]Since God is in the midst of her, un - moved her walls shall stand,
• [7]The Lord of hosts is on our side, our safe - ty to se - cure;
[9]To ut - most ends of all the earth he caus - es war to cease;
[11]The Lord of hosts is on our side, our safe - ty to se - cure;
yea, though the might - y bil - lows shake the moun - tains on the shore.
for God will be her ear - ly help, when trou - ble is at hand.
• the God of Ja - cob is for us a ref - uge strong and sure.
the weap - ons of the strong de - stroyed, he makes a - bid - ing peace.
the God of Ja - cob is for us a ref - uge strong and sure.

The Psalter, 1912; alt.

NOEL C.M.D.
Traditional English melody
Arr. Arthur S. Sullivan; alt.

God Is Our Refuge and Our Strength 46C

1. God is our ref - uge and our strength, a help - er ev - er near us.
2. God's cit - y is for - ev - er blest with liv - ing wa - ters well - ing;
3. Be - hold what God has done on earth; his wrath brings des - o - la - tion.
We will not fear though earth be moved, for God is nigh to cheer us.
since God is there, she stands un - moved 'mid tu - mults round her swell - ing.
His grace, com - mand - ing wars to cease, brings peace to ev - 'ry na - tion.
Al - though the moun - tains quake and earth's foun - da - tions shake, though an - gry
God speaks and all is peace, from war the na - tions cease; the Lord of
Be still, for he is Lord, by all the earth a - dored; the Lord of
bil - lows roar and break a - gainst the shore, our might - y God will hear us.
hosts is nigh. Our fa - ther's God Most High is our e - ter - nal dwell - ing.
hosts is nigh. Our fa - ther's God Most High is our strong hab - i - ta - tion.

Paraphrase
The Psalter, 1912

EIN' FESTE BURG 8.7.8.7.6.6.6.6.7.
Martin Luther, 1529

47A O Clap Your Hands

1. [1]O clap your hands, all peo - ples shout! Let joy - ful
2. [3]He brought the na - tions 'neath our feet, sub - dued the
3. [5]God has gone up with shouts of joy, the LORD a -
4. [7]God is the King of all the earth; sing psalms of
5. [9]Lead - ers of na - tions gath - er round to serve as
cries to God ring out! [2]The LORD Most High is
peo - ples un - der us. [4]He chose for us our
• mid the trum - pet sound. [6]Sing praise, sing praise to
praise to him a - lone. [8]God rules the na - tions
sons of A - brah'm's God. To him be - long the
great - ly feared, great King who rules the earth through - out!
her - i - tage, the pride of Ja - cob whom he loves.
• God Most High; to God our King let praise a - bound.
from on high; he sits up - on his ho - ly throne.
shields of earth; ex - alt - ed great - ly is the LORD!

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TRURO L.M.
Thomas Williams, *Psalmodia Evangelica,* 1789

Clap Your Hands and Shout! 47B

May be sung in unison

1. [1]Clap your hands and shout! Let your praise ring out! Peo - ples far and near,
2. [5]God went up on high with a joy - ful cry, and the trum - pet's sound
3. [8]Glo - rious is God's reign, great is his do - main. He rules all the lands,
GOD Most High re - vere! [2]Awe - some king is he, great in maj - es - ty.
echo - ed all a - round. [6]Now with loud ac - claim mag - ni - fy his name.
is - sues his com - mands, [9]and their princ - es all gath - er at his call.
[3]Na - tions he brought low, hum - bling ev - 'ry foe. [4]By his might - y hand
[7]Play the harp and sing, praise the LORD our king. [8]He rules all the earth.
As his peo - ple they A - brah'm's God o - bey, for he from his throne
he gave us our land; in God's lov - ing choice Ja - cob could re - joice.
Shout his glo - ry forth! Let your praise a - bound. Let the mu - sic sound!
claims them as his own. Let him be a - dored as our sov - ereign Lord!

William Helder

© William Helder, 2007

GENEVAN 47 (ASCENDING KING) 5.5.5.5.5.5.D.
Genevan Psalter, 1551
Harm. Claude Goudimel, 1564; alt.

PSALM 48:1–8

48A Great Is the LORD Our God

1. [1]Great is the LORD our God, and great - ly to be praised.
2. [3]God makes his cit - y strong by liv - ing in her halls.
3. [7]LORD, you have dashed the ships of Tar - shish in your might;
Up - on a hill God's cit - y stands in glo - rious beau - ty raised—
[4]When kings join forc - es and ad - vance, they mar - vel at her walls.
you bat - tered them with east - ern winds, de - stroyed them in the fight.
[2]his ho - ly moun - tain high, Mount Zi - on in the north,
[5]They stood and looked a - mazed, in ter - ror took to flight,
[8]What we have heard is seen with - in your cit - y, LORD:
the cit - y of the might - y King, the joy of all the earth.
[6]as an - guish gripped like la - bor pains, they trem - bled in their fright.
the LORD of hosts es - tab - lish - es God's cit - y ev - er - more.

4. [9]With - in your tem - ple, LORD, in that most ho - ly place,
5. [11]Let Zi - on now re - joice and all her daugh - ters sing;
6. [13]Ob - serve her pal - ac - es, mark her de - fens - es well,
we on your lov - ing - kind - ness dwell, the won - ders of your grace.
let them with thank - ful - ness pro - claim the judg - ments of their King.
that to the chil - dren af - ter you, her glo - ries you may tell.
[10]Your peo - ple sing your praise wher - e'er your name is known;
[12]Mount Zi - on's walls be - hold, a - bout her ram - parts go,
[14]For God, as our own God, for - e - ver will a - bide,
by ev - 'ry deed your hand has done your righ - teous - ness is shown.
and num - ber all the loft - y tow'rs that guard her from the foe.
and till life's jour - ney close in death will be our faith - ful guide.

St. 1–2, *Psalter Hymnal,* 1987, © Faith Alive Christian Resources, 1987; alt.
St. 3, OPC/URCNA 2016, © 2018 Trinity Psalter Hymnal Joint Venture
St. 4–6, *The Psalter,* 1887; rev. *Psalter Hymnal,* 1987; alt.

DIADEMATA S.M.D.
George J. Elvey, 1868

48B The LORD Is Great and Greatly Praised

1. [1]The LORD is great and great - ly praised; let
2. [3]With - in her cit - a - dels and tow'rs God's
3. [6]Like wom - en giv - ing birth in pain they
4. [9]We con - tem - plate your stead - fast love with -
5. [12]Round Zi - on walk and count her tow'rs; [13]view
all his prais - es tell with - in the cit - y
pres - ence is re - vealed, for he has shown him -
• trem - bled in dis - may. [7]You shat - tered them like
in your house, O God; [10]for, like your name, O
ev - 'ry cit - a - del, so child - ren yet un -
of our God, up - on his ho - ly hill.
self to be her for - tress and her shield.
• ships of Tar - shish blown by winds a - way.
God, your praise ex - tends through earth a - broad.
born may hear her sto - ry that you tell:

[2]Mount Zi - on, in its height so love - ly,
[4]Be - hold the kings as - sem - bled there, to -
• [8]As we have heard, so we have seen: God's
With jus - tice is your right hand filled; [11]Mount
[14]that this, our God and LORD, is God, for -
joy of all the earth; the great King's cit - y
geth - er they passed by; [5]they saw her and were
• cit - y will en - dure; the LORD of hosts for -
Zi - on's joy is great. Let Ju - dah's daugh - ters
ev - er he a - bides; for - ev - er he will
far ex - cels the moun - tains of the north.
filled with awe, in ter - ror took to flight.
• ev - er - more his cit - y keeps se - cure.
now re - joice, your judg - ments cel - e - brate.
be our God and our e - ter - nal guide.

OPC/URCNA 2016

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FOREST GREEN C.M.D.
Traditional English melody
Arr. Ralph Vaughan Williams, 1906
Alternate tune: ELLACOMBE

PSALM 49:1–13

49 Hear This, All You Peoples

1. [1]Hear this, all you peo - ples; lis - ten, all who in the whole world dwell.
2. [5]Why should I fear days of e - vil, when the wick - ed hem me in—
3. [8]Ran - som for a life is cost - ly— none suf - fi - cient price can pay,
4. [11]Graves will be their homes for - ev - er, gen - er - a - tions there re - main,
[2]Low and high, both rich and need - y, hear the mes - sage I will tell.
[6]those who boast of great pos - ses - sions? Trust - ing in their wealth, they sin.
[9]so that one should live im - mor - tal, free for - ev - er from de - cay.
though they owned, while they were liv - ing, lands to which they gave their name.
[3]From my heart comes un - der - stand - ing, I speak wis - dom from my mouth.
[7]Sure - ly none can pay the ran - som price to save a soul from death;
[10]For we see that life is end - ing; wise and fool - ish, all will die.
[12]Man de - spite his wealth is mor - tal; like the beasts, he fades a - way.
[4]I will lis - ten to a prov - erb; mys - t'ries on my harp ex - pound.
none can give to God the ran - som, none can buy an - oth - er's breath.
They must leave their wealth to oth - ers; none can death's de - mand de - fy.
[13]Thus the self - as - sured will per - ish, though re - nowned for what they say.

5. 14Death will be their guid - ing shep - herd; they, like sheep, will meet their fate.
6. 16Do not quake be - fore a rich man, though he has much wealth in store,
7. Though men praise you when you pros - per, when you for your - self do well,
In the grave their forms will per - ish, far from where they lived in state.
though the glo - ry of his dwell - ing still in - creas - es more and more.
19yet to fa - thers gone be - fore him he will go and with them dwell.
But the up - right ones will rule them, once the mor - ning light has come.
17When he dies, he'll car - ry noth - ing; glo - ry won't with him des - cend,
He will nev - er see the sun - light, ne'er a - gain see light of day.
15God will from the grave re - deem me, take me from the might - y tomb.
18though he counts him - self as bless - ed while on earth his days he spends.
20Those with wealth and no dis - cern - ment like the beasts will pass a - way.

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EIFIONYDD 8.7.8.7.D.
John Ambrose Lloyd, 1815–1874

PSALM 50:1–11

50 The Mighty One, Our God

1. [1]The might - y One, our God the LORD, he speaks and sum - mons
2. [4]He calls un - to the heav'n and earth, that he may judge his
3. [7]"O hear, my peo - ple, I will speak; a - gainst you I will
4. [9]"No cat - tle will I take from you, no goats from you will
all the earth. From ris - ing 'til the set - ting sun, [2]from
own a - right. [5]"Now gath - er here my saints who made a
tes - ti - fy, for I am God, your faith - ful God, I
I re - ceive. [10]The cat - tle on a thou - sand hills is
Zi - on's beau - ty God shines forth. [3]Our God shall come and
cov - e - nant by sac - ri - fice." [6]Be - cause the Lord him -
do not spurn your sac - ri - fice. [8]Your whole burnt of - f'rings
mine, and ev - 'ry for - est beast. [11]I know the birds on
not be still, for fire and tem - pest round him dwell.
self is judge, the heav'ns de - clare his righ - teous - ness.
I re - ceive; they stand be - fore me con - stant - ly.
ev - 'ry hill, and all is mine in ev - 'ry field.

5. 12"If I were hun - gry, who would know? The world and all it
has are mine. 13Do I eat flesh, or drink goat's blood? 14Give
thanks to God as sac - ri - fice; per - form your vows; 15call
out to me, and praise me when I set you free."
6. 16But to the wick - ed God de - clares: "What right have you to
speak my laws? Why take my cov - 'nant on your lips? 17From
dis - ci - pline you soon with - draw. 18You fol - low thieves and
hate my words, your lot is with a - dul - ter - ers.
7. 19"You give your mouth free rein for ill, your tongue speaks out de -
ceit - ful - ly. 20You slan - der those with - in your house, 21while
through these things, I held my peace. You thought that I was
just like you, but now I speak to you re - buke.
8. 22"Mark this, you who for - get your God, lest I de - stroy with
none to free; 23who of - fers thank - ful sac - ri - fice he
glo - ri - fies and hon - ors me; to him who or - ders
right his way, the Lord's sal - va - tion I'll dis - play."

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LEICESTER 8.8.8.8.8.8.
John Bishop, ca. 1700
Harm. Harry E. Wooldridge, 1845–1917
Alternate tune: ST. PETERSBURG

51A Be Merciful, Be Merciful to Me

May be sung in unison

1. [1]Be mer - ci - ful, be mer - ci - ful to me;
2. [6]You want me truth - ful deep with - in my soul;
3. [10]O God, cre - ate in me a pure, clean heart;
4. [14]O save me from the guilt of shed - ding blood,
5. [18]Do good to Zi - on; bless Jer - u - sa - lem.
in stead - fast love, O gra - cious God, have mer - cy.
you teach me in my se - cret heart your wis - dom.
• with - in me, Lord, re - new a stead - fast spir - it.
for you are God, the God of my sal - va - tion!
In your good plea - sure pros - per and re - store her.
Blot out my sins, Lord, in your great com - pas - sion.
[7]Purge me with hys - sop, make me pure and spot - less.
• [11]O do not cast me from your ho - ly pres - ence;
My tongue will sing a - loud your righ - teous judg - ment.
Build up her walls, Lord, on - ly you can build them.
[2]Wash me and ful - ly cleanse me from my sin!
Wash me and make me whit - er than the snow.
• your Ho - ly Spir - it do not take from me.
[15]O - pen my lips, O Lord, to sing your praise.
Do good to Zi - on, Lord, in mer - cy hear.

3I know my sin; it nev - er leaves my mind.
8The sounds of joy and glad - ness let me hear;
• 12The joy of your sal - va - tion, Lord, re - store;
16For you will not de - light in sac - ri - fice,
19Then you will take de - light in sac - ri - fice,
4Lord, a - gainst you, you on - ly, I did e - vil.
let all the bones you broke be - gin re - joic - ing.
• up - hold me with a free and will - ing spir - it.
or else with of - f'rings would I try to please you.
in righ - teous gifts we bring to you in wor - ship,
So you are just and blame - less when you judge.
9O hide your face from my in - iq - ui - ties;
• 13Then I will teach trans - gres - sors all your ways,
17A bro - ken spir - it you will not de - spise;
in whole burnt of - f'rings giv - en un - to you;
5I was con - ceived and born in sin and e - vil.
blot out the stain of all my foul trans - gres - sions.
• and sin - ners will re - turn a - gain to serve you.
the of - f'ring of a con - trite heart de - lights you.
then will young bulls be of - fered on your al - tar.

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GENEVAN 51 10.11.11.10.10.11.10.11.
Louis Bourgeois, 1551
Harm. Claude Goudimel, 1564

51B God, Be Merciful to Me

1. [1]God, be mer-ci-ful to me, ac-cord-ing to your stead-fast love,
2. [3]Lord, I know my own trans-gres-sions; I can see my sin-ful plight.
3. [5]Tru-ly, I was from my child-hood brought forth in in-iq-ui-ty;
4. [7]Cleanse me, pu-ri-fy with hys-sop, I'll be whit-er than the snow.
and in your a-bun-dant mer-cy, Lord, my man-y sins re-move.
[4]I have sinned a-gainst you on-ly, done what's e-vil in your sight.
I was sin-ful from the mo-ment when my moth-er first con-ceived.
[8]Let the bones you crushed be joy-ful; may I joy and glad-ness know.
[2]Cleanse me from in-iq-ui-ty; wash my sin a-way from me.
So your words are ver-i-fied, and your ver-dict jus-ti-fied.
[6]Truth you seek with-in my heart; wis-dom to me you im-part.
[9]From my fail-ure hide your face; all my wick-ed-ness e-rase.

5. [10]Lord, create in me a pure heart;
make my spirit right and new.
[11]Do not take away your Spirit—
cast me not away from you.
[12]Your salvation's joy restore;
keep my spirit willing, Lord.

6. [13]Then I'll teach your ways to sinners;
rebels will return to you.
[14]From the guilt of blood, O free me,
God, my God and Savior true.
Then I'll praise your righteousness;
[15]teach my lips your name to bless.

7. [16]Sacrifice does not delight you,
else my tribute I would bring;
you will not be pleased with off'rings,
even whole burnt offerings.
[17]Contrite heart as sacrifice,
you, O God, will not despise.

8. [18]Let your blessing rest on Zion;
build Jerus'lem's walls again.
[19]Sacrifices then will please you—
bulls upon your altar slain,
off'rings made for your delight,
truly righteous in your sight.

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OTTAWA 8.7.8.7.7.7.
Lowell Mason, 1792–1872

God, Be Merciful to Me 51C

1. God, be mer - ci - ful to me, on thy grace I rest my plea;
2. My trans - gres - sions I con - fess, grief and guilt my soul op - press;
3. I am e - vil, born in sin; thou de - sir - est truth with - in.
4. Bro - ken, hum - bled to the dust, by thy wrath and judg - ment just,
plen - teous in com - pas - sion thou, blot out my trans - gres - sions now;
I have sinned a - gainst thy grace and pro - voked thee to thy face;
Thou a - lone my Sav - ior art, teach thy wis - dom to my heart;
let my con - trite heart re - joice and in glad - ness hear thy voice;
wash me, make me pure with - in, cleanse, O cleanse me from my sin.
I con - fess thy judg - ment just, speech - less, I thy mer - cy trust.
make me pure, thy grace be - stow, wash me whit - er than the snow.
from my sins O hide thy face, blot them out in bound - less grace.

5. Gracious God, my heart renew,
make my spirit right and true;
cast me not away from thee,
let thy Spirit dwell in me;
thy salvation's joy impart,
steadfast make my willing heart.

6. Sinners then shall learn from me
and return, O God, to thee;
Savior, all my guilt remove,
and my tongue shall sing thy love;
touch my silent lips, O Lord,
and my mouth shall praise accord.

7. Not the formal sacrifice
hath acceptance in thine eyes;
broken hearts are in thy sight
more than sacrificial rite;
contrite spirit, pleading cries,
thou, O God, wilt not despise.

8. Prosper Zion in thy grace
and her broken walls replace;
then our righteous sacrifice
shall delight thy holy eyes;
free-will off'rings, gladly made,
on thine altar shall be laid.

Paraphrase
The Psalter, 1912

REDHEAD 76 (AJALON) 7.7.7.7.7.7.
Richard Redhead, 1853

52 Mighty Man, Why Boast of Evil?

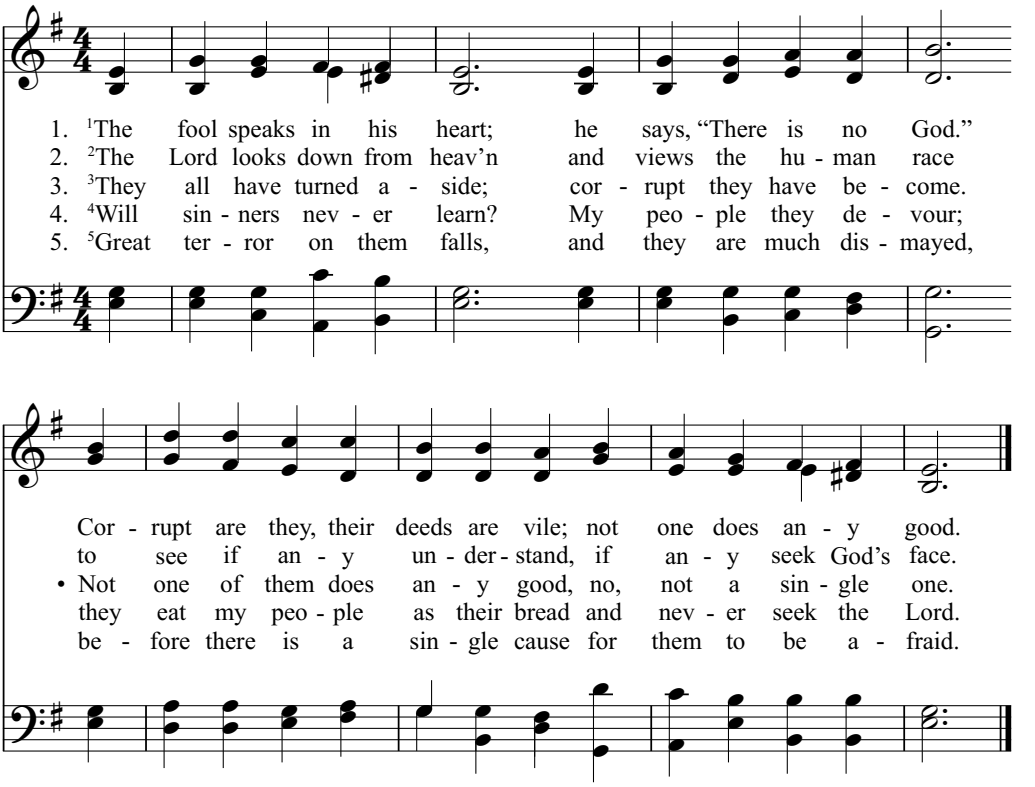
May be sung in unison

1. [1]Might - y man, why boast of e - vil? All the day God's love is faith - ful.
2. [5]God will break you down for - ev - er, snatch and tear you from your shel - ter.
3. [8]But in God's house I'm a - bid - ing like an ol - ive tree that's thriv - ing.
[2]With your sharp - ened ra - zor - tongue you plot harm, de - ceit - ful one.
He will pluck you from the ground where the liv - ing can be found.
I am trust - ing ev - er - more in your stead - fast love, O Lord.
[3]You love e - vil more than good - ness, ly - ing more than speak - ing jus - tice.
[6]Just men fear and say with laugh - ter, [7]"See the man who sought dis - as - ter,
[9]I give thanks with end - less prais - es, for I know that you have done this.
[4]You love words that will de - vour, O you tongue of craft - y pow'r.
spurn - ing God as his de - fense, mak - ing wealth his con - fi - dence."
I will hope in your good name, in the pres - ence of the saints.

The Book of Psalms for Singing, 1973; alt.

GENEVAN 77 8.8.7.7.D.
Genevan Psalter, 1551
Harm. Claude Goudimel, 1564

The Fool Speaks in His Heart 53


1. [1]The fool speaks in his heart; he says, "There is no God."
2. [2]The Lord looks down from heav'n and views the hu - man race
3. [3]They all have turned a - side; cor - rupt they have be - come.
4. [4]Will sin - ners nev - er learn? My peo - ple they de - vour;
5. [5]Great ter - ror on them falls, and they are much dis - mayed,
Cor - rupt are they, their deeds are vile; not one does an - y good.
to see if an - y un - der - stand, if an - y seek God's face.
• Not one of them does an - y good, no, not a sin - gle one.
they eat my peo - ple as their bread and nev - er seek the Lord.
be - fore there is a sin - gle cause for them to be a - fraid.

6. The bones of all your foes
you scatter all abroad;
and you will put them all to shame,
who are despised by God.

7. [6]May help from Zion come!
The Lord his captives bring!
Let Jacob's tribes restored be glad;
for joy let Isr'el sing!

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SOUTHWELL (Daman) S.M.
William Daman, 1579

54 By Your Name, O God, Now Save Me

1. [1]By your name, O God, now save me; grant me jus - tice by your might. [2]Lis - ten to my words, give an - swer; O my God, now hear my prayer.
2. [4]See how God the Lord up - holds me; he re - pays my foes their wrong. [5]In your truth, Lord, bring their end - ing; [6]then thank of - f'rings I will bring.

[3]Strang - ers have come up a - gainst me, ruth - less
I will praise your name with glad - ness, for your
men who seek my life. They dis - dain the
name, O LORD, is good. [7]He has saved me
God of heav - en, but my help - er is my God.
from all trou - ble; I in tri - umph see my foes.

The Book of Psalms for Singing, 1973; alt.

EBENEZER (TON-Y-BOTEL) 8.7.8.7.D.
Thomas John Williams, 1890

PSALM 55:1–12

55 O Hear My Cry for Mercy

1. [1]O hear my cry for mer - cy, God, do not ig - nore my plea.
2. [4]My heart is gripped with an - guish, as death's ter - rors have come near.
3. [8]"I'd run to find a hid - ing place, a ref - uge free from harm,
4. [10]A - buse and trou - ble prowl a - round her walls both night and day.
[2]I can - not rest, but must com - plain; O hear and an - swer me,
[5]O'er - whelmed with hor - ror, I am filled with trem - bling and with fear.
to flee the fierce and rag - ing winds, the tem - pest of the storm."
[11]De - struc - tion lives with - in her midst as fraud and e - vil reign.
[3]be - cause I hear the voice of foes, be - cause the wick - ed press;
[6]I said, "O make me like a dove, with wings to fly a - way.
[9]De - stroy, O Lord, di - vide their tongues, their wick - ed speech con - found,
[12]If en - e - mies had taunt - ed me, this I could still a - bide;
for they in an - ger bear a grudge and bring on me dis - tress.
[7]Then I would wan - der far and rest, in des - ert land to stay.
for I see strife and vi - o - lence in the cit - y do a - bound.
and if a foe a - gainst me rose, then I could from him hide.

5. 13But it is you, a man like me, my com - rade and my friend!
6. 16But I will call on God in pray'r; the LORD will res - cue me.
7. 19But God will hear and hum - ble them—he ev - er sits en - throned—
8. 22Now cast your care on God the LORD, and he will care for you;
14We once en - joyed sweet fel - low - ship, in God's house walked with - in.
17At eve - ning time and mor - ning time, at noon, I moan and grieve.
for they change not their e - vil ways, no fear of God they know.
The righ - teous he will nev - er fail; they nev - er shall be moved.
15Let death sur - prise my foes, let them a - live to Sheol de - part,
He hears my voice when I com - plain, 18and he my soul re - deems;
20My friend at - tacked his loy - al friends and broke his sol - emn word.
23But God in - to des - truc - tion's pit will throw the men of blood;
for e - vil is their dwell - ing place and lodg - es in their heart.
in bat - tle he pre - serves my life, for man - y strive with me.
21His speech was smooth as but - ter, yet his heart was full of war.
their length of days he cuts in half. In you I place my trust.

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DONNELLY C.M.D.
Franki Fuhrman, b. 1947

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56 O God, Be Merciful

1. [1]O God, be mer - ci - ful, be mer - ci - ful to me;
2. [3]LORD, I will trust in you, when - ev - er I'm a - fraid.
3. [6]They meet, they lurk, they watch, as for my life they wait.
4. [9]LORD, when I call to you, my foes shall turn and flee,
5. [12]O LORD, my God, to you my sol - emn vows are due.
all day man tram - ples me, op - press - ing with - out cease.
[4]In God the LORD I trust; in God, whose word I praise.
• [7]God cast them down in wrath! Will they their crimes es - cape?
for this I sure - ly know, that God is still for me.
Thank of - f'rings I will bring and of - fer un - to you.
[2]Bold - ly my man - y foes a - gainst me wage their fight;
What can man do to me? I will not be a - fraid.
• [8]You have kept count of all my tos - sings to and fro.
[10]In God the LORD I trust; in God, whose word I praise.
[13]From death you saved my soul, from fall - ing kept my feet,
all day they tram - ple me, at - tack - ing me in pride.
[5]All day they hurt my cause; their thoughts a - gainst me rage.
• Bot - tle my tears, O LORD; are they not in your scroll?
[11]What can man do to me? I shall not be a - fraid.
that in the light of life my walk with you may be.

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INVITATION 6.6.6.6.D.
Frederick C. Maker, 1881

Be Merciful, O God

1. [1]Be mer - ci - ful, O God, be mer - ci - ful to me;
2. God sends his truth and love. [4]I dwell with li - ons fierce,
3. [6]For me they spread a net; my soul was o - ver - whelmed.
4. [9]A - mong the na - tions, Lord, to you my praise re - sounds,
be - neath your shel - t'ring wings I hide, 'til rag - ing storms shall cease.
with beast - ly men whose tongues are swords, whose teeth are shafts and spears.
They dug a pit a - long my path, but fell in it them - selves.
[10]your stead - fast love tran - scends the heav'ns, your faith - ful - ness the clouds.
[2]I cry to God Most High, who does his will for me.
[5]A - bove the high - est heav'ns, O God, ex - alt - ed be!
[7]My heart is stead - fast, God; with mu - sic I will sing.
[11]A - bove the high - est heav'ns, O God, ex - alt - ed be!
[3]He sends from heav'n and puts to shame the one who tram - ples me.
And o - ver all the earth be - low dis - play your maj - es - ty.
[8]A - wake, my soul! Wake, harp and lyre! My song the dawn will bring.
And o - ver all the earth be - low dis - play your maj - es - ty.

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AIN S.M.D.
Arcangelo Corelli, 1653–1717
Arr. Lowell Mason, 1844
Harm. Dale Grotenhuis, 2009
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58 You Gods and Rulers, Can You Claim

1. [1]You gods and rul - ers, can you claim you speak in righ - teous - ness?
2. [3]The wick - ed from their day of birth are strang - ers to the way;
3. [6]O God, in - side their o - pened mouths break off their cru - el teeth;
4. [8]Let them be like the snails that melt a - long the course they run;
5. [10]The righ - teous will be glad to see that ven - geance is com - plete,
And do you judge the sons of men in truth and up - right - ness?
they from the womb come speak - ing lies; they wan - der far a - stray.
• the fangs of these young li - ons, LORD, tear out by roots be - neath.
or like a lit - tle still - born child, who nev - er sees the sun.
for in the blood of wick - ed men he then will bathe his feet.
[2]No, sure - ly in your e - vil hearts you wick - ed - ness pro - duce.
[4]They're full of ven - om like a snake, like co - bras with deaf ears
• [7]As run - off wa - ters dis - ap - pear, so let them flow a - way;
[9]Be - fore your pots can feel the burn - ing thorns which 'neath them lay,
[11]Man - kind will say, "The righ - teous ones will sure - ly have re - ward.
You mete out vi - 'lence on the earth with hands of cruel a - buse.
[5]which will not heed the charm - er's voice, nor skilled en - chant - ers hear.
• when he shoots ar - rows, let the shafts be blunt - ed on the way.
so quick - ly may the wick - ed fade and all be swept a - way.
In - deed, there is a liv - ing God who judg - es on the earth."

The Book of Psalms for Singing, 1973; alt.

SHEPHERDS' PIPES C.M.D.
Annabeth McClelland Gay, 1952
Harm. Dale Grotenhuis, 1985

©1958, 1986 The Pilgrim Press

O Save Me from My Foes 59

1. [1]O save me from my foes, my God, from those who a-gainst me come,
2. A - wake and come to meet me now! [5]LORD God of hosts, a - rise;
3. [8]But you, O LORD, will laugh at them; those na-tions you de - ride.
[2]from e - vil work - ers res-cue me, the men who seek my blood.
spare not, O God of Is - ra - el, the na - tions who con - spire.
[9]I watch for you, O God, my strength, my for - tress where I hide.
[3]See how they lie in wait for me, fierce men who stir up strife.
[6]At eve - ning they re - turn a-gain; like dogs, they snarl and prowl.
[10]The God who shows me stead-fast love will meet me in his grace,
For no trans-gres - sion of my own, O LORD, [4]they seek my life.
[7]Their lips are swords; they bel-low forth: "O who will hear us howl?"
and he will let me look up - on my van-quished ri - vals' face.

(*continued on next page*)

PSALM 59:11–17

59 (*continued*)

4. [11]But kill them not, lest we for - get, O Lord, our shield and guide.
5. [13]Con - sume them till they are no more; con - sume them in your wrath,
6. [16]But in the morn - ing I will praise your strength and lov - ing care,
But make them wan - der aim - less - ly; de - feat them by your might.
un - til they know that Ja - cob's God is King o'er all the earth.
be - cause you are my strong de - fense, my ref - uge from de - spair.
[12]Re - ward the e - vil of their lips, the sin of their own mouths;
[14]At eve - ning they re - turn a - gain; like dogs, they snarl and prowl.
[17]O God, my strength, I sing to you and of - fer you my praise,
let them be trapped with - in their pride, their curs - es and un - truths.
[15]They roam a - bout the town for food, and, find - ing none, they growl.
for you, O God, my for - tress, show me stead - fast love and grace.

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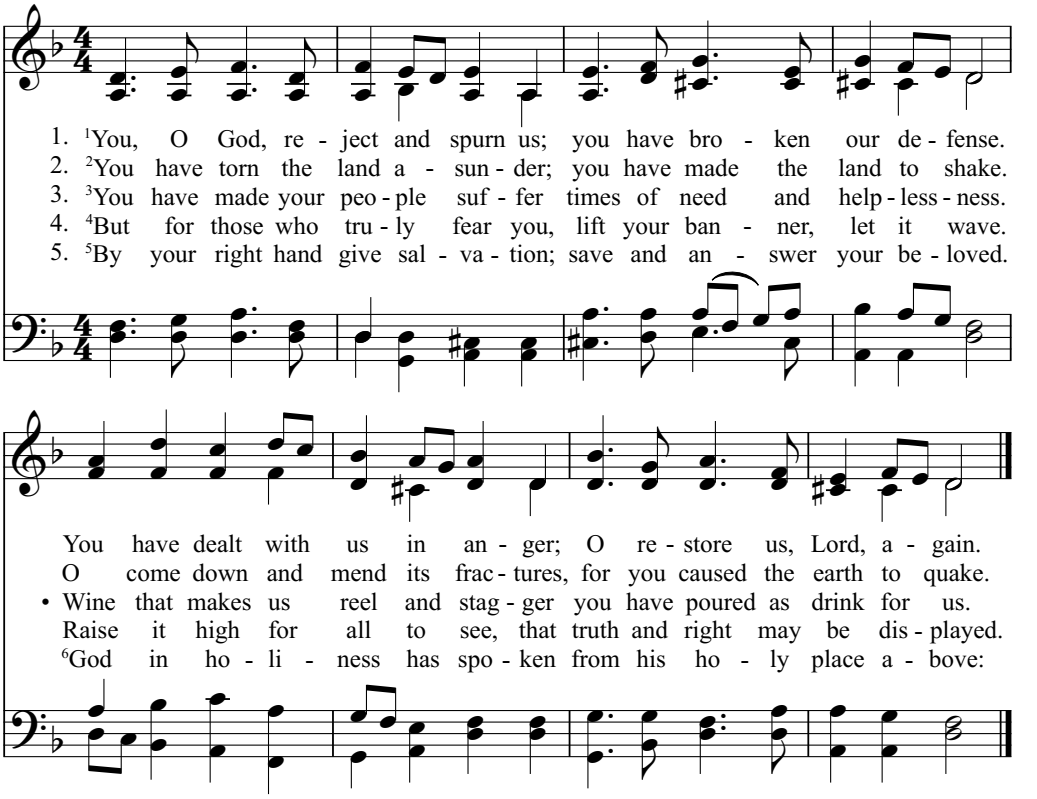
DONNELLY C.M.D.
Franki Fuhrman, b. 1947
© Franki Fuhrman, 2002 (admin. Crown and Covenant)

You, O God, Reject and Spurn Us 60


1. [1]You, O God, re - ject and spurn us; you have bro - ken our de - fense.
2. [2]You have torn the land a - sun - der; you have made the land to shake.
3. [3]You have made your peo - ple suf - fer times of need and help - less - ness.
4. [4]But for those who tru - ly fear you, lift your ban - ner, let it wave.
5. [5]By your right hand give sal - va - tion; save and an - swer your be - loved.
You have dealt with us in an - ger; O re - store us, Lord, a - gain.
O come down and mend its frac - tures, for you caused the earth to quake.
• Wine that makes us reel and stag - ger you have poured as drink for us.
Raise it high for all to see, that truth and right may be dis - played.
[6]God in ho - li - ness has spo - ken from his ho - ly place a - bove:

6. "I will now divide in triumph
every part of Shechem's land,
all the ground in Succoth valley
I will measure with my hand.

7. [7]"Mine is Gilead, mine Manasseh,
Ephraim is my helmet bold,
Judah I will make my scepter,
he my precepts will uphold.

8. [8]"Moab is my bowl for washing.
I on Edom cast my shoe.
O'er Philistia I will shout, for
I have triumphed over you."

9. [9]Who will bring me to the city
strong and greatly fortified,
and to reach the land of Edom
who will be my help and guide?

10. [10]Have you not, O God, rejected,
turned us over to our foe?
When our armies go to battle,
you no longer with them go.

11. [11]Give us aid against the wicked;
human help will bring no hope.
[12]With our God we shall be valiant;
he will trample all our foes.

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KATUSHKA 8.7.8.7.
Traditional Russian melody
Arr. Brian E. Coombs, 2001; alt.
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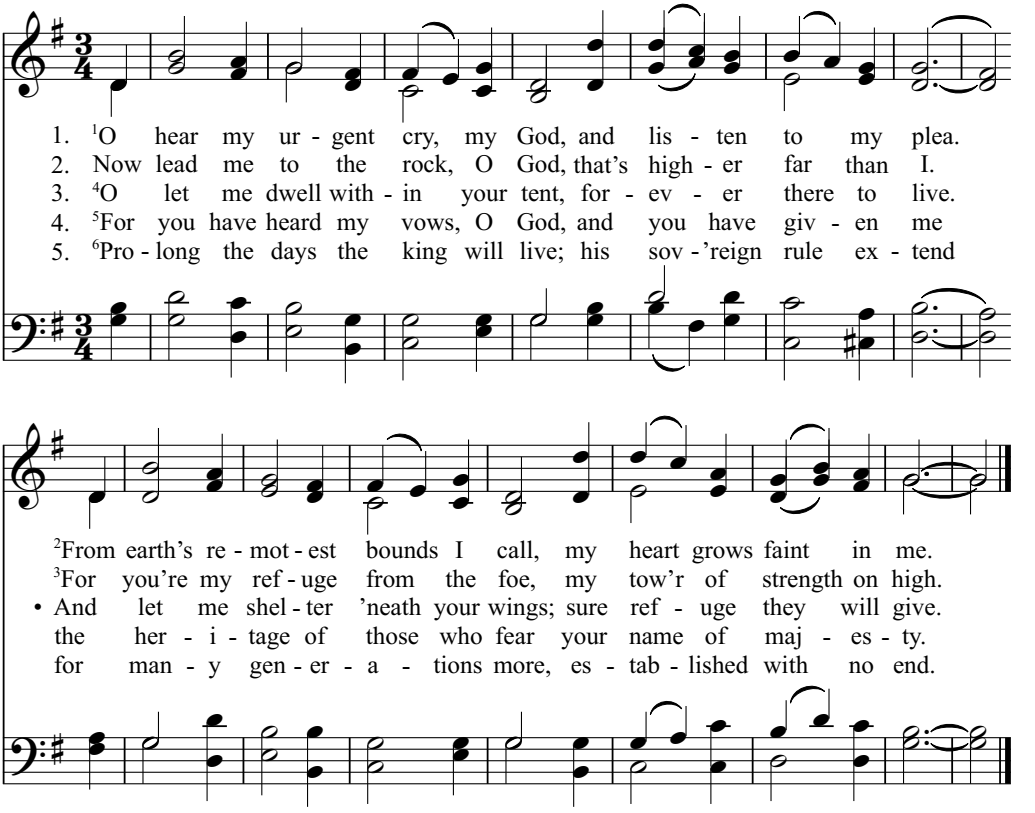
61A God, Hear My Prayer

1. [1]God, hear my prayer, my voice at - tend. [2]From
2. [3]A ref - uge you have been for me, a
3. [5]For you, O God, my vows have heard; you
4. [7]En - throned for - e'er be - fore his God, send
ends of earth to you I send my sup - pli - cat - ing
tow'r a - gainst the en - e - my— my for - tress strong and
gave to me the her - i - tage of those who fear your
love and truth to be his guard, pre - serv - ing him each
cry, when trou - bles o - ver - whelm my breast; then
true. [4]With - in your house I will a - bide, and
name. [6]A long life for the king se - cure, and
day. [8]So I will ev - er sing your name, a
lead me to the rock to rest that's high - er far than I.
un - der - neath your wings will hide, for - ev - er safe in you.
may his years for - e'er en - dure from age to age the same.
song of praise from day to day, that I my vows may pay.

The Book of Psalms for Singing, 1973; alt.

COLWYN BAY 8.8.6.D.
Thomas Joseph Linekar, b. 1858

O Hear My Urgent Cry 61B


1. [1]O hear my ur - gent cry, my God, and lis - ten to my plea.
2. Now lead me to the rock, O God, that's high - er far than I.
3. [4]O let me dwell with - in your tent, for - ev - er there to live.
4. [5]For you have heard my vows, O God, and you have giv - en me
5. [6]Pro - long the days the king will live; his sov - 'reign rule ex - tend
[2]From earth's re - mot - est bounds I call, my heart grows faint in me.
[3]For you're my ref - uge from the foe, my tow'r of strength on high.
• And let me shel - ter 'neath your wings; sure ref - uge they will give.
the her - i - tage of those who fear your name of maj - es - ty.
for man - y gen - er - a - tions more, es - tab - lished with no end.

6. [7]May he forever sit as king,
enthroned before God's face;
appoint your love and faithfulness
as his protecting grace.

7. [8]So I will ever bless your name
with songs of joy and praise,
as I perform my holy vows
with gladness all my days.

OPC/URCNA 2016

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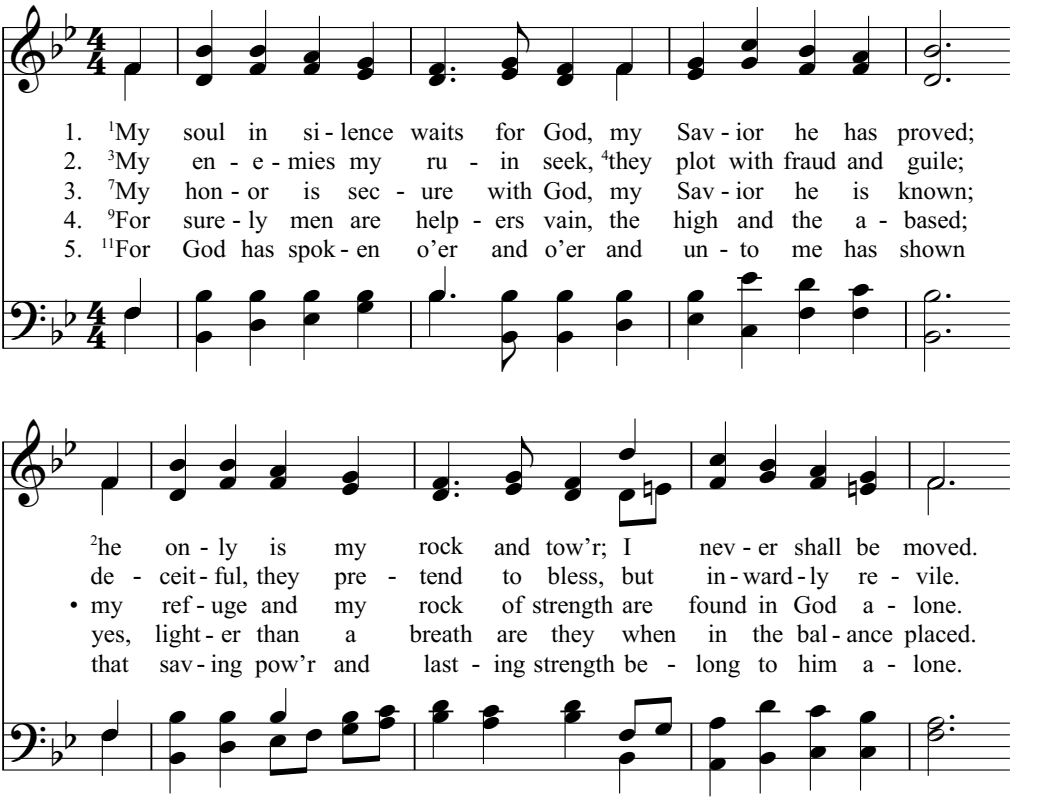
BELMONT C.M.
William Gardiner, 1812

PSALM 62

62A My Soul in Silence Waits for God


1. [1]My soul in si - lence waits for God, my Sav - ior he has proved;
2. [3]My en - e - mies my ru - in seek, [4]they plot with fraud and guile;
3. [7]My hon - or is sec - ure with God, my Sav - ior he is known;
4. [9]For sure - ly men are help - ers vain, the high and the a - based;
5. [11]For God has spok - en o'er and o'er and un - to me has shown
[2]he on - ly is my rock and tow'r; I nev - er shall be moved.
de - ceit - ful, they pre - tend to bless, but in - ward - ly re - vile.
• my ref - uge and my rock of strength are found in God a - lone.
yes, light - er than a breath are they when in the bal - ance placed.
that sav - ing pow'r and last - ing strength be - long to him a - lone.

My hon - or is se - cure with God, my Sav - ior he is known;
5My soul in si - lence waits for God, he is my help ap - proved;
• 8On him, you peo - ple, ev - er - more re - ly with con - fi - dence;
10Trust not in harsh op - pres - sion's pow'r, nor in un - righ - teous gain;
12Yes, lov - ing - kind - ness ev - er - more be - longs to you, O Lord;
my ref - uge and my rock of strength are found in God a - lone.
• 6he on - ly is my rock and tow'r, and I shall not be moved.
be - fore him pour out all your heart, for God is our de - fense.
if wealth in - crease, yet on your gold you set your hearts in vain.
and you, ac - cord - ing to his work, will ev - 'ry man re - ward.

The Psalter, 1912; alt.; mod.

BETHLEHEM (Fink) (SERAPH) C.M.D.
Gottfried Wilhelm Fink, 1842

62B For God Alone My Soul Awaits

Unison
1. [1]For God a - lone my soul a - waits in qui - et si - lence
2. [3]How long will you at - tack a man and bat - ter him a -
3. [5]For God a - lone O wait, my soul, in qui - et si - lence
4. [7]From God a - lone comes sav - ing grace; my glo - ry rests in
still; from him a - lone sal - va - tion comes. [2]My
gain, as if he were a lean - ing wall or
still; my hope in him is ev - er sure. [6]My
him. My might - y rock and ref - uge sure is
rock of strength is he; my res - cue comes from
like a tot - t'ring fence? [4]They plot to bring him
rock of strength is he; my res - cue comes from
God, in whom I trust. [8]On him, O peo - ple,

him a - lone; my for - tress strong is he. In
top - pling down from his po - si - tion high; they
him a - lone; my for - tress strong is he. In
ev - er - more, on him place all your trust; pour
him a - lone I am se - cure; I'll not be great - ly moved.
lie, give bless - ings with their mouths, but in - ward - ly they curse.
him a - lone I am se - cure; I'll not be great - ly moved.
out your hearts be - fore him now; God is a ref - uge sure.

5. [9]Those lowly born are but a breath,
those high born but a dream;
together weighed on balances,
they're lighter than a breath.
[10]So put no trust in robbery,
nor hope in bribing schemes,
and though your riches may increase,
set not your heart on them.

6. [11]For God has truly spoken once;
he twice to me made known:
that strength and pow'r belong to God
and unto him alone;
[12]and steadfast love and grace, O Lord,
belong to you as well,
for you will render to a man
according to his work.

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WIEBERG C.M.D.
K. Lee Scott
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63A O God, You Are My God Alone

1. [1]O God, you are my God a - lone; with ea - ger -
2. [2]I've seen you in your ho - ly place; your pow'r and
3. [4]I bless you, Lord, through - out my life and raise my
4. [6]I lie a - wake up - on my bed, re - mem - b'ring
5. [7]For you have been my help, O God; I sing for
ness I seek your face. My soul and bod - y
glo - ry held my gaze. [3]Your love is bet - ter
• hands to you in prayer. [5]My joy - ful lips will
you be - fore it's light; on you, my God, I
joy be - neath your wings. [8]Your right hand holds and
thirst for you, as in a dry and wea - ry place.
far than life, and thus my lips will sing your praise.
• sing your praise; my soul is fed with rich - est fare.
med - i - tate, through - out the watch - es of the night.
strength - ens me; to you my soul for safe - ty clings.

6. [9]But those who seek to kill my soul
to depths of earth shall fall away;
[10]a sword of pow'r will bring them down,
and they shall be the jackal's prey.

7. [11]The king will then rejoice in God,
and all who swear by him exult;
but God will stop the liars' mouths,
the ones who utter what is false.

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PUER NOBIS NASCITUR L.M.
Melody adapted by Michael Praetorius, 1609
Arr. George R. Woodward, 1910

O Lord, My God, Most Earnestly 63B

1. O Lord, my God, most ear - nest - ly my heart would seek thy face,
2. The lov - ing - kind - ness of my God is more than life to me;
3. My Sav - ior, 'neath thy shel - t'ring wings my soul de - lights to dwell;
with - in thy ho - ly house once more to see thy glo - rious grace.
so I will bless thee while I live and lift my pray'r to thee.
still clos - er to thy side I press, for near thee all is well.
A - part from thee I long and thirst, and nought can sat - is - fy;
In thee my soul is sat - is - fied, my dark - ness turns to light,
My soul shall con - quer ev - 'ry foe, up - hold - en by thy hand;
I wan - der in a des - ert land where all the streams are dry.
and joy - ful med - i - ta - tions fill the watch - es of the night.
thy peo - ple shall re - joice in God, thy saints in glo - ry stand.

Paraphrase
The Psalter, 1912

THE GREEN HILL C.M.D.
George C. Stebbins, 1878

64 Hear My Voice, O God

1. [1]Hear my voice, O God, in my com - plaint;
2. [5]They hold firm - ly to their e - vil plans;
3. [8]They will stum - ble on their e - vil tongues;
guard my life from ter - ror of the foe.
they in se - cret talk of lay - ing snares,
ruin and mis - er - y on them will fall.
[2]Hide me from the plots of wick - ed men,
think - ing, "Who can see us schem - ing harm?"
Those who see them then will shake their heads.
from the nois - y mob of e - vil ones,
[6]They de - vise in - jus - tice, and they say,
[9]All man - kind will fear and tell God's work;

[3]men who whet their tongues as sharp as swords,
"We are read - y with a cun - ning plan."
they will pon - der what the Lord has done.
who like ar - rows aim their bit - ter words,
Man's most in - ward thoughts and heart are deep.
[10]Let the righ - teous in the LORD be glad;
[4]shoot from am - bush at the in - no - cent
[7]God will shoot his ar - row straight at them;
let them take their ref - uge in his name.
sud - den - ly and with no fear of them.
sud - den - ly they will be wound - ed deep.
Let all up - right hearts re - joice in him.

The Book of Psalms for Singing, 1973; alt.

SCHMÜCKE DICH 9.9.9.9.D.
Johann Crüger, 1649; arr.

PSALM 65

65A Praise Waits for You in Zion

1. [1]Praise waits for you in Zi - on; to you our vows we pay.
2. [4]How blest the man you've cho - sen to bring with - in your courts.
3. [6]By strength you formed the moun - tains. [7]You hushed the sea's loud voice;
4. [9]You vis - it earth and great - ly en - rich the land with rain.
5. [11]You crown the year with boun - ty; your har - vests o - ver - flow.
[2]All flesh will come be - fore you, O God who hears us pray.
We're filled with all the good - ness of your most ho - ly house.
• you calmed the waves' great roar - ing and stilled the peo - ple's noise.
God's stream is full of wa - ter, and you pro - vide their grain.
[12]The wil - der - ness is fruit - ful; the hills with joy are clothed.
[3]When sins rise up a - gainst us, ac - cus - ing ev - 'ry day,
[5]By awe - some deeds you an - swer with righ - teous - ness, O God
• [8]Those liv - ing in re - mote lands will fear your won - drous ways;
[10]You wa - ter all its fur - rows, you set - tle all the ground;
[13]With grain the vales are cov - ered; the flocks in pas - ture graze.
you par - don our trans - gres - sions and wash our sins a - way.
our Sav - ior, hope of na - tions and far - thest seas a - broad.
• you make the morn and eve - ning shout forth with songs of praise.
you soft - en it with show - ers and make its growth a - bound.
All na - ture joins in sing - ing a joy - ful song of praise.

OPC/URCNA 2016

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NYLAND 7.6.7.6.D.
Finnish melody; harm. David Evans, 1874–1948
From the *Revised Church Hymnary,* 1927.
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Praise Waits for You, O God 65B

May be sung in unison

1. [1]Praise waits for you, O God, in Zi - on; to you our vows are due.
2. With good - ness from your house you fill us 'til we are sat - is - fied.
3. [6]God, by his strength has set the moun - tains, a - dorned with won - drous pow'r.
4. [9]You vis - it earth with all your boun - ty, en - rich - ing it with rain.
5. [11]O God, you crown the year with good - ness, your wag - ons o - ver - flow.
[2]O God who hears the pray'rs we of - fer, all flesh shall come to you.
O God, with - in your ho - ly tem - ple, our needs are all sup - plied.
• [7]He stills the rag - ing waves and o - ceans, the peo - ple's loud up - roar.
God's stream is full of flow - ing wa - ter, pro - vid - ing for their grain.
[12]The des - ert pas - tures swell with boun - ty; with joy the hills are clothed.
[3]When all my sins pre - vail a - gainst me, trans - gres - sions you for - give.
[5]You an - swer us, O God our Sav - ior, by awe - some, righ - teous deeds;
• [8]Those dwell - ing in earth's far - thest re - gions are awe - struck by your signs.
[10]You sof - ten fur - rows with your show - ers and make a lev - el field.
[13]The fields are dressed with flocks and cat - tle, the val - leys decked in grain.
[4]How blest the one you choose and sum - mon with - in your courts to live!
you are the hope of all earth's re - gions and all the far - thest seas.
• From morn - ing's dawn to eve - ning's sun - set you make glad shouts a - rise.
Thus, Lord, you have pre - pared the bless - ing of full and grow - ing yield.
They shout and sing to - geth - er glad - ly their ju - bi - lant re - frain.

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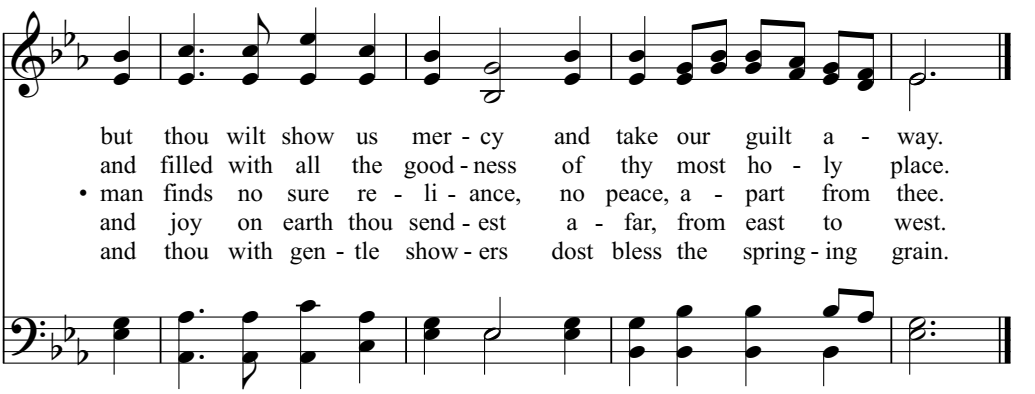
GENEVAN 65 9.6.9.6.D.
Genevan Psalter, 1551
Harm. Claude Goudimel, 1564

65C Praise Waits for Thee in Zion

1. [1]Praise waits for thee in Zi - on; all men shall wor - ship there
2. [4]How blest the man thou call - est and bring - est near to thee,
3. [5]O God of our sal - va - tion, since thou dost love the right,
4. [6]Thy might sets fast the moun - tains; strength girds thee ev - er - more
5. [9]To bless the earth thou send - est from thine a - bun - dant store
and pay their vows be - fore thee, [2]O God who hear - est prayer.
that in thy courts for - ev - er his dwell - ing place may be;
• thou wilt an an - swer send us in won - drous deeds of might.
[7]to calm the rag - ing peo - ples and still the o - cean's roar.
the wa - ters of the spring - time, en - rich - ing it once more.
[3]Our sins rise up a - gainst us, pre - vail - ing day by day,
he shall with - in thy tem - ple be sat - is - fied with grace
• In all earth's hab - i - ta - tions, on all the bound - less sea,
[8]Thy maj - es - ty and great - ness are through all lands con - fessed,
[10]The seed by thee pro - vid - ed is sown o'er hill and plain,


but thou wilt show us mer - cy and take our guilt a - way.
and filled with all the good - ness of thy most ho - ly place.
• man finds no sure re - li - ance, no peace, a - part from thee.
and joy on earth thou send - est a - far, from east to west.
and thou with gen - tle show - ers dost bless the spring - ing grain.

6. [11]The year with good thou crownest,
the earth thy mercy fills,
[12]the wilderness is fruitful,
and joyful are the hills;
[13]with corn the vales are covered,
the flocks in pastures graze;
all nature joins in singing
a joyful song of praise.

The Psalter, 1912

MENDEBRAS 7.6.7.6.D.
German melody
Arr. Lowell Mason, 1839

66A O Shout to God with Joy

1. [1]O shout to God with joy, all earth, [2]the glo - ry of his
2. [5]O come and see what God has done; how awe - some in his
3. [8]O peo - ples, bless our God and sound [9]his praise, who makes our
4. [13]I come with of - f'rings to your house; and there per - form to
5. [16]Come, all who fear the Lord, draw near; what God has done for
name sing forth, and give him glo - rious prais - es! [3]Now say to God, "How
deeds to men is God a - mong the na - tions. [6]He turned the sea to
• life a - bound and keeps our feet from fall - ing. [10]Like sil - ver in a
you the vows [14]my lips sin - cere - ly ut - tered. My mouth de - clared in
me, now hear: [17]I cried to him and praised him. [18]If sin took hold with -
great your deeds, so great in pow'r, your en - e - mies will cringe be - fore your
des - ert land; we crossed by foot on riv - er sand and there sang ju - bi -
• fur - nace tried, you test - ed us and pur - i - fied; [11]you caught us in your
suf - fer - ing that I will bring burnt of - fer - ings— the fat and choic - est
in my heart, my pray'r the Lord would not re - gard, [19]but tru - ly God has

pres - ence. [4]Praise him! Praise him!—all the earth with voic - es ring - ing,
la - tion. [7]King for - ev - er, God in watch - ful ob - ser - va - tion
• net - ting. You, Lord, crushed us—[12]fire and wa - ter came up - on us,
crea - tures. [15]Here I of - fer with the smoke of sac - ri - fic - es
lis - tened. [20]Bless him! Bless him! God has not de - spised the need - y;
wor - ship bring - ing. Prais - es to your name they're sing - ing."
rules the na - tions. Let no reb - el rise a - gainst him!
• men rode o'er us. Yet to boun - ty you have brought us!
all my prais - es. Bulls and goats I bring in ser - vice.
he has heard me. God has not re - moved his mer - cy!

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WIE SCHÖN LEUCHTET 8.8.7.8.8.7.4.4.4.4.8.
Philipp Nicolai, 1599
Arr. Johann Sebastian Bach, ca. 1730; alt. 1990

66B Come, All Ye People, Bless Our God

1. Come, all ye peo - ple, bless our God and tell his glo - rious praise a - broad,
who holds our souls in life, who nev - er lets our feet be moved
2. We come with of - f'rings to his house, and here we pay the sol - emn vows
we ut - tered in dis - tress; to him our all we ded - i - cate,
3. Come, hear, all ye who fear the Lord, while I with grate - ful heart re - cord
what God has done for me; I cried to him in deep dis - tress,
4. The Lord, who turns a - way the plea of those who love in - iq - ui - ty,
has an - swered my re - quest; he has not turned a - way my prayer,
and, though our faith he oft has proved, up - holds us in the strife.
to him we whol - ly con - se - crate the lives his mer - cies bless.
and now his won - drous grace I bless, for he has set me free.
his grace and love he makes me share; his name be ev - er blest.

Paraphrase
The Psalter, 1912

ADOWA 8.8.6.D.
Charles H. Gabriel, 1856–1932

O God, to Us Show Mercy 67A

1. [1]O God, to us show mer - cy and bless us in your grace;
2. [3]O God, let all men praise you, let all the na - tions sing;
3. [5]O God, let peo - ple praise you, let all the na - tions sing,
cause now to shine up - on us the bright - ness of your face;
[4]in ev - 'ry land let prais - es and songs of glad - ness ring;
[6]for earth in rich a - bun - dance to us her fruit shall bring.
[2]that so your way most ho - ly on earth may soon be known,
for you shall judge the peo - ple in truth and righ - teous - ness,
[7]The Lord our God shall bless us, our God shall bless - ing send,
and un - to ev - 'ry peo - ple your sav - ing grace be shown.
and through the earth the na - tions shall your just rule con - fess.
and all the earth shall fear him to its re - mot - est end.

The Psalter, 1912; mod.

MEIRIONYDD 7.6.7.6.D.
William Freeman Lloyd, 1840
Alternate tune: AURELIA

67B O God, Show Mercy to Us

1. [1]O God, show mer - cy to us, and bless us with your grace;
2. For you will judge the peo - ples with per - fect eq - ui - ty;
and cause to shine up - on us the bright - ness of your face;
to na - tions of the whole earth a gov - er - nor you'll be.
[2]so that the whole world o - ver may tru - ly know your way,
[5]O God, let peo - ples praise you; let all the peo - ples praise.

and so that your sal - va - tion all na - tions see dis - played.
6The earth has brought its boun - ty through - out its har - vest days
3O God, let peo - ples praise you; let all the peo - ples praise.
since God, our God, will bless us. 7Yes, God will bless - ing send,
4Let na - tions come re - joic - ing and songs of glad - ness raise.
that all the earth may fear him to its re - mot - est end.

The Book of Psalms for Worship, 2009

THAXTED 7.6.7.6.T.
Gustav Holst, 1918
Text/tune pairing, Brian E. Coombs, 2003
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Harm. OPC/URCNA 2016
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PSALM 68:1–16

68A God Shall Arise and by His Might

May be sung in unison

1. [1]God shall a - rise and by his might put all his en - e - mies to flight;
his tri - umph will be glo - rious. When those who hate him, scat - tered, flee
2. [3]Now let the just with joy - ful voice in God's vic - to - rious might re - joice;
let them ex - alt be - fore him! [4]O sing to God, his praise pro - claim,
3. [5]He, fath - er to the fath - er - less, de - fense of wid - ows in dis - tress,
• is in his hab - i - ta - tion. [6]God, in the good - ness of his grace,
4. [7]O God, when you went on a - head and through the bar - ren des - ert led
the flock you had as - sem - bled, [8]you caused the earth to quake and cow'r;
5. [11]When God but spoke his might - y word, great was the host whose shouts were heard
as they pro - claimed their ti - dings: [12]"The kings are flee - ing in de - spair!
be - fore his pow'r and maj - es - ty, our God will be vic - to - rious.
and with your psalms ex - tol his name; in joy - ful song a - dore him.
• gives lone - ly ones a dwell - ing place; he grants them con - so - la - tion.
O God of Is - r'el, great in pow'r, be - fore you Si - nai trem - bled.
Our wom - en in the plun - der share, the spoils of war di - vid - ing!

[2]For just as wind blows smoke a - way, he will dis - perse the proud ar - ray
Lift up your voice and sing a - loud to him who rides up - on the clouds
• He leads the cap - tive out to see the joys of new - found lib - er - ty,
[9]You with a - bun - dant rain, O Lord, your wear - y her - i - tage re - stored
[13]To those who stayed at home they bring as gift a dove with sil - vered wings
of those who e - vil cher - ish. Like wax that melts be - fore the fire,
high in the spa - cious heav - ens. The LORD—that is his glor - ious name.
• for boun - teous is God's mer - cy. But who a - gainst him dare re - bel
and, as you had de - cid - ed, [10]you let your peo - ple set - tle there;
and bright - ly gild - ed feath - ers." [14]Be - fore the Lord the kings all fled
they will be van - quished by God's ire; the wick - ed all will per - ish.
Re - joice in him with loud ac - claim; to him be glo - ry giv - en.
• must ev - er - more with fam - ine dwell in des - erts dry and thirst - y.
you blessed them with your lav - ish care and for the poor pro - vid - ed.
like drift - ing snow on Zal - mon spread by blasts of storm - y weath - er.

6. [15]O Bashan's mountain, massive height, far higher than all peaks in sight,
so great in rugged grandeur!
O you whose tops are seen from far, whose peaks so high and num'rous are,
majestic in their splendor!
[16]Why do you still with envy look at Zion's mount, which God once took
and made his throne's location?
There he forevermore will dwell; the LORD once made this humble hill
his glorious habitation.

(*continued on next page*)

PSALM 68:17–35

68A (*continued*)

7. [17]God's char - iots, might - y to be - hold, are twice ten thou - sand thou-sand - fold;
8. [19]Blest be the Lord, who on our way pro - vides for us, and day by day
9. [22]The Lord has spo - ken: "My own hand will bring your foes from far - off lands;
10. [24]Thy sol - emn throngs are gath - ered here; to God my King do they draw near.
11. [28]Lord, let your glo - rious pow'r be known; show us the strength on which your own
the moun-tains quaked and trem - bled. From Si - nai, God vic - to - rious - ly
up - holds us by his pow - er. God of sal - va - tion is his name;
• from Ba - shan I will guide them. From the re - mot - est shores and seas
They come with sound - ing cym - bals: [25]the sin - gers first, the min - strels last,
have in the past de - pend - ed. [29]Be - cause you have your tem - ple here,
came down in - to his sanc - tuar - y, in Zi - on all as - sem - bled.
this glo - rious name shall we pro-claim. He is our shield and tow - er.
• I will re - trieve your en - e - mies, though o - cean depths should hide them,
and in a - mong them, fil - ing past, the maid - ens play their tim - brels.
kings in Je - ru - sa - lem ap - pear with gifts for you in - tend - ed.

[18]When you, O Lord, went up a - gain you led your cap - tives in your train
[20]Our God, the LORD, is strong to save from mor - tal dan - ger, from the grave
• for I your tri - umph will com - plete, [23]that you with joy may bathe your feet
[26]In this great con - gre - ga - tion's throng let God be praised in joy - ful song,
[30]Re - buke the beasts a - mong the reeds, both bulls and calves, those filled with greed,
with trib - ute in a - bun - dance; gifts, too, from those who re - bels were
and ev - 'ry cruel op - pres - sion. [21]But God will crush the heads of foes,
• in blood of con - quered na - tions and see your dogs lap up their share,
O Ja - cob's gen - er - a - tion. [27]There Ben - ja - min, the small - est clan,
all who in war take plea - sure. [31]Let en - voys come from E - gypt's land;
that you, LORD God, for ev - er - more, might dwell there in re - splen - dence.
the hair - y crown of him who goes in ways of foul trans - gres - sion.
• as for my peo - ple I pre - pare my righ - teous vin - di - ca - tion."
leads Naph - ta - li and Zeb - u - lun, Ju - dah and all the na - tion.
to God let E - thi - o - pia's hand stretch out to give its trea - sure.

12. [32]Praise God and shout his glory forth, O kings and kingdoms of the earth!
In joyful song adore him.
[33]Praise him who rides the ancient sky, who thunders forth his battle cry;
let all bow down before him.
[34]Proclaim his pow'r and spread his fame, for great in Isr'el is his name;
his might is in the heavens.
[35]O awesome God, you from your throne with pow'r and glory bless your own.
To you all praise be given!

W. W. J. VanOene, 1972; rev.

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GENEVAN 68 8.8.7.8.8.7.D.
Strasbourg Psalter, 1539 / Genevan Psalter, 1551
Harm. Howard Slenk, 1985; alt.

Harmony © 1987, CRC Publications/Faith Alive Christian Resources

68B O Lord, Thou Hast Ascended

1. O Lord, thou hast as - cend - ed on high in might to reign;
2. Blest be the Lord who dai - ly our heav - y bur - den bears,
3. Sing un - to God, ye na - tions, ye king - doms of the earth;
4. All glo - ry, might, and hon - or a - scribe to God on high;
cap - tiv - i - ty thou lead - est a cap - tive in thy train.
the God of our sal - va - tion, who for his peo - ple cares.
Sing un - to God, all peo - ple, and praise his match - less worth.
his arm pro - tects his peo - ple who on his pow'r re - ly.
Rich gifts to thee are of - fered by men who did re - bel,
Our God is near to help us, our God is strong to save;
He rides in roy - al tri - umph up - on the heav'ns a - broad;
Forth from thy ho - ly dwell - ing thine aw - ful glo - ries shine;
who pray that now Je - ho - vah, their God, with them may dwell.
the Lord a - lone is a - ble to ran - som from the grave.
he speaks, the moun - tains trem - ble be - fore the voice of God.
thou strength - en - est thy peo - ple; un - end - ing praise be thine.

Paraphrase
The Psalter, 1912

MISSIONARY HYMN 7.6.7.6.D.
Lowell Mason, 1828

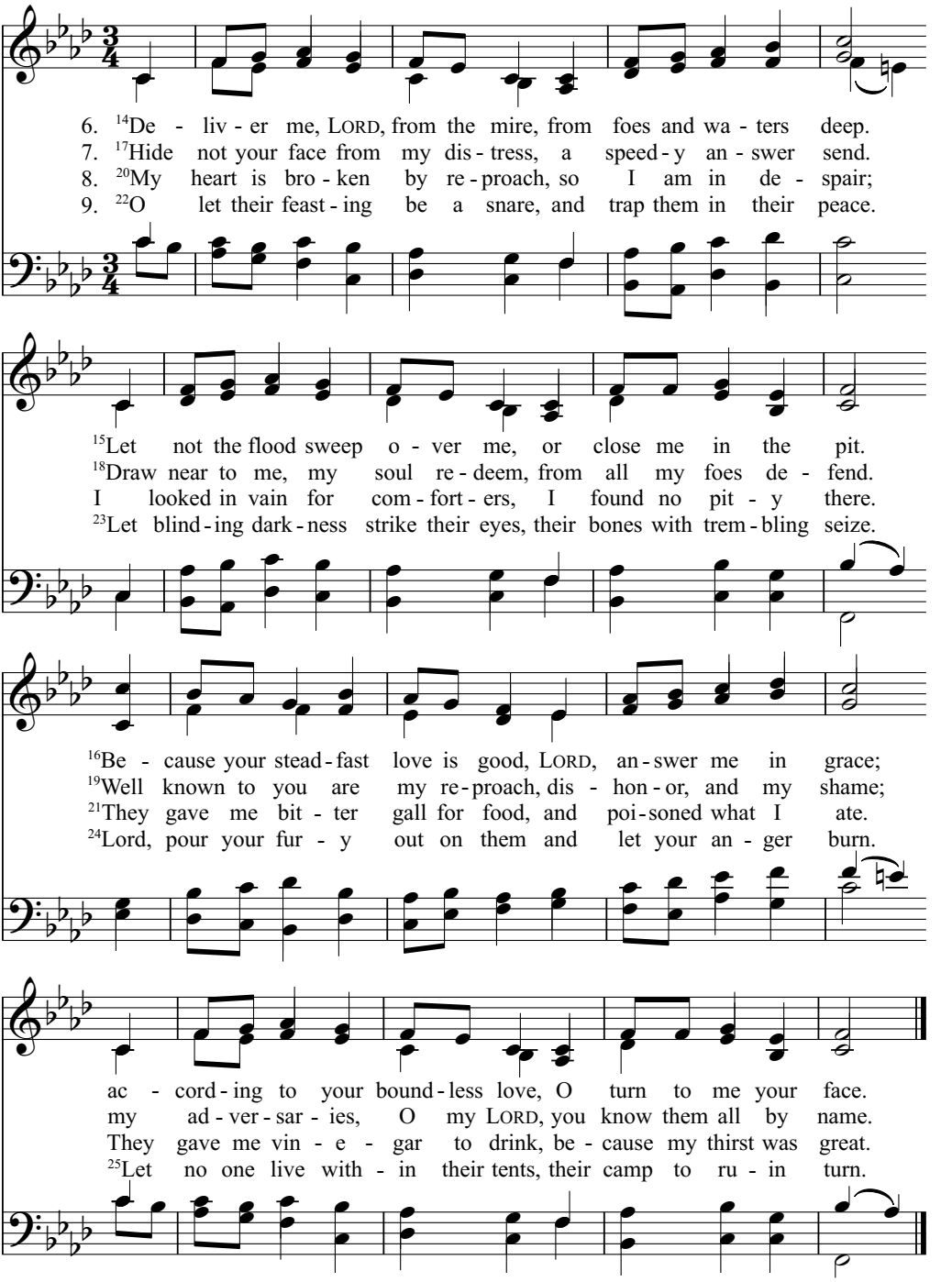
O Save Me, God, Because the Floods 69A

Unison
1. [1]O save me, God, be - cause the floods up to my neck a - rise.
2. [4]Those hat - ing me are more than all the hairs up - on my head;
3. [6]Let not the ones who hope in you be shamed be - cause of me;
4. [9]My zeal, LORD, for your ho - ly house con - sumes me through and through,
5. [12]The men who sit with - in the gate have talked a - bout me long,
[2]I sink in mire where none can stand, o'er - whelmed by ris - ing tides.
with - out a cause they seek to kill, they put my life in dread.
• let not the ones who seek you be dis - hon - ored, God, through me.
and all the in - sults I re - ceived have fal - len first on you.
and all the drunk - ards sit - ting there make me their jest and song.
[3]My con - stant call - ing wea - ries me, my throat is parched and dried.
I did not steal, but must re - store. [5]You know my fol - ly, God.
• [7]For it is for your sake that I have borne re - proach and shame;
[10]I wept, with fast - ing bowed my soul, yet that was made my shame;
[13]But in your time of fa - vor, LORD, to you my pray'rs as - cend;
My eyes grow dim while for my God, still wait - ing, I a - bide.
You know the wrongs that I have done; from you they are not hid.
• [8]an a - lien to my moth - er's sons, from broth - ers I'm es - tranged.
[11]when I in sack - cloth clothed my - self, their by - word I be - came.
in stead - fast love and faith - ful - ness, O God, sal - va - tion send.

(*continued on next page*)

PSALM 69:14–25

69A (*continued*)


6. 14De - liv - er me, LORD, from the mire, from foes and wa - ters deep.
7. 17Hide not your face from my dis - tress, a speed - y an - swer send.
8. 20My heart is bro - ken by re - proach, so I am in de - spair;
9. 22O let their feast - ing be a snare, and trap them in their peace.
15Let not the flood sweep o - ver me, or close me in the pit.
18Draw near to me, my soul re - deem, from all my foes de - fend.
I looked in vain for com - fort - ers, I found no pit - y there.
23Let blind - ing dark - ness strike their eyes, their bones with trem - bling seize.
16Be - cause your stead - fast love is good, LORD, an - swer me in grace;
19Well known to you are my re - proach, dis - hon - or, and my shame;
21They gave me bit - ter gall for food, and poi - soned what I ate.
24Lord, pour your fur - y out on them and let your an - ger burn.
ac - cord - ing to your bound - less love, O turn to me your face.
my ad - ver - sar - ies, O my LORD, you know them all by name.
They gave me vin - e - gar to drink, be - cause my thirst was great.
25Let no one live with - in their tents, their camp to ru - in turn.

10. [26]For they have per - se - cut - ed him, the one whom you strike down,
11. [29]But I'm af - flict - ed and in pain; O God, de - liv - er me!
12. [32]The meek shall see it and re - joice; you saints, your hearts re - vive,
13. When God his Zi - on will re - store, then peo - ple there shall dwell;
and they re - count the pain and hurt you've brought up - on your own.
Let your sal - va - tion lift me up on high and set me free.
[33]be - cause the LORD will hear the poor, will not his own de - spise.
they shall a - gain pos - sess the land, its cit - ies they will fill.
[27]Add pun - ish - ment to pun - ish - ment; re - lease them not from sin.
[30]Then I will praise my God with song, with thanks his name ex - tol,
[34]Let heav'n and earth and seas re - joice, and all with which they're filled;
[36]The off - spring of his ser - vants shall in - her - it all the land,
[28]E - rase them from the book of life and list them not there - in.
[31]and this will please the LORD far more than of - f'ring ox or bull.
[35]for Zi - on God will sure - ly save, and Ju - dah's cit - ies build.
and those who love his ho - ly name shall dwell there once a - gain.

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XAVIER C.M.D.
J. R. Tipton

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69B Thy Loving-kindness, Lord, Is Good and Free

1. Thy lov - ing - kind - ness, Lord, is good and free,
2. Need - y and sor - row - ful, to thee I cry;
3. With joy the meek shall see my soul re - stored,
4. Let heav'n a - bove his grace and glo - ry tell,
in ten - der mer - cy turn thou un - to me;
let thy sal - va - tion set my soul on high;
your heart shall live, ye saints that seek the Lord;
let earth and sea and all that in them dwell;
hide not thy face from me in my dis - tress,
then I will sing and praise thy ho - ly name,
he helps the need - y and re - gards their cries,
sal - va - tion to his peo - ple God will give,
in mer - cy hear my prayer, thy ser - vant bless.
my thank - ful song thy mer - cy shall pro - claim.
those in dis - tress the Lord will not des - pise.
and they that love his name with him shall live.

Paraphrase
The Psalter, 1912

ELLERS 10.10.10.10.
John Ellerton, 1866
Alternate tune: EVENTIDE (Monk)

Make Haste, O God, to Save Me 70

1. [1]Make haste, O God, to save me; LORD, has - ten to my aid.
2. [4]But may all those who seek you re - joice, in you be glad;
[2]May those who seek to kill me be shamed and sore dis - mayed.
may those who love sal - va - tion say, "God be mag - ni - fied!"
May all who seek my hurt be turned back in their dis - grace.
[5]Yet I am poor and need - y; come quick - ly, God, I pray.
[3]May all who say "A - ha!" turn in shame, their steps re - trace.
O LORD, my help and Sav - ior, make haste. Do not de - lay.

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MUNICH 7.6.7.6.D.
Gesangbuch, Meiningen, 1693

71 In You, LORD, I Take Refuge

1. [1]In you, LORD, I take ref - uge; pro - tect me from dis - grace.
2. [4]From wick - ed hands, God, free me, hands cru - el and un - just;
3. [7]To man - y I'm a won - der; you are my ref - uge strong.
4. [11]They say, "God has for - sak - en! Pur - sue him! None will save!"
[2]In righ - teous - ness de - liv - er me, and res - cue me in grace.
[5]you, Lord, have ev - er been my hope; from youth, O LORD, my trust.
[8]My mouth is brim - ming with your praise and glo - ry all day long.
[12]O God, do not be far from me. O help me, God; make haste!
[3]A rock of ref - uge be to me, my con - stant safe re - sort.
[6]I leaned up - on you from my birth and through my ear - ly days;
[9]Re - ject me not when I am old, when all my strength is spent;
[13]A - shamed may my ac - cus - ers be, my foes con - sumed by scorn.
Sal - va - tion you or - dained for me; you are my rock and fort.
you took me from my moth - er's womb. I give you con - stant praise.
[10]for en - e - mies are watch - ing me, to - geth - er they con - sent.
[14]But I will ev - er hope in you, and praise you more and more.

5. 15My mouth will tell your jus - tice, your sav - ing deeds con - vey;
6. 17O God, from youth you taught me; your deeds I still pro - claim.
7. 20You made me see much e - vil, yet you will quick - en me.
8. 23My lips will shout for joy when I sing to you my praise;
they num - ber more than I can know; I'll tell them all the day.
18So now, do not for - sake me, God, when I am old and gray,
From depths of earth you raise me up, 21my great - ness you in - crease.
my soul, which you re - deemed, will sing; 24my tongue will speak all day.
16I'll come pro - claim - ing might - y deeds that you, Lord GOD, have wrought;
un - til to gen - er - a - tions hence I tell your pow'r and might.
You com - fort me. 22With harp and lyre your prais - es I con - fess.
I'll tell a - bout your righ - teous help, your jus - tice I'll pro - claim,
your righ - teous - ness, and yours a - lone, the peo - ples will be taught.
19O God, there's none like you, your jus - tice reach - es heav - en's height.
O Ho - ly One of Is - ra - el, I sing your faith - ful - ness.
for those who sought to do me hurt have suf - fered dread - ful shame.

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ST. CHRISTOPHER 7.6.8.6.8.6.8.6.
Frederick C. Maker, 1881

PSALM 72:1–11

72A O God, Your Judgments Give the King

1. [1]O God, your judg-ments give the King, his son your righ-teous-ness;
2. [4]The peo-ple's poor ones he shall judge, the need-y's chil-dren bless;
3. [7]The just shall flour-ish in his days, and pros-per in his reign;
4. [9]May des-ert tribes be-fore him bow and en-e-mies eat dust.
[2]with right he shall your peo-ple judge, your poor with up-right-ness.
and he will break in piec-es those who would the poor op-press.
and while the moon en-dures he shall a-bun-dant peace main-tain.
[10]May kings of Tar-shish bring him gifts and trib-ute from the coasts;
[3]And then the moun-tains shall bring forth to all the peo-ple peace;
[5]He shall en-dure long as the sun, and as the moon he stands.
[8]His large and great do-min-ion shall from sea to sea ex-tend;
may She-ba's king and Se-ba's king bring gifts, their trib-ute pay.
the hills be-cause of righ-teous-ness their bless-ing shall in-crease.
[6]May he be like the rain that falls and show-ers all the lands.
it from the Riv-er shall reach forth to earth's re-mot-est end.
[11]Yea, kings shall all be-fore him bow, all na-tions shall o-bey!

5. [12]He saves the need - y when they cry, the poor who have no stay.
6. [15]Long may he live and pros - per, She - ba's gold be - fore him lay.
7. And may his peo - ple blos - som in the cit - ies and the towns,
8. [18]Now bless - ed be the LORD our God, the God of Is - ra - el,
[13]He pit - ies weak and help - less ones, the need - y he will save.
May prayer be ev - er made for him, and bless - ings all the day.
and thrive like grass - es of the field which flour - ish in the ground.
for he a - lone does won - drous works in glo - ry that ex - cel.
[14]From vi - o - lence the Lord re - deems the need - y's pre - cious life;
[16]May crops of grain be boun - ti - ful through - out his glo - rious land.
[17]And may his name en - dure for - e'er, as long as sun shall last;
[19]And bless - ed be his glo - rious name to all e - ter - ni - ty.
he saves the weak be - cause their blood is pre - cious in his sight.
On tops of moun - tains may it wave; its fruit, like Leb - a - non.
may peo - ple then be blest in him, all na - tions call him blest.
The whole earth let his glo - ry fill; a - men, so let it be.

Reformed Presbyterian *Book of Psalms,* 1950
Alt. 1990; added stanzas, 2004

OSTEND C.M.D.
Lowell Mason, 1792–1872
Harm. Wilfred G. Clelland, 1958

72B Hail to the Lord's Anointed

1. Hail to the Lord's a - noint - ed, great Da - vid's great - er son!
2. He shall come down like show - ers up - on the fruit - ful earth;
3. The des - ert tribes a - dore him and bend to him the knee;
Hail, in the time ap - point - ed, his reign on earth be - gun!
and love, joy, hope, like flow - ers, spring in his path to birth.
the wick - ed bow be - fore him, his glo - ry they will see.
He comes to break op - pres - sion, to set the cap - tive free,
The King shall have do - min - ion from sea to shin - ing sea,
With gifts of ad - o - ra - tion the for - eign kings shall meet
to take a - way trans - gres - sion, and rule in eq - ui - ty.
and o - ver ev - 'ry na - tion his peace - ful rule shall be.
to pour the wealth of na - tions in trib - ute at his feet.

4. He comes with res - cue speed - y to those who suf - fer wrong,
5. His king - dom is in - creas - ing, a king - dom with - out end.
6. In name for - ev - er glo - rious, he on his throne shall rest,
to help the poor and need - y, and bid the weak be strong.
For him shall prayer un - ceas - ing and dai - ly praise as - cend.
from age to age vic - to - rious, all bless - ing and all - blest.
He turns their sighs to sing - ing, their dark - ness in - to light,
The moun - tain dews will nour - ish a har - vest from the fields;
Praise God, who rules each na - tion; tell of his deeds a - gain.
for they, con - demned and dy - ing, are pre - cious in his sight.
the grain and fruit will flour - ish, the land its boun - ty yields.
His glo - ry fills cre - a - tion; sing praise to God. A - men!

Paraphrase
Vers. James Montgomery, 1822
Rev. Bert Polman, 1985

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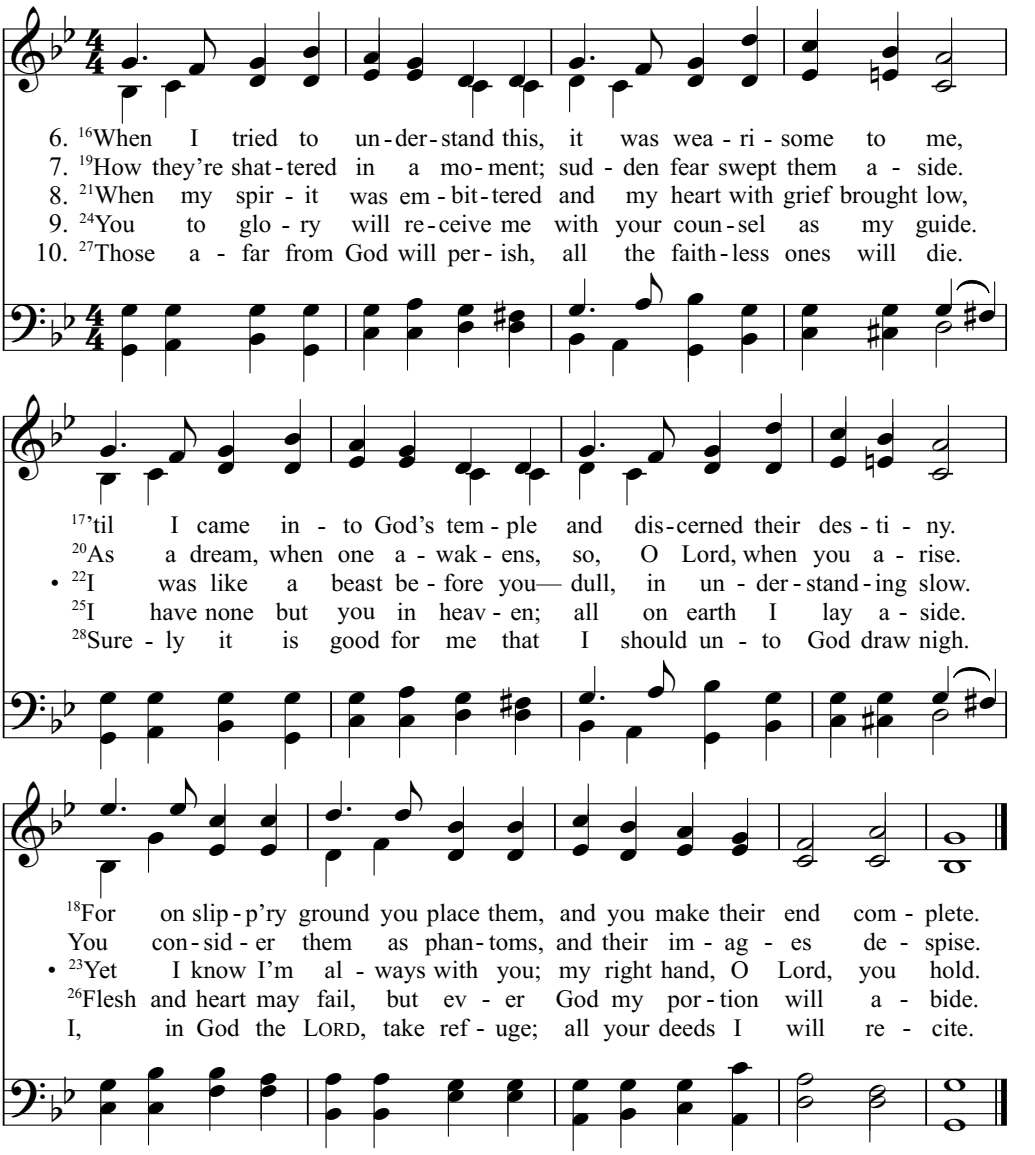
ES FLOG EIN KLEINS WALDVÖGELEIN 7.6.7.6.D.
German melody

PSALM 73:1–15

73A Surely God Is Good to Israel

1. [1]Sure - ly God is good to Is - rael, good to those whose hearts are pure.
2. [4]For 'til death they have no strug - gles; they are health - y, fit, and strong—
3. [7]How their eyes bulge out with plen - ty, how their hearts spew fool - ish - ness.
4. [10]So their peo - ple, blind - ly turn - ing, drink the wa - ters of their lie;
5. [13]All in vain, I kept my heart clean, washed my hands in in - no - cence.
[2]As for me, my steps were slip - ping, and my foot - hold was un - sure.
[5]un - dis - turbed by woes and trou - bles, as to hu - man life be - long.
• [8]They de - ride and speak with mal - ice; bold, they threat - en to op - press.
[11]say - ing, "How can God con - trol us? Are we known to God Most High?"
[14]All day long your plagues af - flict me, morn - ing brings new pun - ish - ment.
[3]For the ar - ro - gant I en - vied, as I saw them live se - cure.
[6]Ar - ro - gance be - comes their neck - lace, vi - 'lence is the cloak they don.
• [9]For their mouths de - fy the heav - ens, and their tongues the earth pos - sess.
[12]Thus the wick - ed grow in rich - es, al - ways care - free they a - bide.
[15]If I spoke thus, then your chil - dren would have suf - fered great of - fense.


6. 16When I tried to un-der-stand this, it was wea-ri-some to me,
7. 19How they're shat-tered in a mo-ment; sud-den fear swept them a-side.
8. 21When my spir-it was em-bit-tered and my heart with grief brought low,
9. 24You to glo-ry will re-ceive me with your coun-sel as my guide.
10. 27Those a-far from God will per-ish, all the faith-less ones will die.
17'til I came in-to God's tem-ple and dis-cerned their des-ti-ny.
20As a dream, when one a-wak-ens, so, O Lord, when you a-rise.
• 22I was like a beast be-fore you— dull, in un-der-stand-ing slow.
25I have none but you in heav-en; all on earth I lay a-side.
28Sure-ly it is good for me that I should un-to God draw nigh.
18For on slip-p'ry ground you place them, and you make their end com-plete.
You con-sid-er them as phan-toms, and their im-ag-es de-spise.
• 23Yet I know I'm al-ways with you; my right hand, O Lord, you hold.
26Flesh and heart may fail, but ev-er God my por-tion will a-bide.
I, in God the LORD, take ref-uge; all your deeds I will re-cite.

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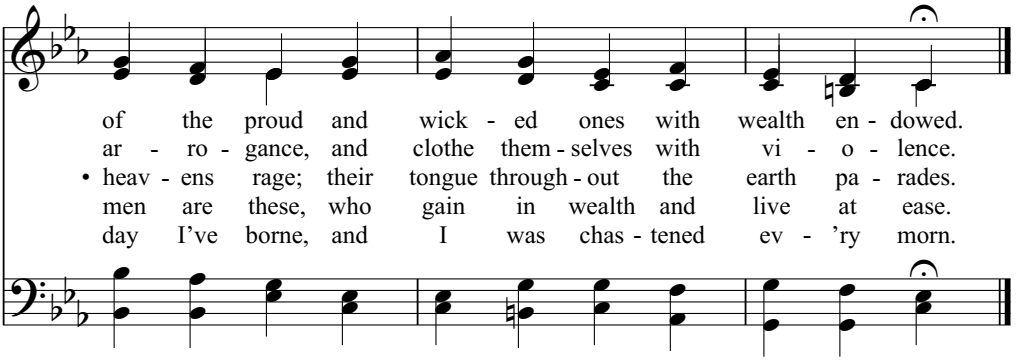
FULL CIRCLE 8.7.8.7.8.7.
David Lambert
Arr. Andrew Gordon, b. 1969

© Church of Scotland Panel on Worship

73B Yes, God Is Good to Israel

1. [1]Yes, God is good to Is - ra - el, to ev - 'ry - one whose
2. [4]Un - til their death no pains they know; their strength is firm from
3. [7]Their eyes are bulg - ing with ex - cess; their hearts are full of
4. [10]Their peo - ple there - fore with them turn to drink from streams that
5. [13]Then sure - ly I have toiled in vain to cleanse my heart from
heart is pure. [2]But as for me, I near - ly fell; my
day to day. [5]They share no part in oth - ers' woe, nor
• things they seek. [8]With threats and mal - ice they op - press. Dis -
o - ver - flow. [11]"For how," they say, "can God dis cern?" and,
all of - fense, and vain - ly from each guilt - y stain have
foot - steps were no long - er sure. [3]For I was en - vious
plagued as oth - er men are they. [6]They make their neck - lace
• dain - ful words they proud - ly speak. [9]Their mouths a - gainst the
"Does the Most High real - ly know?" [12]Be - hold, un - god - ly
washed my hands in in - no - cence. [14]Still griev - ous plagues all


of the proud and wick - ed ones with wealth en - dowed.
ar - ro - gance, and clothe them - selves with vi - o - lence.
• heav - ens rage; their tongue through - out the earth pa - rades.
men are these, who gain in wealth and live at ease.
day I've borne, and I was chas - tened ev - 'ry morn.

6. [15]If I would let my thoughts so lead
to speak with doubting words this way,
behold, I then would certainly
the children you have called betray.
[16]But though the facts I tried to see,
the problem deeply troubled me.

7. [17]I entered then God's dwelling place
and there I understood their end;
[18]you set them in a slippery place,
and to destruction them you send.
[19]How rapidly destroyed are they,
by sudden terrors swept away!

8. [20]As from a dream you, Lord, awake;
then you their image will despise.
[21]When pierced, with heart about to break,
when bitter thoughts within me rise,
[22]I senseless was and blind within;
a beast before you I have been.

9. [23]Yet constantly I am with you;
you've taken hold of my right hand.
[24]Your counsel shows me what to do,
and guides me in the things I plan;
and afterward so shall it be,
with honor you will welcome me.

10. [25]Are you not all I have in heav'n?
None else on earth do I desire.
[26]Though human strength will reach an end,
my flesh may fail, my heart expire,
my heart's strength God himself will be,
my portion through eternity.

11. [27]Those far from you will surely die;
you cause all faithless ones to cease.
[28]But as for me, I will draw nigh.
How good that God is near to me!
I take my refuge in the LORD,
that all your works I may record.

The Book of Psalms for Worship, 2009; alt.

VATER UNSER 8.8.8.8.8.8.
Valentin Schumann, *Geistliche Lieder,* 1539

PSALM 73:23–28

73C In Sweet Communion, Lord, with Thee

1. In sweet com - mu - nion, Lord, with thee I
2. Thy coun - sel through my earth - ly way shall
3. Whom have I, Lord, in heav'n but thee, to
4. Though flesh and heart should faint and fail, the
5. To live a - part from God is death, 'tis
con - stant - ly a - bide; my hand thou hold - est
guide me and con - trol, and then to glo - ry
• whom my thoughts as - pire? And, hav - ing thee, on
Lord will ev - er be the strength and por - tion
good his face to seek; my ref - uge is the
in thine own to keep me near thy side.
af - ter - ward thou wilt re - ceive my soul.
• earth is naught that I can yet de - sire.
of my heart, my God e - ter - nal - ly.
liv - ing God, his praise I long to speak.

Partial
The Psalter, 1912

ST. FLAVIAN C.M.
John Day, *Psalter,* 1562

In Sweet Communion, Lord, with Thee 73D

1. In sweet com - mu - nion, Lord, with thee I
2. Thy coun - sel through my earth - ly way shall
3. Whom have I, Lord, in heav'n but thee, to
4. Though flesh and heart should faint and fail, the
5. To live a - part from God is death, 'tis
con - stant - ly a - bide; my hand thou hold - est
guide me and con - trol, and then to glo - ry
• whom my thoughts as - pire? And, hav - ing thee, on
Lord will ev - er be the strength and por - tion
good his face to seek; my ref - uge is the
in thine own to keep me near thy side.
af - ter - ward thou wilt re - ceive my soul.
• earth is naught that I can yet de - sire.
of my heart, my God e - ter - nal - ly.
liv - ing God, his praise I long to speak.

Partial
The Psalter, 1912

PRAYER C.M.
William C. Butcher, 1860

74 Why, O God, Have You Cast Us Off

1. [1]Why, O God, have you cast us off for - ev - er, and
2. [4]Lord, your foes have roared in your as - sem - bly; their
3. [8]They in their hearts thought, "We will ful - ly crush them." They
4. [12]But from of old, O God, you are my sov - 'reign; you
5. [16]Yours is the day; yours al - so is the night - time; the
why rage a - gainst the sheep with - in your fold? [2]Sum - mon to
stan - dards fly vic - to - rious in the breeze. [5]They were like
• burned each place of wor - ship in the land. [9]We see no
work sal - va - tion in the midst of earth. [13]You split a -
heav'n - ly lights, the sun by you were framed. [17]You have es -
mind the peo - ple whom you pur - chased, the her - i -
woods - men wield - ing their sharp ax - es to cut through
• won - ders, hear no ho - ly pro - phets, and no one
part the o - cean by your pow - er; you broke the
tab - lished all the earth's wide bound - 'ries; the sum - mer,
tage which you re - deemed of old. Sum - mon to mind your
brush be - tween the for - est trees. [6]They smashed to piec - es
• knows when all these things will end. [10]God, for how long will
mon - ster's heads with - in the sea. [14]Heads of the great Le -
win - ter all by you were made. [18]Sum - mon to mind, LORD,

dwell - ing on Mount Zi - on, [3]di - rect your steps un - to these
all the well - carved wood - work, with axe and hat - chet ev - 'ry
• en - e - mies re - vile you? For - ev - er will your foes blas
vi - a - than you shat - tered, you gave his meat to des - ert
how the foe re - viled you, how fool - ish men re - viled your
ru - ined walls; en - e - mies rav - age with - in your ho - ly
pan - eled frame. [7]They burned your ho - ly dwell - ing place to
• pheme and scoff? [11]Why do you hold back your right hand in your
beasts to eat. [15]You o - pened springs and brooks of flow - ing
name with scorn. [19]Leave not the soul of your dove for beasts to
tem - ple. In ru - ins lie your sanc - tu - ar - y halls.
ash - es, pro - faned the place where dwells your glo - rious name.
• gar - ment? Your hand stretch out, Lord, cut the wick - ed off!
wa - ter, you dried the beds of ev - er - flow - ing streams.
sav - age; you poor ones, LORD, for - get not ev - er - more.

6. [20]LORD, have regard for your cov'nant with your people,
for haunts of vi'lence fill the land with shame.
[21]Let not defeat bring shame upon the needy,
may yet the poor, downtrodden praise your name.
[22]Rise up, O God, defend your cause in judgment;
remember how fools mock you all the day.
LORD, bear in mind the voice of your opponents,
their hostile roaring never goes away.

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EPIPHANY (Wesley) 11.10.11.10.D.
Samuel Sebastian Wesley, 1864; alt.
Harm. Dale Grotenhuis, 2009
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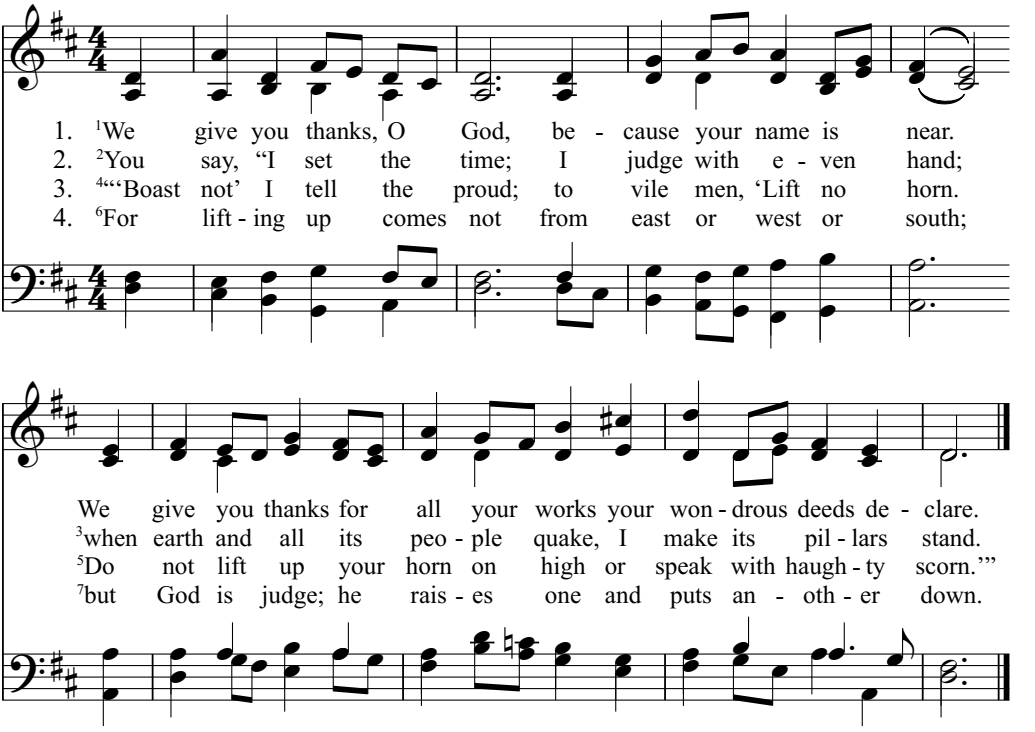
75 We Give You Thanks, O God


1. [1]We give you thanks, O God, be - cause your name is near.
2. [2]You say, "I set the time; I judge with e - ven hand;
3. [4]"'Boast not' I tell the proud; to vile men, 'Lift no horn.
4. [6]For lift - ing up comes not from east or west or south;
We give you thanks for all your works your won - drous deeds de - clare.
[3]when earth and all its peo - ple quake, I make its pil - lars stand.
[5]Do not lift up your horn on high or speak with haugh - ty scorn.'"
[7]but God is judge; he rais - es one and puts an - oth - er down.

5. [8]The LORD's hand holds a cup
with foaming wine, well-mixed;
he pours it out, and wicked ones
must drink it to the dregs.

6. [9]But I fore'er proclaim,
and Jacob's God I'll praise.
[10]The wicked's horns I will cut off,
the righteous I will raise.

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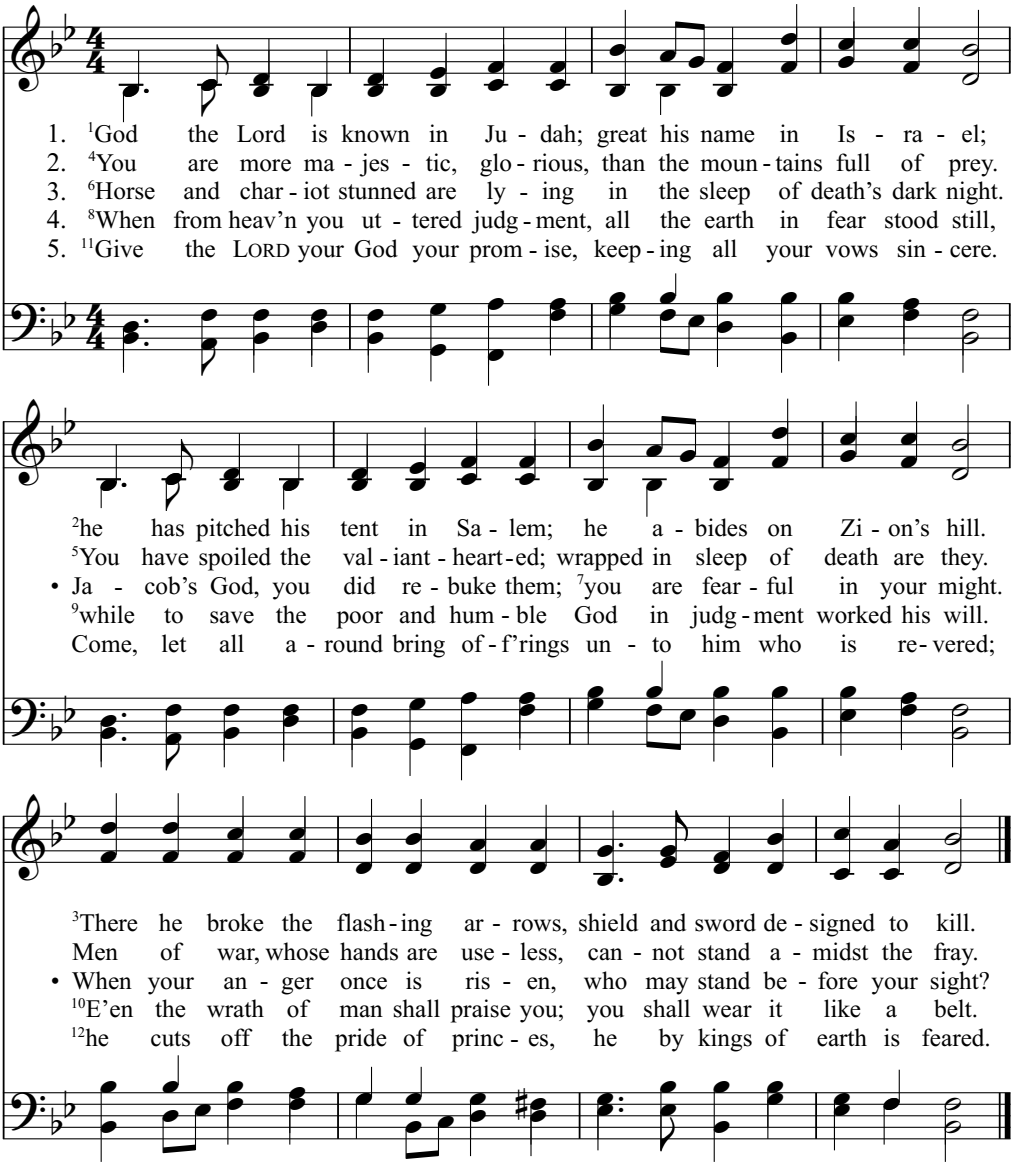
CARLISLE S.M.
Charles Lockhart, 1769

God the Lord Is Known in Judah 76


1. [1]God the Lord is known in Ju - dah; great his name in Is - ra - el;
2. [4]You are more ma - jes - tic, glo - rious, than the moun - tains full of prey.
3. [6]Horse and char - iot stunned are ly - ing in the sleep of death's dark night.
4. [8]When from heav'n you ut - tered judg - ment, all the earth in fear stood still,
5. [11]Give the LORD your God your prom - ise, keep - ing all your vows sin - cere.
[2]he has pitched his tent in Sa - lem; he a - bides on Zi - on's hill.
[5]You have spoiled the val - iant - heart - ed; wrapped in sleep of death are they.
• Ja - cob's God, you did re - buke them; [7]you are fear - ful in your might.
[9]while to save the poor and hum - ble God in judg - ment worked his will.
Come, let all a - round bring of - f'rings un - to him who is re - vered;
[3]There he broke the flash - ing ar - rows, shield and sword de - signed to kill.
Men of war, whose hands are use - less, can - not stand a - midst the fray.
• When your an - ger once is ris - en, who may stand be - fore your sight?
[10]E'en the wrath of man shall praise you; you shall wear it like a belt.
[12]he cuts off the pride of princ - es, he by kings of earth is feared.

Trinity Psalter, 2000; alt.

NEANDER 8.7.8.7.8.7.
Joachim Neander, 1680; alt. 1990

PSALM 77:1–12

77 I Cried Aloud to God for Help

1. [1]I cried a - loud to God for help; I knew that God would hear.
2. [4]You kept my eye from rest - ful sleep—so great my pain and woe.
3. [7]"For - ev - er will the Lord re - ject and nev - er show his grace?
4. [10]Then I re - plied, "Such ques - tions show my own in - fir - mi - ty,
[2]When I was plunged in deep dis - tress, I sought the Lord in prayer.
[5]I thought a - bout the for - mer days, the years of long a - go.
[8]Has he, his stead - fast love with - drawn, for - e'er his mer - cy ceased?
the firm right hand of God Most High thro' years must change - less be."
At night I stretched un - tir - ing hands, re - lief my soul re - fused.
[6]Through - out the night, the eve - ning watch, my songs I called to mind.
For - ev - er has his prom - ise failed? [9]Is God no long - er kind?
[11]The LORD's deeds I re - mem - ber well, your works of old re - call;
[3]Re - mem - b'ring you, O God, I groaned with long - ing as I mused.
I pon - dered in my search - ing heart, an an - swer tried to find:
Has he in his great wrath dis - missed com - pass - ion from his mind?"
[12]Yes, I will pon - der all your acts and weigh your won - ders all.

5. [13]O God, most ho - ly are your ways. What god is great like you?
6. [16]The wa - ters saw you, O my God; they saw and were a - fraid.
7. The whole earth shook and trem - bled then, [19]your path was thro' the sea.
[14]You are the God by won - ders known, whose pow'r the na - tions view.
The ver - y depths be - came con - vulsed; [17]the clouds poured down their rain.
Your way thro' might - y wa - ters led; your foot - prints none could see.
[15]Your peo - ple you re - deemed, O LORD, with your al - might - y arm;
The thun - der rolled a - cross the skies as light - ning bolts were hurled.
[20]Your peo - ple, like a flock of sheep, you guid - ed ev - 'ry day;
the sons of Ja - cob, Jo - seph's seed, you saved them from all harm.
[18]Your thun - der in the wind was heard; your light - ning lit the world.
by Mo - ses' and by Aa - ron's hand you led them on the way.

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RESIGNATION C.M.D.
William Walker, *The Southern Harmony,* 1835
Harm. Dale Grotenhuis, 1986

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78 O My People, Hear My Teaching

1. [1]O my peo - ple, hear my teach - ing, lis - ten to my spo - ken word.
2. [4]We will hide not from their chil - dren all the won - ders of the Lord;
3. God com - mand - ed all our fa - thers they should teach their sons his way,
4. [7]Thus may they make God their ref - uge, ne'er for - get his might - y works,
5. [9]Eph - raim, armed with bow in bat - tle, turned back on the day of war.
[2]Par - a - bles my mouth will ut - ter; old, dark say - ings I make heard—
tell the com - ing gen - er - a - tion of his might and glo - rious works.
• [6]so the com - ing gen - er - a - tion learn to know his laws, that they—
but should keep his good com - mand - ments; [8]not be like their fa - thers were,
[10]They for - sook God's ho - ly cov - 'nant; they re - fused to keep his law.
[3]things our fa - thers have made known, things that we've been told and shown.
[5]He in Ja - cob has or - dained laws that Is - r'el must pro - claim.
• e'en the chil - dren, yet un - born— rise and tell their sons in turn.
who, with un - de - vot - ed heart, were un - faith - ful to their God.
[11]They for - got what God had done, all the won - ders he had shown.

6. [12]God showed wonders to their fathers
when in Egypt, Zoan's land:
[13]split the sea and led them through it,
piled the waters, made them stand;
[14]led them with a cloud by day;
fire by night revealed their way.

7. [15]God split rocks within the desert,
gave them drink as from the deep;
[16]made the rock pour streams of water,
flowing down the rivers steep.
[17]Yet they sinned against him more,
fought against the Most High LORD.

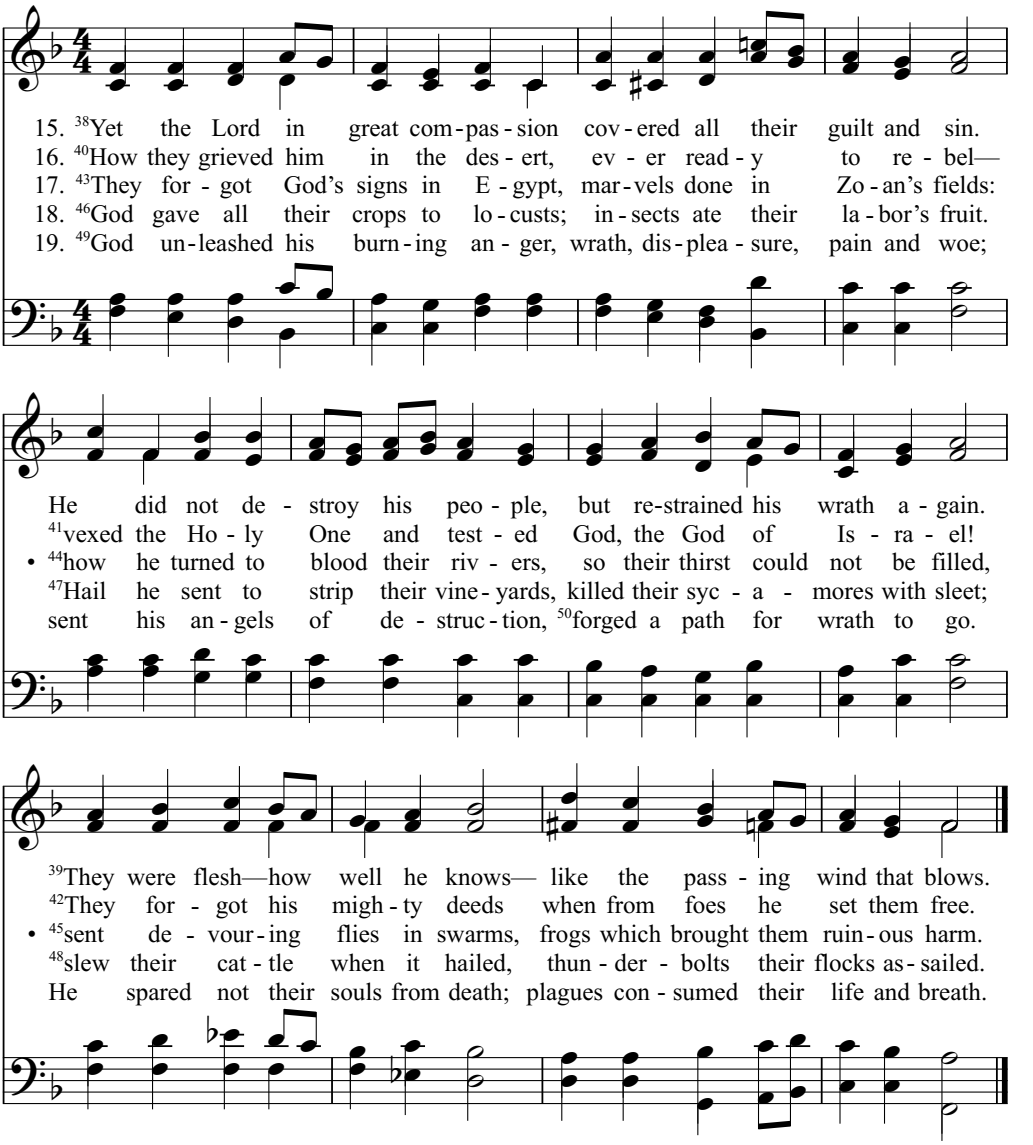
8. 18Crav - ing food, they spoke a - gainst him, put - ting God un - to the test:
9. 21When he heard, the LORD was an - gry, filled with wrath that kin - dled fire,
10. 23Yet the skies a - bove he sum - moned, o - pened wide the doors of heav'n.
11. 26He made east wind blow in heav - en, drove with pow'r the south - ern wind.
12. 29Is - r'el ate to sat - is - fac - tion; God sup - plied all they de - sired.
19"Can God spread a la - den ta - ble in this emp - ty wil - der - ness?
burn - ing Ja - cob in his fu - ry; Is - r'el faced his ris - ing ire.
• 24God rained man - na down up - on them, grain of heav'n to them was giv'n.
27Meat, like dust, he rained up - on them, birds, like o - cean sand, blew in,
30But be - fore their mouths were emp - ty, God a - gainst them rose in ire.
20From the rock he poured out streams; can he give us bread and meat?"
22For they trust - ed not in God, and his sav - ing pow'r de - nied.
• 25Bread of an - gels man re - ceived. God sent food a - bun - dant - ly.
28fall - ing down with - in the camp, fall - ing all a - round their tents.
31He struck Is - r'el's youn - gest men, kill - ing all the best of them.

13. 32Still they sinned by not believing,
though they saw God's wondrous ways.
33So he closed their years in terror,
and in vanity their days.
34When he killed them, then they turned;
for their God they greatly yearned.

14. 35They remembered their Redeemer—
God their rock, the God Most High.
36But they flattered him with pretense,
filled their mouths and tongues with lies.
37They were not sincere in heart,
from his cov'nant would depart.

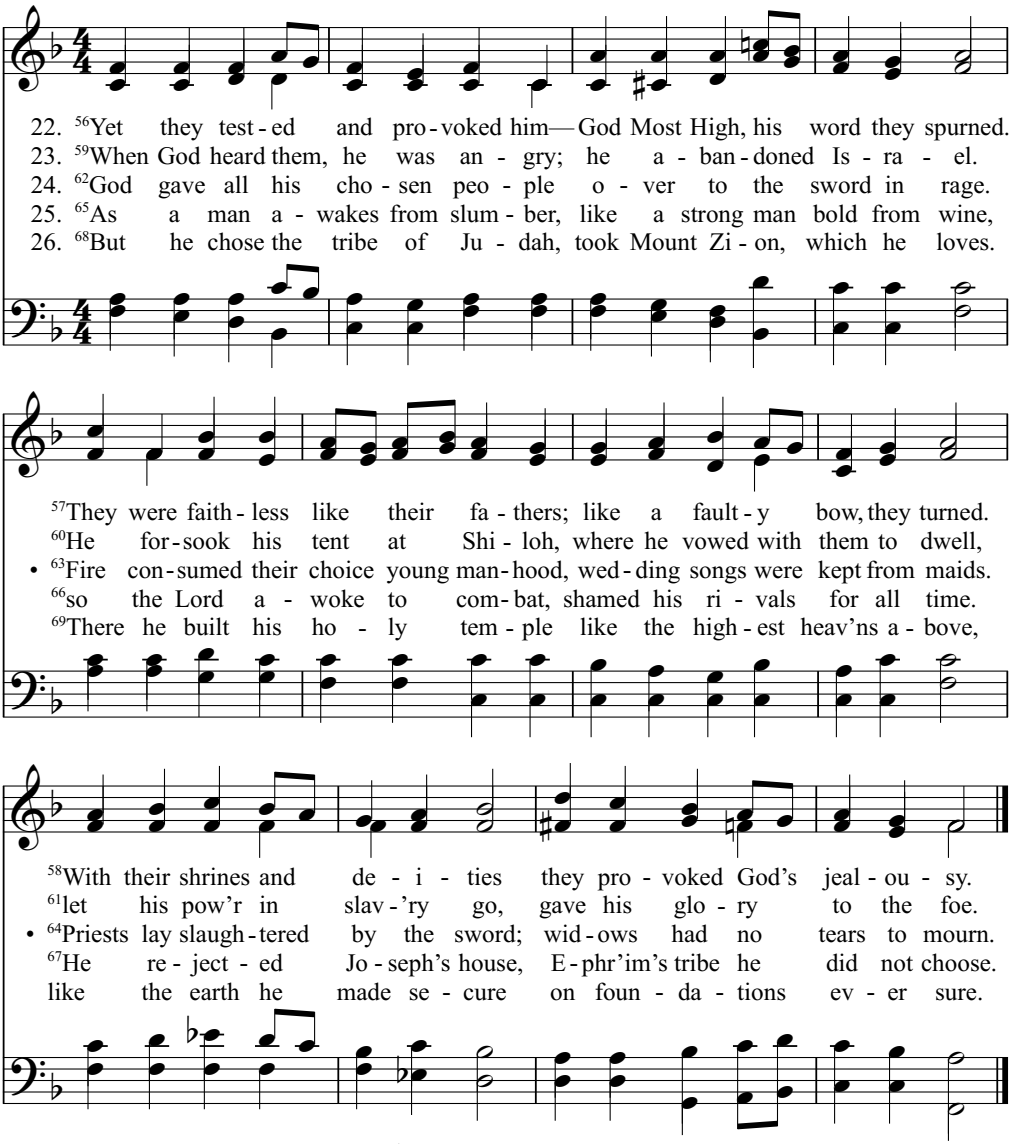
(*continued on next page*)

78 (*continued*)


15. 38Yet the Lord in great com-pas-sion cov-ered all their guilt and sin.
16. 40How they grieved him in the des-ert, ev-er read-y to re-bel—
17. 43They for-got God's signs in E-gypt, mar-vels done in Zo-an's fields:
18. 46God gave all their crops to lo-custs; in-sects ate their la-bor's fruit.
19. 49God un-leashed his burn-ing an-ger, wrath, dis-plea-sure, pain and woe;
He did not de-stroy his peo-ple, but re-strained his wrath a-gain.
41vexed the Ho-ly One and test-ed God, the God of Is-ra-el!
• 44how he turned to blood their riv-ers, so their thirst could not be filled,
47Hail he sent to strip their vine-yards, killed their syc-a-mores with sleet;
sent his an-gels of de-struc-tion, 50forged a path for wrath to go.
39They were flesh—how well he knows— like the pass-ing wind that blows.
42They for-got his migh-ty deeds when from foes he set them free.
• 45sent de-vour-ing flies in swarms, frogs which brought them ruin-ous harm.
48slew their cat-tle when it hailed, thun-der-bolts their flocks as-sailed.
He spared not their souls from death; plagues con-sumed their life and breath.

20. 51He struck down all Egypt's firstborn,
firstfruits in the tents of Ham.
52Then, like sheep, he led his people,
like a flock through desert land;
53led them safely, unafraid,
but the sea their foes waylaid.

21. 54Then he brought them to the mountain,
holy land won by his hand.
55He drove nations out before them;
he assigned to them their land,
gave them nations to possess,
settled Isr'el in their tents.


22. 56Yet they test - ed and pro - voked him— God Most High, his word they spurned.
23. 59When God heard them, he was an - gry; he a - ban - doned Is - ra - el.
24. 62God gave all his cho - sen peo - ple o - ver to the sword in rage.
25. 65As a man a - wakes from slum - ber, like a strong man bold from wine,
26. 68But he chose the tribe of Ju - dah, took Mount Zi - on, which he loves.
57They were faith - less like their fa - thers; like a fault - y bow, they turned.
60He for - sook his tent at Shi - loh, where he vowed with them to dwell,
• 63Fire con - sumed their choice young man - hood, wed - ding songs were kept from maids.
66so the Lord a - woke to com - bat, shamed his ri - vals for all time.
69There he built his ho - ly tem - ple like the high - est heav'ns a - bove,
58With their shrines and de - i - ties they pro - voked God's jeal - ou - sy.
61let his pow'r in slav - 'ry go, gave his glo - ry to the foe.
• 64Priests lay slaugh - tered by the sword; wid - ows had no tears to mourn.
67He re - ject - ed Jo - seph's house, E - phr'im's tribe he did not choose.
like the earth he made se - cure on foun - da - tions ev - er sure.

27. 70/71God chose David as his servant,
took him from the sheep and lambs,
brought him out to shepherd Jacob,
Isr'el, God's inheritance.
72With an upright heart he led,
with a shepherd's skillful hand.

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LUX PRIMA 8.7.8.7.7.7.
Charles F. Gounod, 1872

PSALM 79:1–7

79A God, the Nations Have Invaded

1. [1]God, the na - tions have in - vad - ed and at - tacked your her - i - tage;
2. [3]They have poured out blood like wa - ter all a - round Je - ru - sa - lem.
3. [5]LORD, how long? Will your dis - plea - sure car - ry on and nev - er tire?
they de - filed your ho - ly tem - ple, crushed Je - ru - sa - lem in rage.
There was no one there to bur - y all the bod - ies of the dead.
Will your jeal - ous an - ger burn, LORD, like an all - con - sum - ing fire?
[2]They have giv'n your ser - vants' bod - ies to the birds of prey as meat,
[4]We've be - come to all our neigh - bors a de - ri - sion and re - proach.
[6]Pour your fu - ry on the na - tions that re - ject your ho - ly name,
and the corps - es of your faith - ful to wild an - i - mals to eat.
We are scorned by those who mock us, those who now on us en - croach.
[7]all the king - doms which de - vour and shat - ter Ja - cob's dwell - ing place.

4. [8]Lord, re - mem - ber not a - gainst us all our sins of long a - go;
5. [10]Why should na - tions all a - round us come and say, "Where is your God?"
6. [12]Lord, re - ward our taunt - ing neigh - bors, for they treat - ed you with scorn;
may your mer - cy quick - ly meet us— you have brought us ver - y low.
Let the na - tions know your ven - geance for your ser - vants' out - poured blood.
in their laps, O Lord, de - liv - er sev'n - fold judg - ment in re - turn.
[9]Help us, God of our sal - va - tion, for the glo - ry of your name.
[11]May the groans of ev - 'ry pris - 'ner come be - fore your throne on high;
[13]Then shall we, your sheep, your peo - ple, give you thanks for - ev - er - more,
For your name's sake come and save us, cov - er all our sin and shame.
and ac - cord - ing to your pow - er save all those con - demned to die.
and thro' ev - 'ry gen - er - a - tion your un - end - ing praise re - cord.

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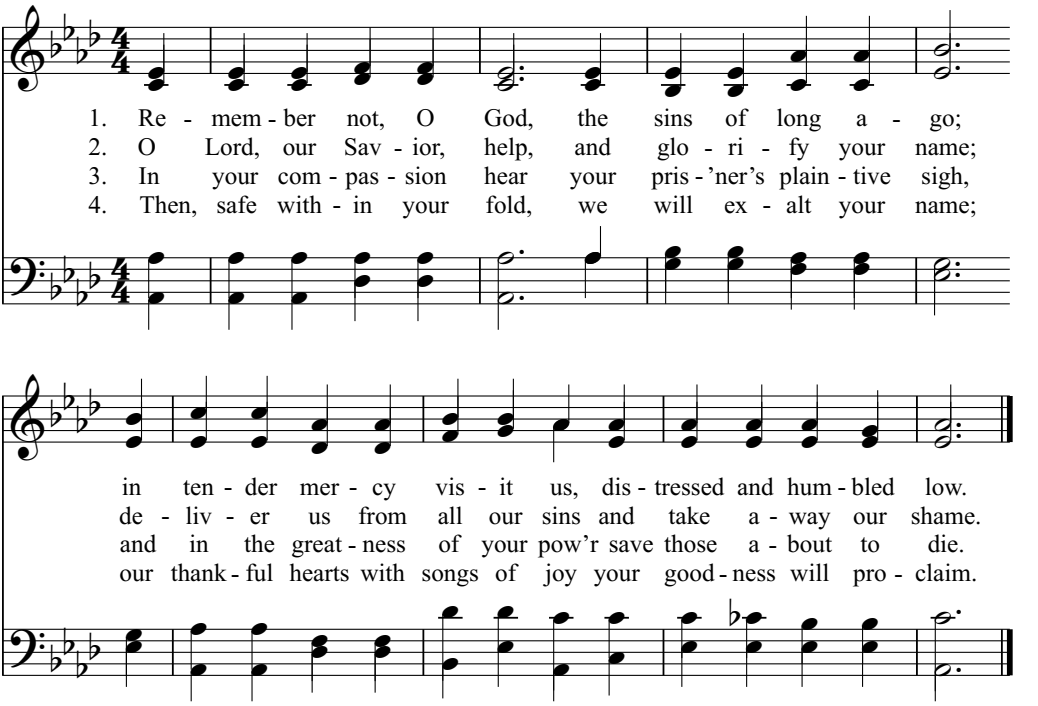
O MEIN JESU, ICH MUSS STERBEN 8.7.8.7.D.
Geistliche Volkslieder, Paderborn, 1850

79B Remember Not, O God


1. Re - mem - ber not, O God, the sins of long a - go;
2. O Lord, our Sav - ior, help, and glo - ri - fy your name;
3. In your com - pas - sion hear your pris - 'ner's plain - tive sigh,
4. Then, safe with - in your fold, we will ex - alt your name;
in ten - der mer - cy vis - it us, dis - tressed and hum - bled low.
de - liv - er us from all our sins and take a - way our shame.
and in the great - ness of your pow'r save those a - bout to die.
our thank - ful hearts with songs of joy your good - ness will pro - claim.

Paraphrase
The Psalter, 1912; mod.

GORTON S.M.
Ludwig van Beethoven, 1807; adapt.

O Shepherd of Israel, Hear Us 80A

1. [1]O Shep - herd of Is - ra - el, hear us, give ear;
2. [2]In E - phr'im's, Ma - nas - seh's, and Ben - ja - min's sight,
3. [4]How long will you turn in fierce an - ger a - way,
4. [6]A strife you have made us to neigh - bors a - round,
5. [8]A vine out of E - gypt you brought from the land.
you lead Jo - seph forth like a flock in your care.
O come now to save us, and stir up your might;
• O LORD God of hosts, when your peo - ple do pray?
our foes in their laugh - ter and scoff - ing a - bound.
De - stroy - ing the na - tions, this vine you did plant.
'Mid cher - u - bim dwell - ing, en - throned in your might,
[3]O LORD God of hosts, in your mer - cy re - store,
• [5]With tear - bread of sor - row their ta - ble is laid,
[7]O LORD God of hosts, in your mer - cy re - store,
[9]You cleared out the ground to make room for your plant;
shine forth in your glo - ry, and send us your light.
and we shall be saved when your face shines once more.
• and tears in full mea - sure their drink you have made.
and we shall be saved when your face shines once more.
it spread its deep roots and soon filled up the land.

(*continued on next page*)

PSALM 80:10–19

80A (*continued*)

6. [10]The ce - dars maj - es - tic and moun - tains you made
were shel - tered and cov - ered be - neath its deep shade.
7. [12]O why have you tak - en its hed - ges a - way
that all pass - ing by pluck its fruit as their prey?
8. [14]Re - turn, God of hosts, in your mer - cy di - vine!
• Look down from the heav - ens and vis - it this vine;
9. [16]With ax they have hewn it, and burned it with fire;
re - buke them, O LORD, in your ter - ri - ble ire.
10. [18]Then we will not wan - der, nor turn from your way;
re - vive us, O LORD, we will call on your name.
[11]Its branch - es a - far to the sea did ex - tend;
and shoots from your vine to the Riv - er were sent.
[13]The bear from the for - est de - stroys it at will;
the beasts of the field are de - vour - ing it still.
• [15]re - gard, LORD, this stock plant - ed by your right hand,
• the son you made strong for your - self then to stand.
[17]But lay then your hand on the man at your right,
the strong Son of Man made to stand in your sight.
[19]O LORD God of hosts, in your mer - cy re - store,
and we shall be saved when your face shines once more.

Associate Reformed Presbyterian *Psalter,* 1931; alt.; mod.

MALDWYN 11.11.11.11.
Welsh melody, ca. 1600

Great Shepherd Who Leadest Thy People 80B

1. Great shep-herd who lead-est thy peo-ple in love, 'mid cher-u-bim
2. O haste, Lord, to hear us and pit-y our woes, af-flic-tion our
3. A place for thy peo-ple thou, Lord, didst pre-pare, thy vine deep-ly
4. Thy vine-yard no long-er thy ten-der care knows, de-fense-less, the
dwell-ing, shine thou from a-bove; in might come and save us, thy
por-tion, de-spised by our foes. O Lord God Al-might-y, in
root-ed re-ward-ed thy care; its branch-es, like ce-dars, ma-
vic-tim and spoil of her foes; O turn, we be-seech thee, all
peo-ple re-store, and we shall be saved when thy face shines once more.
mer-cy re-store, and we shall be saved when thy face shines once more.
jes-tic and free, spread o-ver the moun-tains from riv-er to sea.
glo-ry is thine, look down in thy mer-cy and vis-it thy vine.

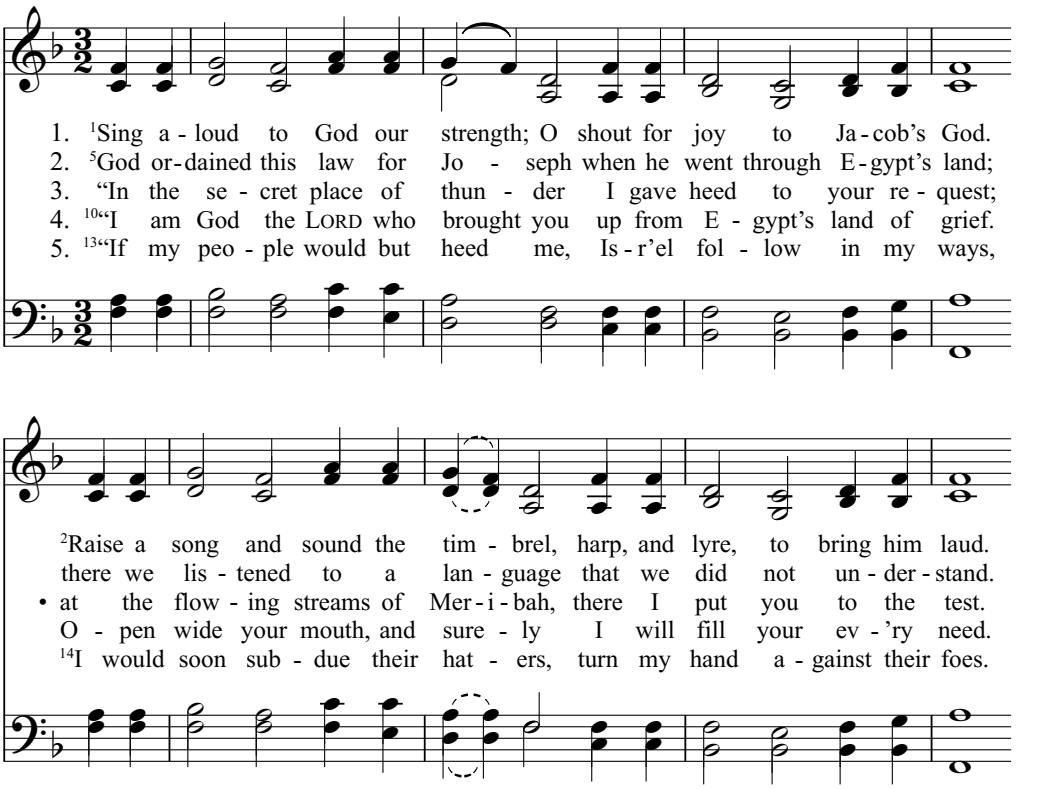
5. The branch of thy planting is burned and cut down,
brought nigh to destruction because of thy frown;
the man of thy right hand with wisdom endue,
the son of man strengthen thy pleasure to do.

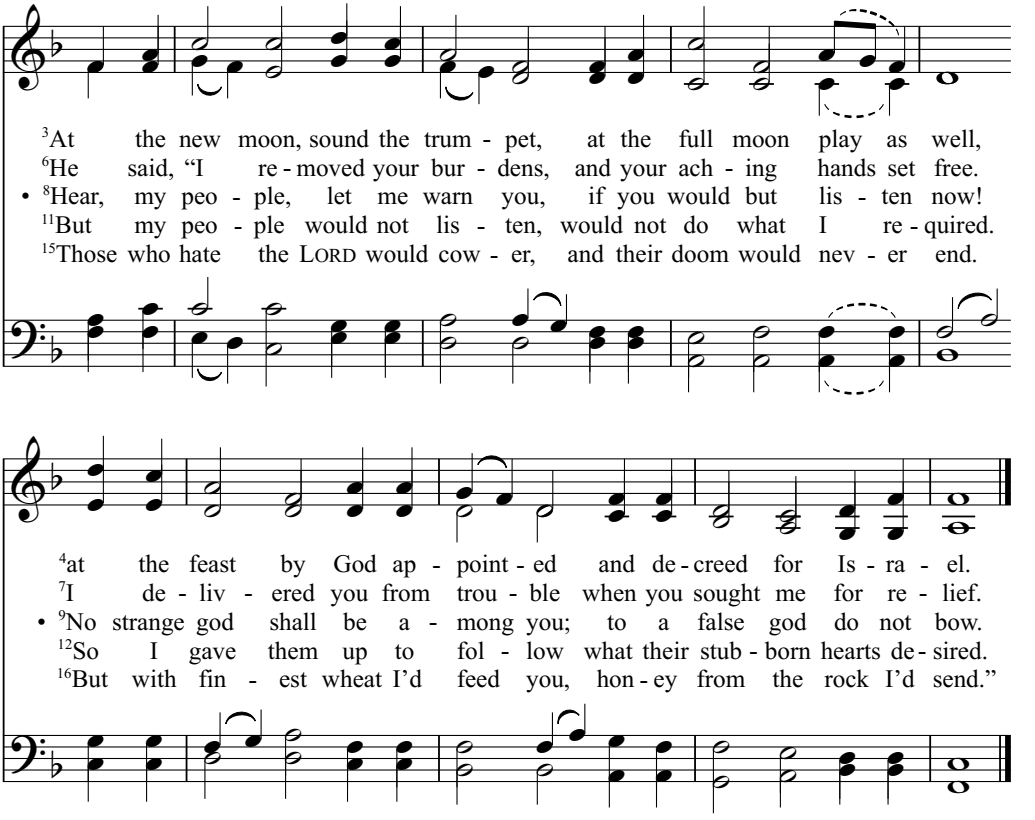
6. When thou shalt revive us, thy name we will praise,
and nevermore, turning, depart from thy ways;
O Lord God Almighty, in mercy restore,
and we shall be saved when thy face shines once more.

Paraphrase
The Psalter, 1912

CARITAS 11.11.11.11.
Adoniram J. Gordon, 1894

81A Sing Aloud to God Our Strength


1. [1]Sing a - loud to God our strength; O shout for joy to Ja - cob's God.
2. [5]God or - dained this law for Jo - seph when he went through E - gypt's land;
3. "In the se - cret place of thun - der I gave heed to your re - quest;
4. [10]"I am God the LORD who brought you up from E - gypt's land of grief.
5. [13]"If my peo - ple would but heed me, Is - r'el fol - low in my ways,
[2]Raise a song and sound the tim - brel, harp, and lyre, to bring him laud.
there we lis - tened to a lan - guage that we did not un - der - stand.
• at the flow - ing streams of Mer - i - bah, there I put you to the test.
O - pen wide your mouth, and sure - ly I will fill your ev - 'ry need.
[14]I would soon sub - due their hat - ers, turn my hand a - gainst their foes.


3At the new moon, sound the trum - pet, at the full moon play as well,
6He said, "I re - moved your bur - dens, and your ach - ing hands set free.
• 8Hear, my peo - ple, let me warn you, if you would but lis - ten now!
11But my peo - ple would not lis - ten, would not do what I re - quired.
15Those who hate the LORD would cow - er, and their doom would nev - er end.
4at the feast by God ap - point - ed and de - creed for Is - ra - el.
7I de - liv - ered you from trou - ble when you sought me for re - lief.
• 9No strange god shall be a - mong you; to a false god do not bow.
12So I gave them up to fol - low what their stub - born hearts de - sired.
16But with fin - est wheat I'd feed you, hon - ey from the rock I'd send."

OPC/URCNA 2016

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BEACH SPRING 8.7.8.7.D.
Attr. to B. F. White, 1844
Harm. Ronald Nelson, 1978

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PSALM 81:1–7

81B Shout Aloud to God

May be sung in unison

1. [1]Shout a - loud to God, joy and strength of Is - r'el;
2. [3]Let the trum - pet sound call for cel - e - bra - tion.
3. This our fes - tal day, Ja - cob's God has giv - en.
4. In a lan - guage new, God pro - claimed sal - va - tion:
5. "In dis - tress you cried, I drew near to res - cue;
[2]raise your joy a - broad, strike the tam - bour - ine,
Fes - tive joy a - bound; on the new - moon day
• [5]Jo - seph, keep his way, for with might - y hand
[6]"I de - liv - ered you; set your shoul - ders free,
from the cloud re - plied, in your thirst gave rest—
loft - y an - thems sing with the harp and tim - brel.
[4]God's com - mand o - bey, for his ho - ly na - tion.
• God went through the land, bring - ing lib - er - a - tion.
bur - dened hands re - lieved, [7]heard your sup - pli - ca - tion."
Mer - i - bah, the test. I am God who saves you.

6. 8"O my peo - ple, hear, heed my ad - mo - ni - tion;
7. 10"I, the LORD your God, brought you out of E - gypt;
8. 11"Is - r'el spurned my voice; they re - fused sub - mis - sion.
9. "If they'd choose my word, 14I their foes would con - quer.
10. 16"Then with fin - est wheat God, the LORD, would feed you;
Is - ra - el, give ear: 9no false de - i - ties
saved you from the rod. To my grace poured out
• 12To their stub - born choice I gave them their way
15Those who hate the LORD by his hand of pow'r
and with hon - ey sweet from the rock out - poured,
shall a - mong you be; give them no de - vo - tion.
o - pen wide your mouth— I will sure - ly fill it.
• when they went a - stray. 13O that they would lis - ten!
would be - fore him cow'r, o - ver - thrown for - ev - er.
my a - bun - dant store, I would sat - is - fy you."

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GENEVAN 81 5.6.5.5.5.6.
Genevan Psalter, 1551
Harm. Claude Goudimel, 1564

82 God Stands in the Great Assembly

1. [1]God stands in the great as - sem - bly, judg - ing all the gods with - in:
2. [3]"Vin - di - cate the weak and or - phans, guard the rights of those op - pressed.
3. [5]They are void of un - der - stand - ing; no right judg - ment can they make.
4. [6]"You are gods," so I ad - dressed them; "You are sons of God Most High.
5. [8]Rise, O God, and come in judg - ment; jus - tice for the earth com - mand,
[2]"How long will you judge un - just - ly, fa - vor - ing the wick - ed men?
[4]Save the weak, sup - port the need - y; from the wick - ed give them rest."
• They walk on in ut - ter dark - ness; all of earth's foun - da - tions shake.
[7]You will fall like oth - er princ - es, you as com - mon men will die."
for you hold as your pos - ses - sion ev - 'ry race and ev - 'ry land.

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STUTTGART 8.7.8.7.
Psalmodia Sacra, Gotha, 1715; arr.

O My God, Do Not Keep Silent 83

1. [1]O my God, do not keep si - lent; be not qui - et, be not still.
2. [5]They con - spire as one a - gainst you, in a cov - 'nant they u - nite:
3. [9/10]Do to them as un - to Mid - ian; as to Ja - bin, Sis - er - a,
4. [13]Make them like the whirl - ing dust cloud, like the chaff be - fore the breeze.
5. [17]May they be a - shamed for - ev - er; let dis - may be on their face.
[2]See how all your foes who hate you raise their heads with e - vil will.
[6]tents of Mo - ab, tents of E - dom, Hag - rites and the Ish - mael - ite,
• slain at Kish - on, killed at En - dor, left like dung on grim ter - rain.
[14]As the flames lay waste the moun - tains, as the fire con - sumes the trees,
May they be de - stroyed com - plete - ly; let them per - ish in dis - grace.
[3]They con - spire a - gainst your peo - ple, make their cun - ning plans, and say,
[7]Ge - bal, Am - a - lek, and Am - mon, Phil - is - tines with men of Tyre.
• [11]Make their chiefs like Zeeb and Or - eb, Ze - ba and Zal - mun - na too,
[15]so, Lord, with your tem - pest chase them, fright - en with your hur - ri - cane.
[18]LORD, make known your name a - mong them; show that you a - lone are God—
[4]"Come, let us de - stroy their na - tion; Is - r'el's name we'll sweep a - way."
[8]As - shur now has come to join them; Lot's des - cen - dants strength ac - quire.
• [12]when they said, "We'll take pos - ses - sion, take God's pas - ture - lands from you."
[16]Fill their face with shame and in - sult, so that they may seek your name.
you are LORD, the Most High, rul - ing o - ver all the earth a - broad.

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EIFIONYDD 8.7.8.7.D.
John Ambrose Lloyd, 1815–1874

PSALM 84

84A O LORD of Hosts, How Lovely

1. [1]O LORD of hosts, how love - ly the place where - in you dwell!
2. [3]The spar - row finds a home here, the swal - low builds her nest,
3. [5]How blest are those you streng - then, who have a pil - grim's mind.
4. [8]O hear, LORD God of Ja - cob, to me an an - swer yield;
5. [11]The LORD our God pro - tects us, our shield and shin - ing sun;
Your tab - er - na - cles ho - ly in pleas - ant - ness ex - cel.
where she may lay her young near your al - tar, LORD of hosts.
• [6]A - midst the vale of weep - ing, fresh springs and pools they find.
[9]the face of your a - noin - ted, be - hold, O God, our shield.
the LORD be - stows his fa - vor and hon - or to his own.
[2]My soul is long - ing, faint - ing, to see your courts, O LORD;
[4]How blest are those who dwell in your house, my King, my God;
• [7]From strength to strength ad - vanc - ing, they on their jour - ney go
[10]One day with - in your tem - ple ex - cels a thou - sand hence;
No good will he de - ny those who walk in ways of truth.
my heart and flesh are sing - ing to you, O liv - ing God.
how blest, those sing - ing prais - es to you, the liv - ing LORD.
• 'til each ap - pears in Zi - on, where they their God be - hold.
I'd rath - er keep God's door - way than live in sin - ners' tents.
[12]O LORD of hosts, how blest is the one who trusts in you!

Associate Reformed Presbyterian *Psalter,* 1931
Alt. 1961 (revised and expanded, 2004, 2016)

TOURS 7.6.7.6.D.
Berthold Tours, 1872

O Lord of Hosts, How Lovely 84B

1. [1]O LORD of hosts, how love - ly the place where - in you dwell!
2. [3]The spar - row finds a home here, the swal - low builds her nest,
3. [5]How blest are those you streng - then, who have a pil - grim's mind.
4. [8]O hear, LORD God of Ja - cob, to me an an - swer yield;
5. [11]The LORD our God pro - tects us, our shield and shin - ing sun;
Your tab - er - na - cles ho - ly in pleas - ant - ness ex - cel.
where she may lay her young near your al - tar, LORD of hosts.
• [6]A - midst the vale of weep - ing, fresh springs and pools they find.
[9]the face of your a - noint - ed, be - hold, O God, our shield.
the LORD be - stows his fa - vor and hon - or to his own.
[2]My soul is long - ing, faint - ing, to see your courts, O LORD;
[4]How blest are those who dwell in your house, my King, my God,
• [7]From strength to strength ad - vanc - ing, they on their jour - ney go
[10]One day with - in your tem - ple ex - cels a thou - sand hence;
No good will he de - ny those who walk in ways of truth.
my heart and flesh are sing - ing to you, O liv - ing God.
how blest, those sing - ing prais - es to you, the liv - ing LORD.
• 'til each ap - pears in Zi - on, where they their God be - hold.
I'd rath - er keep God's door - way than live in sin - ners' tents.
[12]O LORD of hosts, how blest is the one who trusts in you!

Associate Reformed Presbyterian *Psalter,* 1931
Alt. 1961 (revised and expanded, 2004, 2016)

LLANGLOFFAN 7.6.7.6.D.
Welsh hymn melody
David Evans, *Hymnau a Thonau,* 1865

PSALM 84:1–7

84C O Lord of Hosts, How Lovely

1. [1]O Lord of hosts, how love - ly thy tab - er - na - cles are;
2. [3]Be - neath thy care the spar - row finds place for peace - ful rest;
3. [4/5]Blest they who dwell in Zi - on, whose joy and strength thou art;
[2]for them my heart is yearn - ing in ban - ish - ment a - far.
to keep her young in safe - ty the swal - low finds a nest;
for - ev - er they will praise thee, thy ways are in their heart.
My soul is long - ing, faint - ing, thy sa - cred courts to see;
then, Lord, my King Al - might - y, thy love will shel - ter me;
[6]Though tried, their tears like show - ers shall fill the springs of peace,
my heart and flesh are cry - ing, O liv - ing God, for thee.
be - side thy ho - ly al - tar my dwell - ing place shall be.
[7]and all the way to Zi - on their strength shall still in - crease.

4. [8]Lord God of hosts, in mer - cy my sup - pli - ca - tion hear;
5. [10]In thy blest courts to wor - ship, my God, a sin - gle day
6. [11]A sun and shield for - ev - er is God, the Lord Most High;
al - might - y and all faith - ful, our fa - thers' God, give ear.
is bet - ter than a thou - sand while far from thee I stray.
to those who walk up - right - ly no good will he de - ny.
[9]Our shield and great de - fend - er, no long - er hide thy face,
Though in a low - ly sta - tion, the ser - vice of my Lord
His saints, his grace re - ceiv - ing, shall soon his glo - ry see;
but look up - on thy ser - vant, a - noint - ed by thy grace.
I choose a - bove all plea - sures that sin - ful ways af - ford.
[12]O Lord of hosts, most bles - sed are they that trust in thee.

The Psalter, 1912

ST. EDITH (ST. HILDA) 7.6.7.6.D.
Justin H. Knecht, 1799, and Edward Husband, 1871

85 You Were Pleased to Show Your Favor

1. [1]You were pleased to show your fa - vor, LORD, to your be - lov - ed land.
2. [4]God our Sav - ior, now re - store us; turn a - way from us your rage.
3. [8]Let me hear what God the LORD says; to his saints he speaks of peace,
4. [10]Love and truth have met to - geth - er; peace and righ - teous - ness em - brace.
You re - turned the wealth of Ja - cob, you re - stored his cap - tive band.
[5]Will your an - ger burn a - gainst us? Will it last from age to age?
but his peo - ple must not wan - der and re - turn to fool - ish - ness.
[11]Righ - teous - ness looks down from heav - en; from the earth springs faith - ful - ness.
[2]You for - gave your peo - ple's tres - pass; you were pleased their sins to hide.
[6]Will you not a - gain re - vive us, that we may re - joice in you?
[9]Sure - ly un - to those who fear him, his sal - va - tion is at hand,
[12]What is good the LORD will give us, and our land its fruit will bear.
[3]You with - drew your great dis - plea - sure; from your wrath you turned a - side.
[7]Show us, LORD, your cov - 'nant mer - cy; your sal - va - tion grant a - new.
so that once a - gain his glo - ry may be seen with - in our land.
[13]Righ - teous - ness will go be - fore him, for his steps the way pre - pare.

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RUSTINGTON 8.7.8.7.D.
C. Hubert H. Parry, 1897

Hear Me, O LORD, and Answer Me 86A

1. [1]Hear me, O LORD, and an - swer me; for I am need - y, I am poor.
2. [3]All day I cry to you, O Lord, show me your grace, be mer - ci - ful.
3. [5]For you, O Lord, a - lone are good; read - y and will - ing to for - give.
4. [6]Lis - ten, O LORD, and heed my pray'r; hear now my plea for grace, my cry.
[2]Safe - guard your god - ly ser - vant's life; save me, my God, I trust in you.
[4]Glad - den your ser - vant's soul, O Lord, for un - to you I lift my soul.
All those who call up - on your name you will a - bun - dant mer - cy give.
[7]In my dis - tress I call on you, for in your mer - cy you re - ply.

5. [8]Surely among the many gods,
Lord, there is none to rival you;
deeds that the others may perform
never compare with works you do.

6. [9]All of the nations you have made
Lord, they will come and laud your name.
[10]There is no God but you alone;
great are your deeds and great your fame.

7. [11]Teach me, O LORD, your way, that I
from your great truth may not depart;
so I might always fear your name,
give me an undivided heart.

8. [12]I will, O LORD, with all my heart
give you my thanks unceasingly.
[13]Great is your steadfast love to me;
from Sheol's depths you rescue me.

9. [14]Insolent men attack me, God,
men strong and ruthless, men of strife;
they do not seek your face, O God,
but seek to take away my life.

10. [15]You, Lord, are merciful and kind,
slow to show anger, rich in grace;
you, God, abound in steadfast love;
great is your truth and faithfulness.

11. [16]Turn now your face to me, O Lord,
and unto me your mercy show;
rescue your lowly handmaid's son,
unto your servant strength bestow.

12. [17]Grant me a sign of favor, LORD,
which those who hate me now may see;
surely they will be put to shame,
for you have helped to comfort me.

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LLEF L.M.
Griffin Hugh Jones, 1849–1919

86B Lord, My Petition Heed

1. Lord, my pe - ti - tion heed, now help me in my need,
2. Com - fort your ser - vant now, while at your throne I bow,
3. Lord, hear me while I pray, while now in trou - bled day
4. By all whom you have made be praise and wor - ship paid
5. Help me your will to do, your truth I will pur - sue,
my Sav - ior be. I am your ser - vant, Lord; my trust is
for you are love. Your par - d'ning grace is free; sin - ners who
• I seek your face. No god of man's de - sign is like our
through earth a - broad. Your name be glo - ri - fied, there is none
teach me to fear; my heart now pu - ri - fy, your name to
in your word. Mer - cy to me ac - cord; Lord, hear my plea.
call in need your ten - der mer - cy see, O God a - bove.
• God, di - vine; most bright your glo - ries shine, O God of grace.
great be - side, match - less your works a - bide, for you are God.
glo - ri - fy, O Lord, my God Most High, with heart sin - cere.

6. How great your love appears
that made death's gloomy fears
no more dismay;
O God, to anger slow,
save me from ev'ry foe,
your loving-kindness show,
your truth display.

7. Show me your mercy true,
your servant's strength renew,
deliv'rance send.
To me your goodness show,
your comfort, Lord, bestow;
let those who hate me know
you are my friend.

Paraphrase
The Psalter, 1912; alt.; mod.

MASON 6.6.4.6.6.6.4.
William F. Sherwin, 1826–1888
Harm. Dale Grotenhuis, 1985
© Faith Alive Christian Resources, 1987

Zion, Founded on the Mountains 87A

1. [1]Zi - on, found - ed on the moun - tains, [2]God, your build - er,
2. [4]I will name as those who know me E - gypt, Tyre, and
3. [6]When the LORD shall count the na - tions, sons and daugh - ters
loves you well; [3]glo - rious things of you are spo - ken,
Bab - y - lon; [5]they will say of Cush and Ra - hab,
he shall see, born to end - less life in Zi - on,
he de - lights in you to dwell; God's own cit - y, God's own cit - y,
"This one was in Zi - on born." God Al - might - y, God Al - might - y,
[7]and their joy - ful song shall be: "Bless - ed Zi - on, bless - ed Zi - on,
God's own cit - y, who can all your glo - ry tell?
God Al - might - y shall es - tab - lish Zi - on strong.
bless - ed Zi - on, all our foun - tains are in thee."

The Psalter, 1912; alt.; mod.

CAERSALEM 8.7.8.7.4.4.4.7.
Robert Edwards, 1837
Harm. David Evans, 1874–1948

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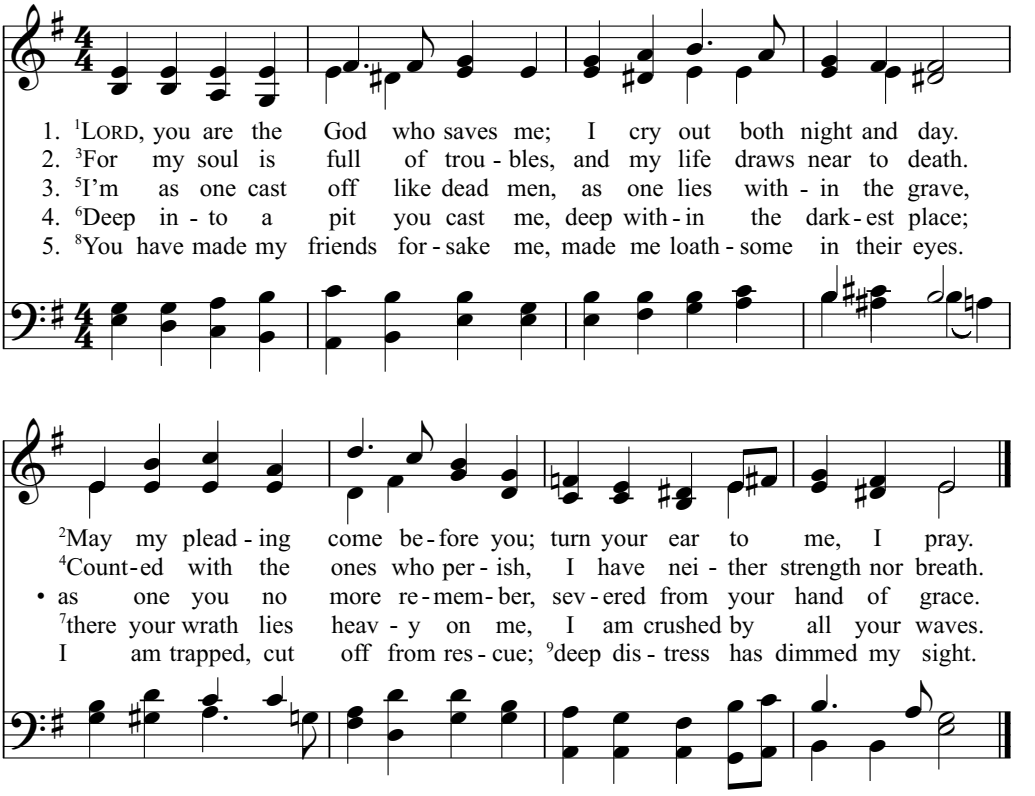
87B Zion, Founded on the Mountains

1. Zi - on, found - ed on the moun - tains, God, thy mak - er, loves thee well;
2. Hea - then lands and hos - tile peo - ples soon shall come the Lord to know;
3. When the LORD shall count the na - tions, sons and daugh - ters he shall see,
he has cho - sen thee, most pre - cious, he de - lights in thee to dwell;
na - tions born a - gain in Zi - on shall the Lord's sal - va - tion show;
born to end - less life in Zi - on, and their joy - ful song shall be,
God's own ci - ty, who can all thy glo - ry tell?
God Al - might - y shall on Zi - on strength be - stow.
"Bless - ed Zi - on, all our foun - tains are in thee.
God's own ci - ty, who can all thy glo - ry tell?
God Al - might - y shall on Zi - on strength be - stow.
Bless - ed Zi - on, all our foun - tains are in thee."

The Psalter, 1912

ZION 8.7.8.7.4.7.4.7.
Thomas Hastings, 1830

LORD, You Are the God Who Saves Me 88


1. [1]LORD, you are the God who saves me; I cry out both night and day.
2. [3]For my soul is full of trou - bles, and my life draws near to death.
3. [5]I'm as one cast off like dead men, as one lies with - in the grave,
4. [6]Deep in - to a pit you cast me, deep with - in the dark - est place;
5. [8]You have made my friends for - sake me, made me loath - some in their eyes.
[2]May my plead - ing come be - fore you; turn your ear to me, I pray.
[4]Count - ed with the ones who per - ish, I have nei - ther strength nor breath.
• as one you no more re - mem - ber, sev - ered from your hand of grace.
[7]there your wrath lies heav - y on me, I am crushed by all your waves.
I am trapped, cut off from res - cue; [9]deep dis - tress has dimmed my sight.

6. Daily, LORD, I call upon you;
stretching out my hands to you.
[10]Do you show the dead our wonders?
Do the dead rise up and praise?

7. [11]Is your love declared in death, your
faithfulness in Abaddon?
[12]Are your wonders known in darkness,
faithfulness where thoughts are gone?

8. [13]But, O LORD, I cry to you; as
morning comes, to you I pray.
[14]Why, do you, O LORD, reject me,
turn your face from me away?

9. [15]Stricken and distressed from childhood,
death to me is always near.
I have suffered long our terrors,
I am helpless in despair.

10. [16]Over me your anger rages;
by your terrors I am crushed.
[17]All day long they overwhelm me;
over me the flood has rushed.

11. [18]You have seized my friend and loved one,
put him far away from me.
Now my closest friend is darkness;
not a ray of light I see.

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OTTERY ST. MARY 8.7.8.7.
Henry George Ley, 1887–1962
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PSALM 89:1–26

89A I Will Forever Sing

May be sung in unison

1. [1]I will for - ev - er sing of your great love, O LORD,
2. [3]You said, "I've made a cov - 'nant with my cho - sen one;
3. [5]O LORD, the heav'ns ex - tol the won - ders of your ways;
4. [9]You rule the swell - ing tides, the surg - ing of the sea,
5. [12]You made both north and south and ev - 'ry moun - tain height;
to a - ges yet to come make known your faith - ful word,
to Da - vid as my ser - vant I my love have shown,
• the ho - ly ones in their as - sem - bly sing your praise.
and on the roar - ing waves im - pose tran - quil - i - ty.
Mount Ta - bor and Mount Her - mon glo - ry in your might.
for with my mouth I will to ev - 'ry gen - er - a - tion
for I to him have sworn, [4]"Your off - spring I will fa - vor;
• [6]Who in their might - y host com - pares with you in splen - dor?
[10]Proud Ra - hab you have crushed, its car - cass you have shat - tered;
[13]Your arm, your strong right hand, e - vokes their ju - bi - la - tion.
pro - claim your faith - ful - ness in joy - ful ad - o - ra - tion.
I will es - tab - lish your de - scen - dants' reign for - ev - er.
• They all be - fore your throne to you their hom - age ren - der.
you with your might - y arm your en - e - mies have scat - tered.
[14]True righ - teous - ness and jus - tice are your throne's foun - da - tion.

[2]Your cov-'nant love stands firm; it will not wane or wa - ver,
Your king-dom will en - dure, for I laid its foun-da - tions,
• [7]O LORD, who is like you? Who else has pow'r un-bound - ed?
[11]Both earth and skies are yours, for yours is all cre - a - tion;
The love and faith - ful - ness that will en-dure for - ev - er
for you in heav'n it - self es - tab-lished it for - ev - er.
and I will build your throne through-out all gen-er - a - tions.'"
• [8]You are the might - y God by faith-ful-ness sur-round - ed.
the world with all it holds you placed on its foun-da - tion.
be - fore you make their way as her-alds of your fa - vor.

6. [15]Blest are the people who acclaim you as their King,
who know the festal shout and of your mercy sing.
They walk in radiant light, before your face rejoicing;
[16]the praises of your name they all day long keep voicing.
Your wondrous deeds they laud, your righteousness recalling;
they go their way with joy, your steadfast love extolling.

7. [17]You are our strength and glory, you exalt our horn,
and by your favor, LORD, our enemies we scorn.
[18]To you belongs our shield, our king so great and glorious;
you, LORD, came to his aid and you made him victorious.
To you our praise we sing, to you we homage render,
O Isr'el's Holy One, our powerful Defender.

8. [19]Of old, you to the faithful in a vision said:
"I have exalted him by whom you will be led;
one of your own I have selected and appointed:
[20]my servant David, with my holy oil anointed.
[21]My arm will make him strong, my right hand will protect him.
[22]No foes will humble him, no wicked man afflict him.

9. [23]"Before him I will go and crush his enemies.
[24]His horn I will exalt; my love will never cease.
My name will be his strength; it will forsake him never,
[25]and I will set his hand on seas and mighty rivers.
[26]He will acknowledge me and cry in adoration,
'My Father and my God, the Rock of my salvation!'

(*continued on next page*)

89A (*continued*)

10. 27"I al - so will ap - point him as my first - born son,
11. 30"But should his sons for - sake and dis - o - bey my law,
12. 35"I once for all have sworn by my own ho - li - ness.
13. 38But your a - noint - ed one you in your wrath have spurned;
14. 41See how all pas - sers - by have robbed and plun - dered him;
high - est of earth - ly kings, in fame sur - passed by none.
31ig - nor - ing my com - mands, not hold - ing them in awe,
• I will not break my word, but Da - vid I will bless;
him you have now cast off, a - gainst him you have turned.
he is his neigh - bors' scorn, en - dur - ing bit - ter shame.
28My stead - fast love for him I will main - tain for - ev - er;
32then I will pun - ish them, flog them for their trans - gres - sion,
• 36his throne will ev - er - more from heir to heir be hand - ed,
39The cov - 'nant made with him you have re - pu - di - at - ed;
42The right hand of his foes you have in war ex - al - ted;
29the cov - 'nant made with him I will not break or sev - er.
33but will not take from him my love and my com - pas - sion.
• for like the sun it will en - dure as I com - mand - ed.
his crown lies in the dust, de - filed and vi - o - lat - ed.
they cheered in tri - umph when a - gainst him they re - volt - ed.

In keep - ing with my pledge, the throne to Da - vid giv - en
34My cov'- nant will stand firm, my vow will not be bro - ken,
• 37And like the moon, the faith - ful wit - ness in the heav - ens,
40LORD, you have breached his walls, brought wide - spread dev - as - ta - tion,
43His sword you have turned back, his en - e - mies have felled him,
will stand for - ev - er firm, en - dur - ing like the heav - ens.
nor will I change a word of what my lips have spo - ken.
• his reign will be se - cure. My pro - mise I have giv - en."
re - duced his cit - a - dels to scenes of des - o - la - tion.
and in his man - y bat - tles you have not up - held him.

15. 44O LORD, you have removed the scepter from his hand,
cast to the ground his throne, him from your presence banned.
45You have cut short his youth, his vigor you have taken,
enveloped him in shame, and left him all forsaken.
46How long, O LORD? How long will you from him be hiding?
How long before your blazing wrath will be subsiding?

16. 47Remember, LORD, my life, its brief and fleeting span.
O for what vanity have you created man!
48For who can live and see the light of day forever?
Who can outwit the grave and meet its terrors never?
49Lord, where is now your love? Why has it waned and wavered?
Where is the faithfulness that once you swore to David?

17. 50Remember how I bear within my heart, O Lord,
the insults and the taunts that I have long endured.
51Your servant has been mocked and jeered by all the nations;
foes taunted your anointed with their provocations.
52Yet praise and worship God! His mercy will not waver.
Yes, Amen and Amen. Praised be the LORD forever!

William Helder, 2009,
with elements from Walter van der Kamp, 1972
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GENEVAN 89 12.12.13.13.13.13.
Genevan Psalter, 1562
Harm. Claude Goudimel, 1564

PSALM 89: 1–4, 14–18, 52

89B My Song Forever Shall Record

1. My song for - ev - er shall re - cord the ten - der
2. I sing of mer - cies that en - dure, for - ev - er
3. Be - hold God's truth and grace dis - played, for he has
4. "For him my mer - cy shall en - dure, my cov - 'nant
5. Al - might - y God, your loft - y throne has jus - tice
mer - cies of the Lord; your faith - ful - ness will
build - ed firm and sure, of faith - ful - ness that
• faith - ful cov - 'nant made, and he has sworn that
made with him is sure; his throne and race I
for its cor - ner - stone, and shin - ing bright be -
I pro - claim, and ev - 'ry age shall know your name.
nev - er dies, es - tab - lished change - less in the skies.
• Da - vid's son shall ev - er sit up - on his throne.
will main - tain for - ev - er, while the heav'ns re - main."
fore your face are truth and love and bound - less grace.

6. With blessing is the nation crowned
whose people know the joyful sound;
they in the light, O Lord, shall live,
the light your face and favor give.

7. Your name with gladness they confess,
exalted in your righteousness;
their fame and might to you belong,
for in your favor they are strong.

8. All glory unto God we yield,
the Lord God is our help and shield;
all praise and honor we will bring
to Israel's Holy One, our King.

9. Blest be the Lord forevermore,
whose promise stands from days of yore.
His word is faithful now as then;
blest be his name. Amen! Amen!

Partial
The Psalter, 1912; mod.

MARYTON L.M.
H. Percy Smith
Alternate tune: WINCHESTER NEW

Lord, You Have Been Our Dwelling Place 90A

1. [1]Lord, you have been our dwell - ing place thro' all the a - ges of our race.
2. [3]You turn man back to dust a - gain, say - ing "Re - turn, O sons of men."
3. [6]They are like grass which grows in sun, with - ers and fades when day is done;
4. [9]Un - der your wrath our days pass by, all of our years end like a sigh.
5. [11]Who has your an - ger un - der - stood? Who fears your fu - ry as he should?
[2]E - ven be - fore the hills came forth, or you had ev - er formed the earth,
[4]For, Lord, a thou - sand years in your sight are but a day, a watch in the night.
• [7]for by your an - ger we're con - sumed and by your wrath to ter - ror doomed.
[10]Sev - en - ty are our years in length, eight - y by rea - son of our strength;
[12]Teach us to num - ber all our days, set - ting our hearts on wis - dom's ways.
from ev - er - last - ing a - ges gone to ev - er - last - ing, you are God.
[5]As with a flood you sweep them on, they're like a dream that's quick - ly gone.
• [8]You place our sins be - fore your sight, our se - cret sins you bring to light.
yet is their span but toil and pain; soon they are gone, we fly a - way.
[13]LORD God, how long? Re - turn to us! Pit - y your ser - vants in dis - tress.

6. [14]Fill us each morning with your grace,
that we may sing through all our days.
[15]So make us full of happiness
for all the days you sent distress.
For all the years we evil knew,
now make us glad, our joy renew.

7. [16]Show to your servants, Lord, your deeds;
your glorious power show their seed.
[17]May God's good favor on us rest;
may all the work we do be blest.
Prosper the works of our own hands;
yes, Lord our God, establish them.

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ST. CATHERINE 8.8.8.8.8.8.
Henry Frederick Hemy, 1865
Alternate tune: ST. CHRYSOSTOM

90B Lord, You Have Ever Been Our Dwelling Place

1. [1]Lord, you have ev - er been our dwell - ing place. [2]Be - fore you made the
2. [3]You turn all peo - ple back to dust and say, "O child of man, to
3. [5]To sleep in death you sweep them all a - way, for they are like the
4. [7]Your wrath con - sumes us; we are sore dis - mayed. [8]We can - not hide our
5. [10]Our years a - mount to sev - en - ty in length, or e - ven eight - y,
world of time and space, be - fore you made the moun - tains and the
dust a - gain de - cay." [4]Be - cause a thou - sand years are in your
• grass at break of day— [6]al - though it springs up new with morn - ing
sins be - fore your gaze. [9]Be - neath your an - ger all our days pass
if we have the strength. And yet our days in grief and pain are
earth, e - ter - nal you are God; you gave them birth.
sight like yes - ter - day or like a watch by night.
• light, it dries and with - ers when be - falls the night.
by; our years come to their fin - ish like a sigh.
passed; they quick - ly end; a - way we fly at last.

6. [11]Who understands your anger so severe?
Who knows your wrath according to your fear?
[12]O teach us how to count our days aright;
that we may set our hearts on wisdom's light.

7. [13]Return, O LORD! How long will you delay?
Have mercy on your servants, LORD, we pray.
[14]Each morning, LORD, replenish us with grace,
that we may sing, rejoicing all our days.

8. [15]In place of our affliction, joy renew,
and gladness for the evil years we knew.
[16]To all your servants may your deeds be shown,
your glory to their children, then, make known.

9. [17]May God our Lord to us his kindness show,
and let his favor rest upon us now.
Establish ev'ry work our hands have done;
yes, Lord, for us establish them each one.

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SUILVEN 10.10.10.10.
Andrew Gordon, b. 1969

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The One Who Dwells in God 91A

Unison
1. [1]The one who dwells in God as his a - bode, with - in the
2. [3]He sure - ly saves you from the fowl - er's snare and res - cues
3. [5]You will not fear the ter - ror of the night, nor ar - rows
4. [7]Tho' thou - sands fall, ten thou - sand at your right, no harm will
5. [9]Be - cause you make the LORD your dwell - ing place— the Most High
shad - ow of th'Al - might - y rests. [2]"He is my ref - uge,"
you from dead - ly pes - ti - lence. [4]Un - der his wings a
• fly - ing in the light of day, [6]nor the dis - ease which
come to you or near you stand. [8]Your eyes will then look
God, who is my ref - uge sure— [10]no e - vil then will
I say of the LORD, "My for - tress sure, my God; in him I trust."
ref - uge you will find; your strong de - fense will be his faith - ful - ness.
• stalks you in the dark, nor plague of noon that will de - struc - tion lay.
on, and you will see the wick - ed pun - ished as their ways de - mand.
ev - er on you fall, nor dire ca - lam - i - ty come near your door.

6. [11]For he will charge his angels with your care,
to guard your ways, your footsteps every one;
[12]they will uphold and bear you in their hands,
lest you should strike your foot against a stone.

7. [13]Upon the mighty lion you will tread;
the cobra you will overcome and kill.
Your feet will trample down the king of beasts;
the serpent will be crushed beneath your heel.

8. [14]"Because he loves me," says the
Sov'reign LORD,
"I will deliver him and keep from harm.
Since he acknowledges my holy name,
I will protect him with my mighty arm.

9. [15]"On me he calls, and I will answer him;
in time of trouble I with him will be.
I will deliver him and honor give.
[16]Long will he live, and my salvation see."

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WOODLANDS 10.10.10.10.
Walter Greatorex, 1916

91B Who with God Most High Finds Shelter

1. [1]Who with God Most High finds shel - ter, lives in God Al - might - y's shade.
2. God's truth is your shield and buck - ler; [5]you will fear no ill by night,
3. [9]You have made the LORD your ref - uge, God Most High your dwell - ing place.
4. [13]You shall tram - ple ser - pents, li - ons, tread on all your dead - ly foes.
[2]I will say to God, "My God, my for - tress where my trust is stayed."
nor the shafts in day - light fly - ing, [6]nor dis - ease that shuns the light,
[10]No - thing e - vil shall be - fall you; near your tent no scourge you'll face.
[14]"Since he loves me, I will save him, keep him, for my name he knows;
[3]From the fowl - er's snare he'll save you, from the dead - ly pes - ti - lence;
nor the plague that wastes at noon - day. [7]At your side ten thou - sand fall;
[11]He will an - gels charge to keep you, guard you well in all your ways,
[15]I will hon - or, I will save him; when he calls, I will re - ply.
[4]cov - er you with out - spread pin - ions, make his wings your con - fi - dence.
[8]you will on - ly see the judg - ment which the wick - ed will be - fall.
[12]bear you up with hands that hold you, lest your foot a stone should graze.
[16]I will show him my sal - va - tion, with long life will sat - is - fy."

The Book of Psalms for Singing, 1973; alt.

HYFRYDOL 8.7.8.7.D.
Rowland H. Pritchard, 1830

It's Good to Thank the LORD

92A

1. [1]It's good to thank the LORD, to praise your name, Most High; [2]to
2. [4]Your deeds, LORD, made me glad; I'll sing of what you've done. How
3. [7]All sin - ners grow like grass, the wick - ed mul - ti - ply; and
4. [10]You've poured oil on my head, like o - xen I'm made strong. [11]I've
5. [13]Those plant - ed by the LORD will in God's courts be seen; [14]when
tell your love at dawn, your faith - ful - ness by night [3]with ten - stringed
great your works, O LORD, [5]how deep your thoughts each one. [6]A sense - less
• yet they'll be de - stroyed. [8]But, LORD, you stay on high. [9]Your foes, LORD,
seen and heard the fate of those who've done me wrong. [12]Like thriv - ing
old they'll still bear fruit and flour - ish fresh and green, [15]and this pro -
lyre, re - sound - ing mu - sic played up - on the harp and lyre.
man de - void of knowl - edge, this truth will not un - der - stand:
• fall; your foes will per - ish, e - vil - do - ers scat - tered all.
palm the righ - teous grows, like ce - dars tall in Leb - a - non.
claim: how up - right is the LORD, my rock, no wrong in him!

The Book of Psalms for Worship, 2009

DARWALL 6.6.6.6.8.8.
John Darwall, 1770

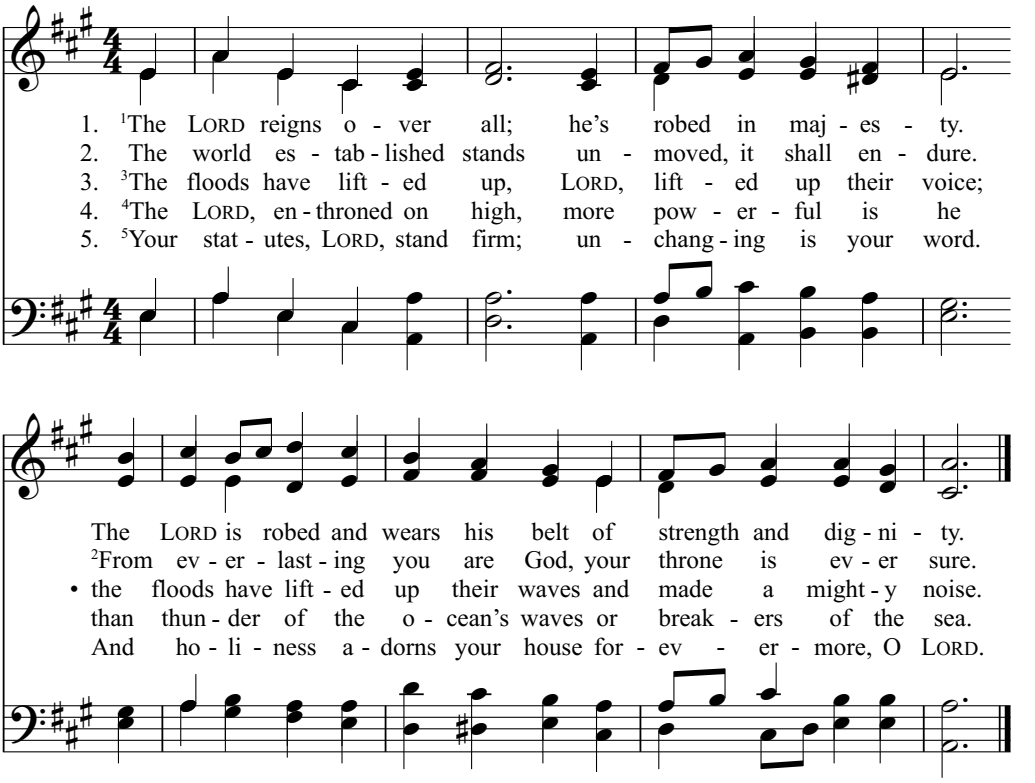
92B It Is Good to Sing Your Praises

1. It is good to sing your prais - es and to thank you, O Most High,
2. You have filled my heart with glad - ness through the works your hands have wrought;
3. But the good shall live be - fore you, plant - ed in your dwell - ing place,
show - ing forth your lov - ing - kind - ness when the morn - ing lights the sky.
you have made my life vic - to - rious, great your works and deep your thought.
fruit - ful trees and ev - er ver - dant, nour - ished by your bound - less grace.
It is good, when night is fall - ing, of your faith - ful - ness to tell,
You, O Lord, on high ex - alt - ed, reign for - ev - er - more in might;
In his good - ness to the righ - teous God his righ - teous - ness dis - plays;
while with sweet, me - lo - dious prais - es songs of ad - o - ra - tion swell.
all your en - e - mies shall per - ish, sin be ban - ished from your sight.
God my rock, my strength and ref - uge, just and true are all his ways.

Paraphrase
The Psalter, 1912; mod.

ELLESDIE 8.7.8.7.D.
Joshua Leavitt, *Christian Lyre,* 1831

The LORD Reigns over All 93


1. [1]The LORD reigns o - ver all; he's robed in maj - es - ty.
2. The world es - tab - lished stands un - moved, it shall en - dure.
3. [3]The floods have lift - ed up, LORD, lift - ed up their voice;
4. [4]The LORD, en - throned on high, more pow - er - ful is he
5. [5]Your stat - utes, LORD, stand firm; un - chang - ing is your word.
The LORD is robed and wears his belt of strength and dig - ni - ty.
[2]From ev - er - last - ing you are God, your throne is ev - er sure.
• the floods have lift - ed up their waves and made a might - y noise.
than thun - der of the o - cean's waves or break - ers of the sea.
And ho - li - ness a - dorns your house for - ev - er - more, O LORD.

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FESTAL SONG S.M.
William Howard Walter, 1894

94A Mighty LORD, the God of Vengeance

1. [1]Might - y LORD, the God of ven - geance, God of ven - geance,
2. [5]They, O LORD, have crushed your peo - ple; they your her - i -
3. [9]Who the ear made, does he hear not? Who formed eyes, does
4. [13]Give him rest from days of trou - ble, 'til they dig the
now shine forth! [2]Rise up, LORD, the judge of na - tions;
tage dis - tress; [6]they kill stran - ger and the wid - ow,
he not see? [10]Who warns na - tions, teach - es know - ledge,
wick - ed's grave. [14]For the LORD leaves not his peo - ple;
give the proud what they de - serve. [3]LORD, how long shall
mur - der - ing the fa - ther - less. [7]Yet, they say, "The
will he not chas - tise - ment bring? [11]Thoughts of man the
he will not his own for - sake. [15]Righ - teous judg - ments

wick - ed men, how long shall wick - ed men ex - ult? 4Ar - ro -
LORD sees noth - ing; Ja - cob's God does not have eyes." 8Un - der -
LORD knows ful - ly, knows that but a breath are they. 12Blest the
will be ren - dered, jus - tice will a - gain re - turn. Those of
gant, their words out - pour - ing, e - vil men, who taunt and gloat.
stand, O fool - ish peo - ple! When, O fools, will you be wise?
man, O LORD, you chas - tise, whom you teach to know your way.
up - right heart will fol - low and the way of jus - tice learn.

5. 16Who will rise for my deliv'rance,
stand for me against the foe?
17If the LORD were not my helper,
soon my soul would silence know.
18If I say, "My foot is slipping!"
LORD, your mercy will uphold.
19When my heart is filled with burdens,
how your comforts cheer my soul!

6. 20Can the wicked princes join you,
who by law injustice frame?
21They conspire against the righteous,
death to upright ones proclaim.
22But the LORD is still my stronghold;
God, my refuge, God, my rock—
23he repays the evildoers;
God the LORD will wipe them out.

The Book of Psalms for Worship, 2009; alt.

BLAENHAFREN 8.7.8.7.D.
Traditional Welsh melody

94B Almighty LORD God, Who Judges the Earth

1. Al - might - y LORD God, who judg - es the earth, a - rise, give the
2. They say God will not ob - serve what they do, that he will not
3. Our God knows, you fools, how sense - less you are! For he who made
4. The peo - ple you teach and dis - ci - pline, LORD, are hap - py and
5. O LORD, you will not a - ban - don your own nor ev - er for -
proud just what they de - serve. How long will they boast and in
see the sins they pur - sue. The wid - ows they mur - der, the
• all can see near and far. Is God, who first fash - ioned your
blest to learn from your word. For you grant re - lief to all
sake them nor leave them a - lone. Your just - ice will dawn for all
ar - ro - gance mock, op - press - ing the peo - ple you take as your flock?
fa - ther - less snare; and strang - ers they kill, think - ing God does not care.
• eye and your ear, un - a - ble to see you, un - a - ble to hear?
those in de - spair, al - low - ing them peace till the wick - ed are snared.
those who do right, and those who are up - right will fol - low its light.

6. Who helps me to fight sin's might - y of - fense? And who is my
7. When - ev - er I fall, I plead - ing - ly cry; your lov - ing hand,
8. Cor - rup - tion can - not be al - lied with you; in - jus - tice can -
9. The LORD is my rock, in - vin - ci - ble, strong; he pun - ish - es
shield and cer - tain de - fense? Un - less God had helped me when
LORD, then holds me up high. If doubt fills my heart and
not be le - gal or true. For you, LORD, will nev - er con -
all who per - pe - trate wrong. Our God will re - pay them for
e - vil op - pressed, I too would have slipped in - to si - lence and death.
makes me de - spair, your com - fort brings joy, and I know that you care.
spire with our foes, who gath - er to - geth - er, in - creas - ing our woes.
sins they have sown, but he will have mer - cy and love for his own.

Paraphrase
Psalter Hymnal, 1987; alt.
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ASPINWALL 10.10.11.11.
Charles H. Gabriel, 1856–1932

PSALM 95

95A O Come before the LORD, Our King

1. [1]O come be - fore the LORD, our King, and in his pres - ence let us sing;
2. [3]Al - might - y pow'r the LORD main - tains, ex - alt - ed o - ver all he reigns;
3. [6]O come and let us wor - ship now, be - fore our Mak - er let us bow;
4. [8]Take heed and har - den not your heart [9]as did your fath - ers, nor de - part
5. [10]Take heed that you pro - voke him not, as did your fath - ers, who for - got,
[2]let us in glad and joy - ful lays the rock of our sal - va - tion praise;
[4]he holds the val - leys in his hand, he makes the might - y moun - tains stand;
• [7]we are his sheep and he our God, he feeds our souls in pas - tures broad;
from God to fol - low in their ways; for with com - plaints in - stead of praise,
with err - ing heart, God's ho - ly ways and grieved him all their sin - ful days;
be - fore him come with thank - ful song, in joy - ful psalms his praise pro - long.
[5]to him be - long both land and sea, Cre - a - tor of the world is he.
• he safe - ly leads us in the way; O come and hear his voice to - day.
with doubt in - stead of faith con - fessed, they put his mer - cy to the test.
[11]to whom in wrath the LORD de - clared: "My prom - ised rest they shall not share."

The Psalter, 1912; alt.

ST. PETERSBURG 8.8.8.8.8.8.
Dmitri Bortniansky, 1825

O Come, Let Us Sing

95B

1. [1]O come, let us sing with joy to the LORD; our Sav - ior and
2. [3]How great is the LORD, our God and our King, a - bove all the
3. [6]O come, let us bow and wor - ship the LORD; be - fore him we
4. To - day if you hear the voice of the LORD, [8]then close not your
rock, loud prais - es ac - cord. [2]With thanks let us en - ter his
gods, his great - ness we sing. [4]Earth's val - leys and moun - tains he
kneel, with prais - es a - dore. [7]For he is our God; we're the
hearts to God's ho - ly word, like those in the des - ert of
pres - ence and raise our shouts of thanks - giv - ing in psalms filled with praise.
holds in his hand. [5]He made them and rules them—the sea and the land.
sheep of his hand, and we are his peo - ple who dwell in his land.
Mas - sah that day, like those who at Mer - i - bah would not o - bey.

5. [9]Your fathers provoked and tested me there,
although in my works they saw my great care.
[10]For forty long years I my people abhorred,
that whole generation which hardened its heart.

6. I said, "They have hearts that wander astray;
they do not affirm my excellent way."
[11]And so, in my anger, on oath I declared,
"The rest I have promised, they never will share."

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HANOVER (Croft) 10.10.11.11.
William Croft, 1708

95C Now with Joyful Exultation

1. Now with joy - ful ex - ul - ta - tion let us sing to God our praise;
to the rock of our sal - va - tion loud ho - san - nas let us raise.
2. For how great a God, and glo - rious, is the Lord to whom we sing;
o - ver i - dol gods vic - to - rious, great is he, our God and King.
3. To the Lord such might re - veal - ing, let us come with rev - 'rence meet,
and, be - fore our ma - ker kneel - ing, let us wor - ship at his feet.
4. While he of - fers peace and par - don, let us hear his voice to - day,
lest, if we our hearts should hard - en, we should per - ish in the way;
Thank - ful trib - ute glad - ly bring - ing, let us come be - fore him now,
In his hand are earth's deep pla - ces, al - so his are all the hills;
He is our own God who leads us, we the peo - ple of his care;
lest to us, so un - be - liev - ing, he in judg-ment shall de - clare:
and, with psalms his prais - es sing - ing, joy - ful in his pres - ence bow.
his the sea whose bounds he trac - es, his the land his boun - ty fills.
with a shep - herd's hand he feeds us as his flock in pas - tures fair.
"You, so long my Spir - it griev - ing, nev - er in my rest can share."

Paraphrase
The Psalter, 1912; alt.

BEECHER 8.7.8.7.D.
John Zundel, 1870; alt.

Sing to the Lord, Sing His Praise 96

1. [1]Sing to the Lord, sing his praise, all you peo - ples, new be your
2. [3]Tell of his won - drous works, tell of his glo - ry, till through the
3. [5]Vain are the hea - then gods, i - dols and help - less; God made the
4. [7]Give un - to God Most High glo - ry and hon - or, [8]come with your
song as new hon - ors you pay; [2]sing of his ma - jes - ty,
na - tions his name is re - vered; [4]praise and ex - alt him, for
heav'ns, and his glo - ry they tell; [6]hon - or and ma - jes - ty
of - f'rings and hum - bly draw near; [9]in ho - ly beau - ty now
bless him for - ev - er, show his sal - va - tion from day to day.
he is al - might - y; God o - ver all let the Lord be feared.
shine out be - fore him, beau - ty and strength in his tem - ple dwell.
wor - ship Je - ho - vah, trem - ble be - fore him with god - ly fear.

5. [10]Make all the nations know God reigns forever;
earth is established as he did decree;
righteous and just is the King of the nations,
judging the people with equity.

6. [11]Let heav'n and earth be glad; waves of the ocean,
[12]forest and field, exultation express;
[13]for God is coming, the Judge of the nations,
coming to judge in his righteousness.

The Psalter, 1912; mod. 1990

WESLEY (Mason) 11.10.11.9.
Lowell Mason, 1830

PSALM 97

97A The LORD Our God Is King!

1. [1]The LORD our God is King! Let earth re - joice and sing. Let shores of
2. [3]Fire that con - sumes his foes fierce - ly be - fore him goes. [4]His thun - der
3. [6]The heav - ens ev - 'ry - where his righ - teous - ness de - clare. The world in
4. [8]Now Zi - on lifts her voice; all Ju - dah's towns re - joice. They heard the
5. [10]Let e - vil be ab - horred by those who love the LORD. The faith - ful
dis - tant na - tions re - sound with ju - bi - la - tion. [2]Clouds dark with
bolts are fright - 'ning: the world's lit up with light - ning. Earth trem - bles
• awe and won - der be - holds his ho - ly splen - dor. [7]But God puts
pro - cla - ma - tion of glo - rious vin - di - ca - tion. [9]LORD, none with
he will ev - er from wick - ed men de - liv - er. [11]Light dawns for
mys - ter - y en - fold his ma - jes - ty. He firm - ly based his throne
at the sight. [5]The moun - tains, great in height, like wax all melt a - way
• those to shame who do not fear his name, who in their i - dols boast,
you com - pare, for God Most High you are. The earth is yours a - lone;
the up - right; in joy they will de - light. [12]You saints, re - joice in him
on righ - teous - ness a - lone. Our glo - rious King is he.
in ter - ror and dis - may when God re - veals his might.
• and all their worth - less host. You gods, all wor - ship him!
ex - alt - ed is your throne, su - preme for - ev - er - more.
and praise his ho - ly name. Ex - tol his glo - rious might!

William Helder, 2009

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GENEVAN 97 6.6.7.7.6.6.6.6.6.
Genevan Psalter, 1562
Harm. Claude Goudimel, 1564

The LORD Reigns, Let the Earth Be Glad! 97B

1. [1]The LORD reigns, let the earth be glad! Let
2. [3]Fire goes be - fore him and con - sumes his
3. [5]Hills melt like wax be - fore the LORD, be -
4. [7]All those who wor - ship im - ag - es are
5. [8]Your judg - ments glad - den Zi - on's hills, bring
dis - tant shores ex - press de - light! [2]Thick clouds and dark - ness
en - e - mies on ev - 'ry side. [4]His light - ning flash - es
• fore the Lord of all the earth. [6]The heav'ns pro - claim his
put to ev - er - last - ing shame; their worth - less i - dols
Ju - dah's daugh - ters great de - light. [9]A - bove the earth and
cov - er him; his throne is built on truth and right.
light the world, and all the earth is ter - ri - fied.
• righ - teous - ness; all peo - ples see his glo - rious worth.
are their boast— you gods, bow down be - fore his name!
all the gods, ex - alt - ed is the LORD Most High.

6. [10]Hate evil, you who love the LORD;
his faithful ones he will defend,
and from the hands of wicked men
to them deliv'rance he will send.

7. [11]Upon the righteous light will shine,
and joy for those of upright heart.
[12]You righteous in the LORD, rejoice,
and praise unto his name impart.

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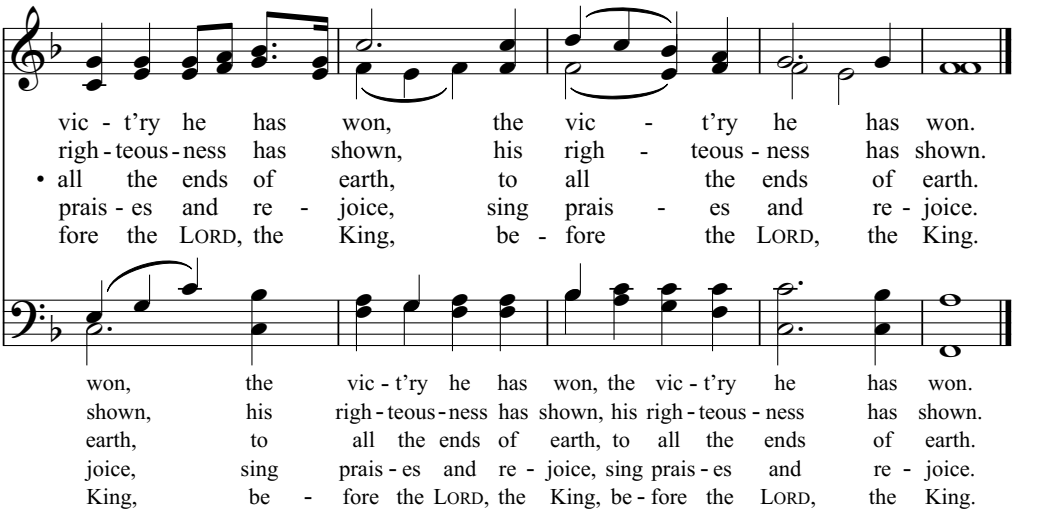
UXBRIDGE L.M.
Lowell Mason, 1830

98A O Sing a New Song to the LORD

1. [1]O sing a new song to the LORD, for won - ders he has done,
2. [2]God's great sal - va - tion is re - vealed, for he has made it known,
3. [3]He has re - mem - bered Is - r'el's house in mer - cy and in truth,
4. [4]O all the earth, ex - alt the LORD and make a joy - ful noise,
5. [5]O praise the LORD with voice and harp, with harps your prais - es sing,
for won - ders he has done. By his right hand and
for he has made it known. He in the sight of
• in mer - cy and in truth. God's great sal - va - tion
and make a joy - ful noise. Lift up your voice a -
with harps your prais - es sing. [6]Make joy - ful noise with
ho - ly arm the vic - t'ry he has won, the
na - tions all his righ - teous - ness has shown, his
• has been shown to all the ends of earth, to
loud to him; sing prais - es and re - joice, sing
trum - pet and horn be - fore the LORD, the King, be -
the vic - t'ry he has won, the vic - t'ry he has
his righ - teous - ness has shown, his righ - teous - ness has
to all the ends of earth, to all the ends of
sing prais - es and re - joice, sing prais - es and re -
be - fore the LORD, the King, be - fore the LORD, the


vic - t'ry he has won, the vic - t'ry he has won.
righ - teous - ness has shown, his righ - teous - ness has shown.
• all the ends of earth, to all the ends of earth.
prais - es and re - joice, sing prais - es and re - joice.
fore the LORD, the King, be - fore the LORD, the King.
won, the vic - t'ry he has won, the vic - t'ry he has won.
shown, his righ - teous - ness has shown, his righ - teous - ness has shown.
earth, to all the ends of earth, to all the ends of earth.
joice, sing prais - es and re - joice, sing prais - es and re - joice.
King, be - fore the LORD, the King, be - fore the LORD, the King.

6. [7]Let sea and land and all they hold
resound with one accord. [*sing two times*]
[8]Let rivers clap, let mountains sing
for joy [9]before the LORD. [*men sing four times; women sing three times*]

7. He surely comes to judge the earth;
the judge of all is he. [*sing two times*]
He'll judge the world with righteousness,
all men with equity. [*men sing four times; women sing three times*]

The Book of Psalms for Worship, 2009; alt.

LYNGHAM C.M.rep.
Thomas Jarman, ca. 1803

98B Sing to the LORD, a New Song Voicing

May be sung in unison

1. [1]Sing to the LORD, a new song voic - ing,
2. [3]He has re - mem - bered all his mer - cy,
3. Let all the earth with loud re - joic - ing
4. [7]Let seas and o - ceans roar and thun - der.
for might - y won - ders he has done.
his faith - ful - ness to Is - ra - el.
burst in - to song to praise the LORD!
Praise God, all you who dwell on earth.
His right hand and his arm most ho - ly
Our God was ev - 'ry - where tri - um - phant;
[5/6]With joy - ful blasts of horns and trum - pets
[8]Let ri - vers clap their hands re - joic - ing;
the vic - to - ry for him have won.
the whole wide world saw him pre - vail.
let him be wor - shipped and a - dored.
let ev - 'ry moun - tain shout with mirth.

2The LORD has blessed us with sal - va - tion;
Let all then gath - er to a - dore him
Join in the praise and ju - bi - la - tion,
9He comes, he comes to rule the na - tions,
his righ - teous - ness has he made known.
and his vic - to - rious might pro - claim.
make mu - sic with the harp, and sing!
and ev - 'ry wrong he will re - dress.
He has re - vealed to all the na - tions
4Now make a joy - ful noise be - fore him;
Shout forth your joy in cel - e - bra - tion;
The might - y God of our sal - va - tion
that jus - tice is - sues from his throne.
let all cre - a - tion praise his name.
come, praise the LORD, the might - y King.
will judge the world in righ - teous - ness.

Dewey Westra, 1931/1972, and William Helder, 2009

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GENEVAN 98 (RENDEZ À DIEU) 9.8.9.8.D.
Genevan Psalter, 1543
Arr. in Genevan Psalter, 1551; alt.

98C Sing a New Song to Jehovah

1. [1]Sing a new song to Je - ho - vah for the won - ders he has wrought;
2. [3]Truth and mer - cy toward his peo - ple he has ev - er kept in mind,
3. [7]Seas with all your full - ness thun - der, all earth's peo - ples now re - joice;
his right hand and arm most ho - ly tri - umph to his cause have brought.
and his full and free sal - va - tion he has shown to all man - kind.
[8]floods and hills in praise u - nit - ing, to the Lord lift up your voice.
[2]In his love and ten - der mer - cy he has made sal - va - tion known,
[4]Sing, O earth, sing, to Je - ho - vah, prais - es to Je - ho - vah sing;
[9]For, be - hold, the Lord is com - ing, robed in jus - tice and in might;
in the sight of ev - 'ry na - tion he his righ - teous - ness has shown.
[5/6]with the swell - ing notes of mu - sic shout be - fore the Lord, the King.
he a - lone will judge the na - tions, and his judg - ment shall be right.

The Psalter, 1912; mod.

AUSTRIAN HYMN 8.7.8.7.D.
Franz Joseph Haydn, 1797

The LORD God Reigns on High 99A

1. [1]The LORD God reigns on high; let all the peo - ples quake!
2. [4]The might - y King is just, or - dain - ing eq - ui - ty;
3. [6]For Mo - ses was his priest, and Aar - on was the same;
4. [8]O LORD our sov - 'reign God, you an - swered their la - ment.
He sits en - throned on cher - u - bim; let all earth shake!
in Ja - cob you love jus - tice, judg - ing righ - teous - ly.
a - mong them al - so Sam - u - el in - voked his name.
O God you were for - giv - ing, yet their wrongs a - venged.
[2]In Zi - on God is great; o'er all the world en - throned.
[5]Ex - alt the LORD our God, and wor - ship him a - lone.
They called up - on the LORD; [7]he from the cloud was heard.
[9]Ex - alt the LORD our God; be - fore his moun - tain come
[3]O praise his great and awe - some name, the Ho - ly One!
O come and at his foot - stool bow, the Ho - ly One.
His tes - ti - mo - nies they o - beyed and kept his word.
and wor - ship God, for he is LORD, the Ho - ly One.

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LEONI 6.6.8.4.D.
Jewish melody
Arr. Meyer Lyon, 1770

99B The LORD God Reigns in Majesty

1. The LORD God reigns in maj - es - ty; let all the na - tions quake.
2. The might - y King loves jus - tice well, and eq - ui - ty or - dains;
3. When priests and pro - phets called on God, he their pe - ti - tions heard.
He dwells be - tween the cher - u - bim; let earth's foun - da - tions shake.
he rules his peo - ple righ - teous - ly and faith - ful - ness main - tains.
His cloud - y pil - lar led them on, and they o - beyed his word.
Su - preme in Zi - on is the LORD, ex - alt - ed glo - rious - ly.
O mag - ni - fy the LORD our God, let him ex - alt - ed be;
Tho' send - ing judg - ments for their sins, he par - doned gra - cious - ly.
All na - tions, praise his name with awe: the Ho - ly One is he.
in wor - ship at his foot - stool bow: the Ho - ly One is he.
Ex - alt the LORD and wor - ship him: the Ho - ly One is he.

Paraphrase
The Psalter, 1912; mod.

ELLACOMBE C.M.D.
Gesangbuch, Württemberg, 1784

Shout to the LORD, All Earth 100A

1. [1]Shout to the LORD, all earth, and make a joy - ful noise!
2. [4]En - ter his gates with thanks, and fill his courts with praise.
[2]With glad - ness serve the LORD your God; be - fore him lift your voice!
Give thanks to him, and bless his name; to God your voic - es raise.
[3]Now know the LORD is God. He made us, we are his—
[5]Be - cause the LORD is good, his stead - fast love en - dures;
his peo - ple and his sheep, who safe - ly in his pas - ture graze.
from age to age, for - ev - er - more, his faith - ful - ness is sure.

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DIADEMATA S.M.D.
George J. Elvey, 1868

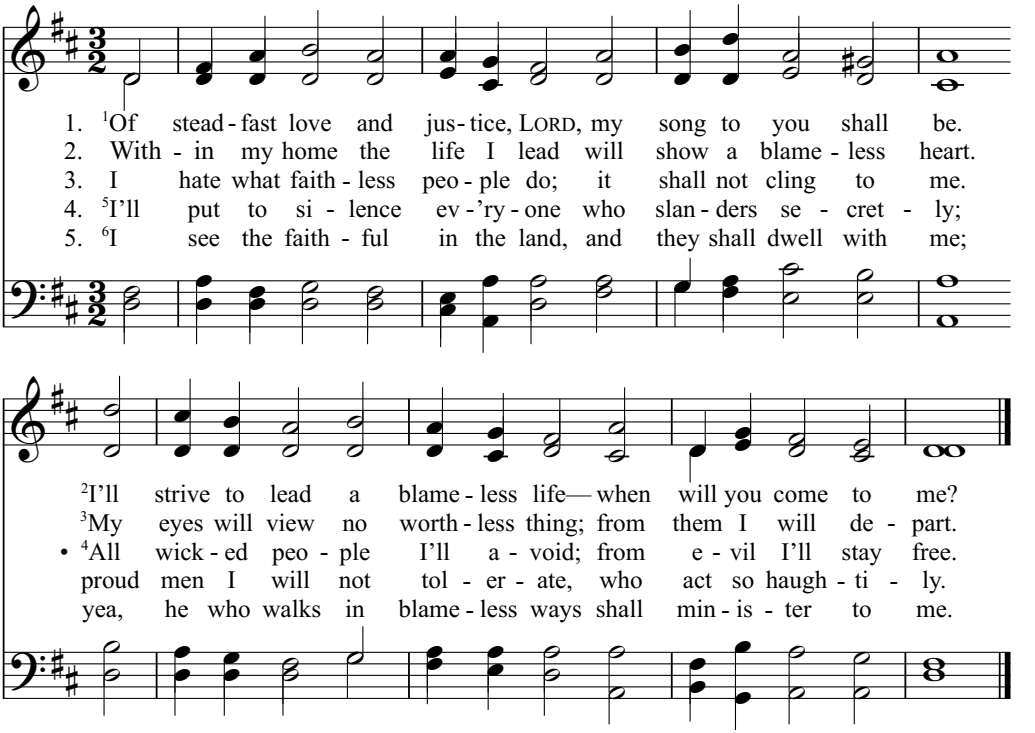
100B All People That on Earth Do Dwell

1. [1]All peo - ple that on earth do dwell, sing
2. [3]Know that the LORD is God in - deed; he
3. [4]O en - ter then his gates with joy, with -
4. [5]Be - cause the LORD our God is good, his
to the LORD with cheer - ful voice. [2]Serve him with joy, his
formed us all with - out our aid. We are the flock he
in his courts his praise pro - claim! Let thank - ful songs your
mer - cy is for - ev - er sure. His faith - ful - ness at
prais - es tell, come now be - fore him and re - joice!
sure - ly feeds, the sheep who by his hand were made.
tongues em - ploy. O bless and mag - ni - fy his name!
all times stood and shall from age to age en - dure.

William Kethe, 1561; alt.

GENEVAN 134 (OLD HUNDREDTH) L.M.
Louis Bourgeois, 1551

Of Steadfast Love and Justice, LORD 101A


1. [1]Of stead - fast love and jus - tice, LORD, my song to you shall be.
2. With - in my home the life I lead will show a blame - less heart.
3. I hate what faith - less peo - ple do; it shall not cling to me.
4. [5]I'll put to si - lence ev - 'ry - one who slan - ders se - cret - ly;
5. [6]I see the faith - ful in the land, and they shall dwell with me;
[2]I'll strive to lead a blame - less life— when will you come to me?
[3]My eyes will view no worth - less thing; from them I will de - part.
• [4]All wick - ed peo - ple I'll a - void; from e - vil I'll stay free.
proud men I will not tol - er - ate, who act so haugh - ti - ly.
yea, he who walks in blame - less ways shall min - is - ter to me.

6. [7]No one who practices deceit
will dwell within my home;
nor will the one whose words are false
before me ever come.

7. [8]Each morning on the wicked ones
destruction I will pour;
I'll cut off evildoers from
the city of the LORD.

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DOWNS C.M.
Lowell Mason, 1832

PSALM 101:1–4

101B LORD, I Will Worship You

May be sung in unison

1. [1]LORD, I will wor - ship you with great re - joic - ing,
2. [2]The path of blame - less liv - ing I will pon - der.
3. [3]Things base and worth - less I will not have near me.
my praise of righ - teous - ness and mer - cy voic - ing.
When will you come to me, lest I should wan - der?
All deeds of faith - less men I hate sin - cere - ly.
Of stead - fast love and jus - tice I will sing to you, my king.
I'll walk with - in my house from sin a - part, with up - right heart.
[4]I shun all e - vil. No dis - loy - al - ty shall cling to me.

4. [5]If one should se - cret - ly his neigh - bor slan - der,
5. [6]Those who are faith - ful, with - out guile or mal - ice,
6. [8]The wick - ed I will pun - ish with - out pi - ty,
I will not fail to si - lence the of - fen - der.
I will ap - point to serve me in my pal - ace.
of e - vil - do - ers rid God's ho - ly ci - ty,
Proud hearts and haugh - ty eyes I can - not bear and will not spare.
[7]No li - ar and no scan - dal - mon - ger shall in my house dwell.
and I will rise to drive them all a - way day af - ter day.

William Helder
© William Helder, 2007

GENEVAN 101 11.11.10.4.
Genevan Psalter, 1551
Harm. Claude Goudimel, 1564; alt.

102A LORD, Hear My Prayer for Aid

1. [1]LORD, hear my prayer for aid, my plea. [2]Do not hide your face from me. In - cline your ear to me in need, and when I call, be swift to heed.
2. [6]I'm like an owl in des - ert waste, [7]or a bird, a - lone, a - wake. [8]All day my foes re - vile and mock; they taunt my name with fool - ish talk.
3. [12]But you, O LORD, still sit en - throned; ev - er - • more your name is known. [13]In mer - cy great you will a - rise and fa - vor Zi - on in your time.
4. [16]The LORD will build up Zi - on there; he in glo - ry will ap - pear, [17]for he re - gards the poor man's cries; the low - ly's prayer he'll not de - spise.
5. [20]The LORD heard groans from those in chains, and he freed them once a - gain; those doomed to die he lift - ed up [21]that they might praise him for his love.

[3]Like smoke my days all swift - ly pass, my bones are
[9]For I eat ash and drink my tears, [10]be - cause in
• [14]Your ser - vants hold her stones most dear, and e - ven
[18]Re - cord this for the com - ing age, so peo - ple
They will in Zi - on tell his name, and in Je -
burned, [4]my heart's like grass. I do not eat, [5]but loud - ly
an - ger you've ap - peared. [11]My days like eve - ning shad - ows
• dust they pit - y here. [15]All lands will fear your name, O
yet un - born may praise. [19]From ho - ly heights the LORD looked
ru - sa - lem his fame, [22]when peo - ples gath - er there in
groan; I am no more than skin and bone.
pass; I with - er like the sun - dried grass.
• LORD; all kings on earth your praise re - cord.
forth, he looked from heav - en down to earth.
throngs, and king - doms serve the LORD with songs.

6. [23]My strength he weakened in the way;
he has shortened all my days.
[24]"O God, do not take me away,
don't cut me off in midst of days!
Your years will surely never end,
but will throughout all time extend."
[25]You laid foundations for the earth,
the heavens are your handiwork.

7. [26]The heav'n and earth will pass away,
but you ever will remain.
They will wear out like tattered clothes;
you change and pass them on like robes.
[27]But you endure, fore'er the same;
your years are endless and unchanged.
[28]Your servants' children shall endure,
their seed will be established sure.

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JERUSALEM (Parry) 8.7.8.8.8.8.8.8.
C. Hubert H. Parry, 1916
Arr. Brian E. Coombs and Andrew K. Schep, 2004
© 2009 Brian E. Coombs and Andrew K. Schep

102B Thou, O Lord, Art God Alone

1. Thou, O Lord, art God a - lone, ev - er - last - ing is thy throne;
2. If with love com - pas - sion - ate we, thy ser - vants, mourn her state,
3. This all a - ges shall re - cord for the glo - ry of the Lord;
4. As one lays a gar - ment by, thou wilt change the star - ry sky
through the a - ges men shall sing praise to heav'n's e - ter - nal King.
wilt not thou, O gra - cious Lord, help in Zi - on's need af - ford?
thou dost hear the hum - ble prayer, for the help - less thou dost care.
like a ves - ture worn and old; but thy years shall ne'er be told.
Thou, en - throned a - bove the skies, wilt for Zi - on's help a - rise;
Lord, thy glo - ry shall ap - pear, kings and na - tions then shall fear;
Thou e - ter - nal art, and great, heav'n and earth thou didst cre - ate;
Thou wilt make thy ser - vants' race ev - er live be - fore thy face,
let thy grace to her ap - pear, for the prom - ised time is near.
and thy name shall be a - dored when thy Zi - on is re - stored.
heav'n and earth shall pass a - way, change - less thou shall live for aye.
and for - ev - er at thy side chil - dren's chil - dren shall a - bide.

Paraphrase
The Psalter, 1912

ST. GEORGE'S WINDSOR 7.7.7.7.D.
George J. Elvey, 1858

Bless the LORD, My Soul 103A

1. [1]Bless the LORD, my soul, and all with - in me bless his ho - ly name!
2. [5]He with bound - less good sup - plies you; he your long - ing sat - is - fies,
3. [8]God the LORD is full of mer - cy, slow to an - ger, full of grace.
[2]Bless the LORD, my soul. For - get not all his bless - ings to pro - claim.
then, like ea - gle's strength re - new - ing, God with good your youth re - vives.
[9]He will not be al - ways chid - ing, nor in an - ger hide his face.
[3]He for - gives your great trans - gres - sions, heals your sick - ness - es and pains.
[6]For the LORD will act with jus - tice, righ - teous - ness for those bowed down.
[10]He deals not by our de - mer - its, nor re - pays what sins de - serve.
[4]He re - deems you from de - struc - tion, crowns you with his ten - der grace.
[7]He made known his ways to Mo - ses, his great deeds to Is - rael's sons.
[11]Great his love to those who fear him, high as heav'n a - bove the earth.

(*continued on next page*)

103A (*continued*)

4. [12]Far as east from west is dis - tant, he from sin has set us free.
5. [15]Man is like the flow'r that blos - soms, all his days like ten - der grass
6. [19]God has set his throne in heav - en; his great king - dom rules o'er all.
[13]As a fa - ther loves his chil - dren, feel - ing pit - y for their need,
[16]here to - day and gone to - mor - row, from the scorch - ing winds that pass.
[20]Bless the LORD, O you his an - gels, might - y ones who do his will!
so the LORD in great com - pas - sion com - forts those who fear his name.
[17]Age to age the LORD shows mer - cy; chil - dren's chil - dren he will bless.
[21]Bless the LORD, you hosts of heav - en, ser - vants who per - form his word!
[14]He re - mem - bers we are dust, and he knows well our fee - ble frame.
[18]Those who keep his law and cov - 'nant, he will show his righ - teous - ness.
[22]Bless the LORD, his whole do - min - ion. Come, my soul, and bless the LORD!

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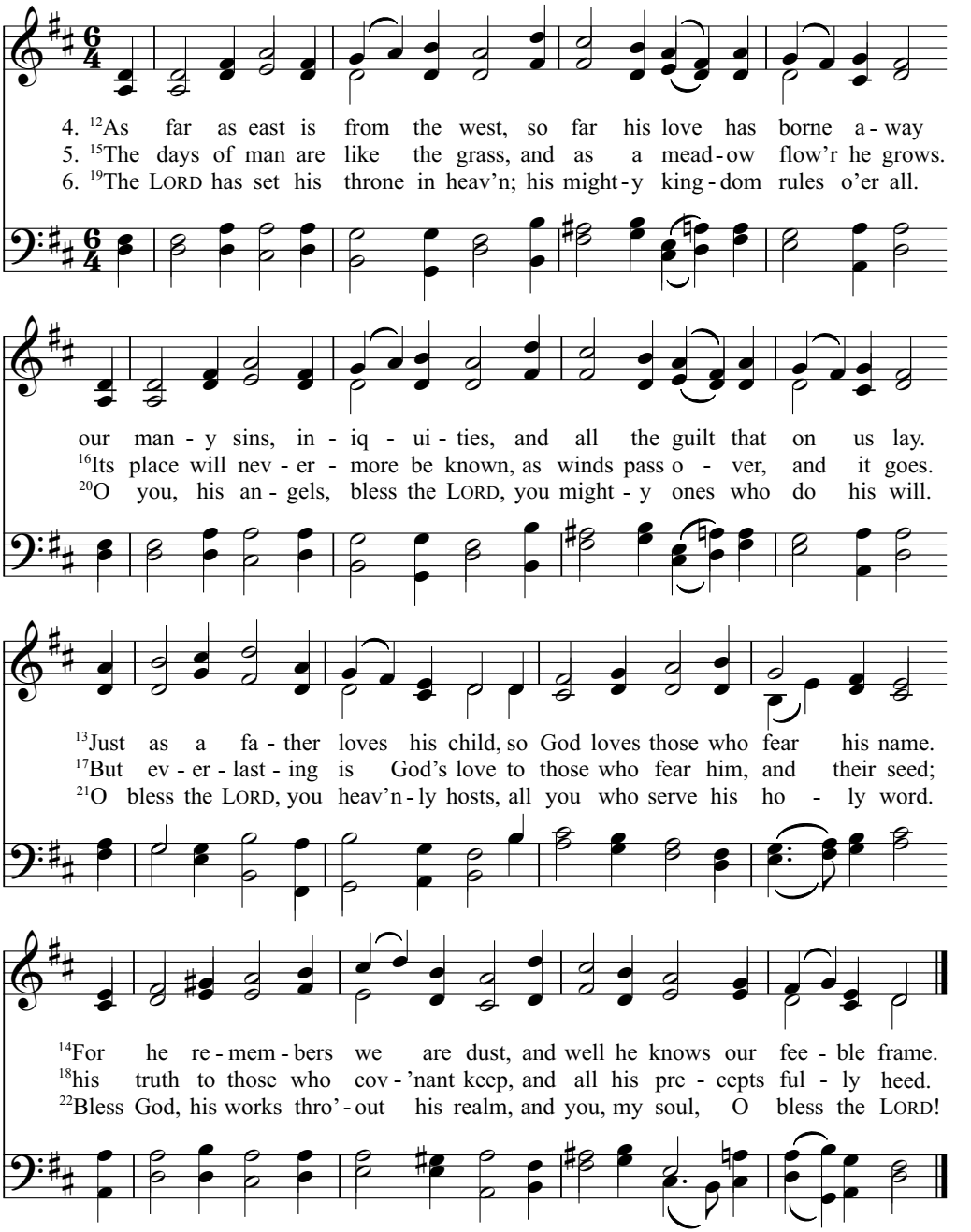
BEECHER 8.7.8.7.D.
John Zundel, 1870; alt.

O Bless the LORD with All My Soul 103B

1. [1]O bless the LORD with all my soul, let all with-in me bless his name.
2. [5]Your deep-est long-ings he ful-fills from his un-end-ing stores of good,
3. [8]The LORD is mer-ci-ful and kind, to an-ger slow, and full of grace.
[2]For-get not all his be-ne-fits; O bless the LORD, my soul pro-claim.
so, like the ea-gle's strength in flight, your youth-ful vig-or is re-newed.
[9]He will not con-stant-ly re-prove, or in his an-ger hide his face.
[3]The LORD for-gives you all your sins, and heals your sick-ness and dis-tress;
[6]The LORD per-forms his righ-teous-ness, and jus-tice gives to suf-f'ring ones.
[10]He does not pun-ish our mis-deeds, or give our sins their just re-ward.
[4]your life he res-cues from the grave, and you he crowns with ten-der-ness.
[7]To Mo-ses he made known his ways, his might-y deeds to Is-r'el's sons.
[11]How great his love—as high as heav'n—to all of those who fear the LORD!

(*continued on next page*)

103B (*continued*)


4. [12]As far as east is from the west, so far his love has borne a - way
5. [15]The days of man are like the grass, and as a mead - ow flow'r he grows.
6. [19]The LORD has set his throne in heav'n; his might - y king - dom rules o'er all.
our man - y sins, in - iq - ui - ties, and all the guilt that on us lay.
[16]Its place will nev - er - more be known, as winds pass o - ver, and it goes.
[20]O you, his an - gels, bless the LORD, you might - y ones who do his will.
[13]Just as a fa - ther loves his child, so God loves those who fear his name.
[17]But ev - er - last - ing is God's love to those who fear him, and their seed;
[21]O bless the LORD, you heav'n - ly hosts, all you who serve his ho - ly word.
[14]For he re - mem - bers we are dust, and well he knows our fee - ble frame.
[18]his truth to those who cov - 'nant keep, and all his pre - cepts ful - ly heed.
[22]Bless God, his works thro' - out his realm, and you, my soul, O bless the LORD!

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WER DA WONET L.M.D.
Michael Vehe, *Ein neue Gesangbuchlein,* 1537

Come, My Soul, and Bless the LORD 103C

1. [1]Come, my soul, and bless the LORD, all with - in me bless his name!
2. He will crown you with his love, with his ten - der mer - cies true,
3. [8]For the LORD is slow to wrath, full of mer - cy, full of grace.
4. [11]As the heav'ns are high a - bove all the earth which God has made,
[2]Come, my soul, and bless the LORD; and for - get not all his grace:
[5]and he fills your life with good; like the ea - gle, youth re - news.
He a - bounds in stead - fast love, [9]will not chide for end - less days.
so to those who fear the LORD is his lov - ing - kind - ness great.
[3]all your sins the LORD for - gives, all your sick - ness - es he heals.
[6]God, the righ - teous judge, de - fends all op - pressed and bro - ken ones,
God will not re - tain his wrath, [10]he will not re - pay our sins;
[12]Far as east is from the west, he re - moves so far from us,
[4]He re - deems you from the pit; his com - pas - sion he re - veals.
[7]show - ing Mo - ses all his ways and his deeds to Is - r'el's sons.
he will nev - er deal with us as our wick - ed - ness de - mands.
in his great, a - bound - ing love, all our guilt and wick - ed - ness.

(*continued on next page*)

PSALM 103:13–22

103C (*continued*)

5. 13As a fa - ther shows his love un - to all his chil - dren dear,
6. So man flour - ish - es and thrives like a grow - ing mead - ow flow'r.
7. His un - fail - ing righ - teous - ness shall to chil - dren's chil - dren be,
8. 20Bless the LORD, you an - gel hosts, might - y ones who do his word,
so the LORD dis - plays his love to those trust - ing him in fear.
16When the wind blows, it is gone, and its place is known no more.
18to the ones who cov - 'nant keep and his good com - mand - ments heed.
who o - bey his voice and word; 21all his ser - vants, bless the LORD!
14He re - mem - bers we are dust, and our fee - ble frame he knows.
17But the stead - fast love of God, shown to those who fear his name,
19God the LORD has set his throne; in the heav - ens it shall stand,
All his hosts who do his will, 22all his works in all his world
15As for man, his days are like ten - der grass that quick - ly grows.
is from all e - ter - ni - ty to e - ter - ni - ty the same.
and his sov - 'reign king - dom rules o - ver all at his com - mand.
bless the LORD in ev - 'ry place. Come, my soul, and bless the LORD!

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KEESEE 7.7.7.7.D.
Fred and Ruth Coleman

© 2010 Fred and Ruth Coleman

The Tender Love a Father Has 103D

1. The ten - der love a fa - ther has for all his chil - dren dear,
2. The Lord re - mem - bers we are dust, and all our frail - ty knows;
3. The flow'r is with - ered by the wind that smites with blight - ing breath;
4. Un - chang - ing is the love of God, from age to age the same,
5. Those who his grac - ious cov - 'nant keep the Lord will ev - er bless;
such love the Lord be - stows on them who wor - ship him in fear.
man's days are like the ten - der grass, and as the flow'r he grows.
• so man is quick - ly swept a - way be - fore the blast of death.
dis - played to all who do his will and rev - er - ence his name.
their chil - dren's chil - dren shall re - joice to see his righ - teous - ness.

Partial
The Psalter, 1912

AVONDALE C.M.
Charles H. Gabriel 1856–1932

103E O Come, My Soul, Bless Thou the Lord

1. O come, my soul, bless thou the Lord thy Mak - er,
2. Good is the Lord and full of kind com - pas - sion,
3. His love is like a fa - ther's to his chil - dren,
4. We fade and die like flow'rs that grow in beau - ty,
5. High in the heav'ns his throne is fixed for - ev - er,
and all with - in me, bless his ho - ly name;
most slow to an - ger, plen - te - ous in love;
• ten - der and kind to all who fear his name;
like ten - der grass that soon will dis - ap - pear;
his king - dom rules o'er all from pole to pole;
bless thou the Lord, for - get not all his mer - cies,
rich is his grace to all that hum - bly seek him,
• for well he knows our weak - ness and our frail - ty,
but ev - er - more the love of God is change - less,
bless ye the Lord through all his wide do - min - ion,

his par - d'ning grace and sav - ing love pro - claim.
bound - less and end - less as the heav'ns a - bove.
• he knows that we are dust, he knows our frame.
still shown to those who look to him in fear.
bless his most ho - ly name, O thou my soul.
Refrain
Bless him, ye an - gels, won - drous in might,
bless him, his ser - vants, who in his will de - light.

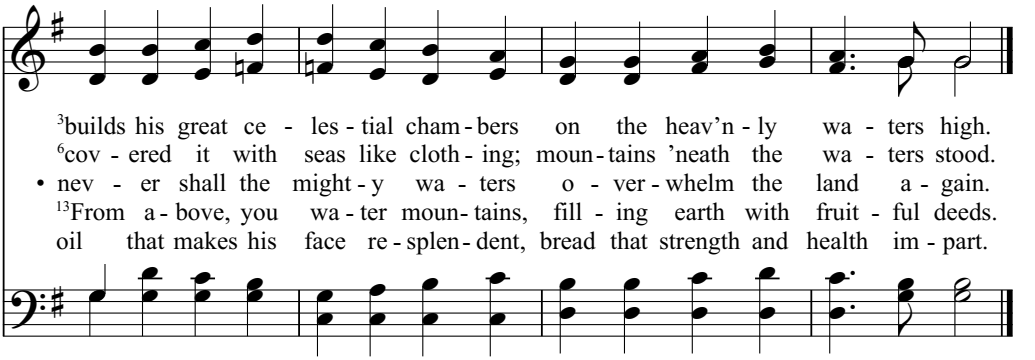
Paraphrase
The Psalter, 1912

TIDINGS 11.10.11.10.ref.
James Walch, 1875

PSALM 104

104A Bless the LORD, My Soul!

1. [1]Bless the LORD, my soul! O LORD my God, you are so ver - y great.
2. He makes clouds of heav'n his char - iot; on the wings of wind he rides.
3. [7]But when you re - buked the wa - ters, at your thun - der they took flight;
4. [10]God makes springs pour down the val - leys. Streams that flow from ev - 'ry hill
5. [14]He makes grass to grow for cat - tle, plants for man to cul - ti - vate—
[2]You are clothed with glo - rious beau - ty, wrapped in robes of ho - ly light.
[4]He makes flames of fire his ser - vants; winds o - bey what he de - cides.
• [8]they re - ced - ed to the val - leys, flow - ing down the moun - tains' height.
[11]quench the thirst of all his crea - tures, roam - ing don - keys drink their fill.
bring - ing from the earth its pro - duce, food for all man - kind to eat.
He who stretch - es out the heav - ens, like a cur - tain vast and wide,
[5]He es - tab - lished earth's foun - da - tions, sure - ly it can - not be moved,
• Flow - ing to their place ap - point - ed, [9]you set bounds where they re - main;
[12]Birds of heav - en dwell be - side them, sweet - ly sing - ing in the trees.
[15]He makes wine to cheer the peo - ple, bring - ing joy to each man's heart,


[3]builds his great ce - les - tial cham - bers on the heav'n - ly wa - ters high.
[6]cov - ered it with seas like cloth - ing; moun - tains 'neath the wa - ters stood.
• nev - er shall the might - y wa - ters o - ver - whelm the land a - gain.
[13]From a - bove, you wa - ter moun - tains, fill - ing earth with fruit - ful deeds.
oil that makes his face re - splen - dent, bread that strength and health im - part.

6. [16]Plenteous water feeds the forests,
trees which to the LORD belong,
mighty cedars that he planted
on the heights of Lebanon.
[17]Birds reside among the cedars;
storks upon the pine trees nest.
[18]Goats live high above in mountains;
rabbits in the crags find rest.

7. [19]See the moon, which marks the seasons,
setting sun which knows its time;
[20]you bring night by making darkness
when the beasts through forests roam.
[21]Lions roar throughout the forest,
while from God they seek their prey;
[22]then at dawn in dens they gather.
[23]Man goes to his toil all day.

8. [24]LORD, how many are your wonders!
Wisely you have made them all.
Earth is full of all your creatures,
living things both great and small.
[25]Here's the sea, so vast and spacious,
filled with life that multiplies.
[26]There leviathan is playing;
there the sailing ships pass by.

9. [27]All your creatures look to you, LORD,
waiting for the food they need.
[28]When you give, your creatures gather;
from your open hand they feed.
[29]When you hide your face, they're troubled;
lifeless, they to dust go down.
[30]When you send your Spirit, you create them and renew the ground.

10. [31]May the glory of the LORD our
God endure eternally;
may the LORD rejoice in all his
mighty works and glorious deeds,
[32]he looks on his whole creation,
causing earth to shake in fear,
he makes all the mountains tremble;
smoke and flames of fire appear.

11. [33]I will praise the LORD my God with
all my life and all my voice.
[34]May my meditation please him,
for I, in the LORD, rejoice.
[35]Let all sinners be demolished;
let the wicked be no more!
Bless the LORD, my soul, O praise him!
Come, my soul, and praise the LORD!

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ODE TO JOY 8.7.8.7.D.
Ludwig van Beethoven, 1824

PSALM 104:1–14a

104B My Soul, Bless the LORD!

1. [1]My soul, bless the LORD! My God, you are great! With hon - or ar -
2. [3]The beams of your courts in wa - ters you laid; on wings of the
3. [5]You set earth's foun - da - tions firm and se - cure, that earth may, un -
4. [7]But at your re - buke the high wa - ters fled; your thun - der they
5. [9]By lim - its you set, the wa - ters are bound, lest they should re -
rayed, ma - jes - tic in state, [2]you cov - er your - self with a
wind your path - way you made. [4]The clouds are your char - iot; the
• shak - en, ev - er en - dure. [6]The deep like a gar - ment a -
heard and quick - ly they sped. [8]The moun - tains a - rose, and the
turn and cov - er the ground. [10]You make springs pour wa - ter in
gar - ment of light, and stretch out the sky as a cur - tain by night.
winds do your will; the flames and the light - nings your plea - sure ful - fill.
• bout it you cast; the wa - ters stood high; o - ver moun - tains they passed.
val - leys sank low, and went to the place you as - signed them to go.
val - leys be - low, and cause rush - ing streams in the moun - tains to flow.

6. [11]The streams water all the beasts of the field.
The wild donkeys drink; their thirst is fulfilled.
[12]The birds make their nests in the trees by the spring;
and there in the branches they joyfully sing.

7. [13]You water the hills with rain from your sky,
with fruit of your works the earth is supplied.
[14]To nourish the cattle you make grass to grow;
for man's daily labor, the plants you bestow.

8. So man brings forth food by working the ground,
[15]and wine makes his heart with gladness abound;
to make his face shine he extracts fragrant oil,
makes bread that will strengthen his heart for his toil.

9. [16]The cedars of God in Lebanon dwell,
he planted them and he waters them well.
[17]There birds build their nests and the storks live in firs;
[18]the badgers and goats on high rocks make their lairs.

10. [19]The moon you have set the seasons to show;
the sun will its time for each setting know.
[20]When you make the darkness, the night follows day,
and beasts of the forest creep forth, seeking prey.

11. [21]The young lions roar, from God seek their prey,
[22]when sunrise begins, they all steal away,
and deep in their dens all day hide from the light,
[23]while man works and labors from morning till night.

12. [24]How many your works which fill all the world,
all creatures you made in wisdom, O LORD,
[25]consider the ocean, how great and how wide,
where small and great creatures unnumbered abide!

13. [26]Where ships sail the deep, Leviathans play;
[27]these all look to you for food ev'ry day.
[28]Whatever you give them they gather for food;
you open your hand, and you fill them with good.

14. [29]When you hide your face, they're filled with alarm.
[30]When you take their breath, to dust they return.
When you send your spirit, created are they.
The face of the ground you renew ev'ry day.

15. [31]O may the LORD's glory evermore stand!
The LORD shall enjoy the works of his hand.
[32]He looks on the earth and it trembles in fear;
he touches the mountains, the smoke then appears.

16. [33]As long as I live, the LORD I will praise;
to God I will sing through all of my days.
[34]May my meditation be pleasing to him;
my heart in the LORD then with gladness will brim.

17. [35]Let wicked ones be consumed from the earth,
may sinners exist no longer henceforth.
My soul, bless the LORD! May his name be adored!
O sing hallelujah! Give praise to the LORD!

The Book of Psalms for Worship, 2009; alt.

LYONS 10.10.11.11.
Michael Haydn, 1737–1806
Arr. in William Gardiner, *Sacred Melodies,* 1815

105A O Thank the LORD, Declare His Name

1. [1]O thank the LORD, de - clare his name; his
2. [7]He is the LORD; he rules the earth, [8]re -
3. [12]When few in num - ber, ver - y few, they
4. [16]He sum - moned fam - ine on the land; their
5. [20]The king then sent for his re - lease, the
won - drous deeds to all pro - claim. [2]Sing praise to him, his
mem - ber - ing his ho - ly word: the cov - 'nant he did
• so - journed there while pass - ing through. [13]They wan - dered on from
food was stopped at his com - mand. [17]But Jo - seph, sent a -
rul - er gave him lib - er - ty. [21]He made him lord of
works re - cord; [3]let all re - joice who seek the LORD.
e'er com - mand, [9]the cov - e - nant with A - bra - ham,
• land to land, through king - doms on to oth - er clans.
head of them, was sold a slave to ruth - less men.
all his lands, [22]his princ - es bowed to his com - mands.
[4]O seek the LORD, his pres - ence seek! [5]Re -
the prom - ise sure that I - saac heard, [10]which
• [14]He let none hurt them nor op - press, he
[18]His feet in fet - ters were con - fined, his
[23]Then Is - rael came to E - gypt's land, and

mem - ber all his won - drous deeds, the might - y judg - ments
un - to Ja - cob he con - firmed, he swore to Is - r'el,
• chid - ed kings in their de - fense: 15"Touch not my a - noint - ed
neck put in a brace of iron. 19'Til his pre - dic - tions
Ja - cob so - journed there in Ham. 24The LORD God made his
he de - clared, 6O seed of A - br'am, Ja - cob's heirs.
"I will give you 11Ca - naan as your her - i - tage."
• ones, be warned! And to my proph - ets do no harm!"
came to pass, the LORD's word proved him as a test.
peo - ple grow; he made them strong - er than their foe.

6. 25He changed their hearts to hate his own,
to plot against his servants' sons.
26And Moses, Aaron then he sent,
27to Ham to do his signs for them.
28He sent deep darkness on the land;
against his words they did not stand.
29He turned their waters into blood,
which caused their fish to be destroyed.

7. 30The frogs filled palaces and homes;
31his word caused flies and gnats to swarm.
32He gave them hail, bright lightning flashed;
33he struck their vines, the trees he slashed.
34He spoke and countless locusts came,
35and all things green the locusts ate.
36The firstborn of the land he killed,
the firstfruits of their strength and skill.

8. 37He brought out Isr'el, strong and bold,
with Egypt's silver and their gold.
38How glad was Egypt when they left,
for dread of Isr'el on them fell.
39God covered them with cloud by day,
his fire by night to guide their way.
40They asked, and he brought quail for them;
he gave them ample bread from heav'n.

9. 41He split the rock and water gushed,
like streams through desert land it rushed.
42For he recalled his holy word,
he swore to Abrah'm long before.
43He brought them out with songs of joy,
44and gave them lands where others toiled,
45that they might keep his holy word
and heed his statutes. Praise the LORD.

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BUCKLEBURY L.M.D.
Harmonia Perfecta, 1730

PSALM 105:1–15

105B O Thank the LORD with Great Rejoicing

May be sung in unison

1. [1]O thank the LORD with great re - joic - ing, his deeds a - mong
2. [4]Turn to the LORD, who fails us nev - er, and seek his face,
3. [7]He is the LORD, our God un - fail - ing, his judg - ments ev -
4. [9]Firm stands his word to A - br'am spo - ken, his oath to I -
5. [12]When few in num - ber and ne - glec - ted, they by the na -
the peo - ples voic - ing. [2]Praise him, his won - drous works pro - claim,
his strength, for - ev - er. [5]Re - call the won - ders he has wrought,
• 'ry - where pre - vail - ing. [8]He will re - mem - ber and up - hold
saac, nev - er bro - ken. [10]His ev - er - last - ing cov - e - nant
tions were re - ject - ed; [13]they had to wan - der far and wide,
[3]and glo - ry in his ho - ly name. Let those who seek
the righ - teous judg - ments he has taught. [6]Re - mem - ber these,
• his cov - 'nant made in days of old. The stead - fast words
the LORD our God will not re - cant. [11]He prom - ised Is -
but God re - mained their faith - ful guide, [14]and kings he would
him praise the LORD, their hearts ex - ult - ing in his word.
you cho - sen ones, O A - br'am's off - spring, Ja - cob's sons.
• of his com - mand a thou - sand gen - er - a - tions stand.
r'el, "You I'll give the land where you as heirs may live."
re - buke and warn: [15]"Do my a - noint - ed ones no harm."

6. 16Where Ja - cob dwelt a - mong the na - tions, God sum - moned fam -
7. 18In E - gypt he en - dured great an - guish; in pris - on he
8. 20The king called Jo - seph and re - leased him; his proph - e - cies
9. 23Then Is - ra - el with kin and cat - tle went down to E -
10. 26The LORD sent Mo - ses as their sav - ior with Aar - on, whom
ine and star - va - tion, de - stroy - ing ev - 'ry source of bread.
was left to lan - guish. His feet were bruised, with shack - les chained;
• and coun - sel pleased him. 21He made him mas - ter of the land,
gypt there to set - tle. 24Rich bless - ings did the LORD be - stow;
he chose to fa - vor, 27and through their words he wrought for them
17But he had sent a man a - head, that he his cho -
his neck in i - rons long re - mained. 19But when the LORD's
• gave all he had in - to his hand, 22to guide his princ -
soon they were strong - er than their foe. 25Then God made the
great won - ders in the land of Ham. 28Though dark - ness cov -
sen ones might save. This man was Jo - seph, sold as slave.
word proved him right, he was de - liv - ered from this plight.
• es on their course, to show his el - ders wis - dom's source.
E - gyp - tians treat his cho - sen ser - vants with de - ceit.
ered it by day, the foe would not God's word o - bey.

(*continued on next page*)

105B (*continued*)

11. [29]To blood he turned both stream and riv - er. [30]He all their land
12. [33]Their fig trees and their vines were shat - tered, [34]their fields by swarms
13. [37]With sil - ver and with gold pro - vid - ed, they went, by God
14. [40]He gave them quail as they de - mand - ed, and bread from heav'n
15. [43]God led them forth with joy and sing - ing, their voic - es with
to frogs de - liv - ered; they in - to in - ner cham - bers went.
of lo - custs bat - tered, [35]which ate their crops and all things green
• their shep - herd guid - ed. [38]How glad was E - gypt when they left;
on them de - scend - ed. [41]Out of the rock God's might - y hand -
his prais - es ring - ing. [44]He gave to them the na - tions' land,
[31]Then swarm - ing flies and gnats he sent. [32]Their fields and or -
till on - ly bar - ren ground was seen. [36]Then God in an -
• of all its pride it was be - reft. [39]God spread a cloud
made riv - ers flow in des - ert land. [42]His prom - ise, made
filled with their fruit his peo - ple's hand, [45]that they might serve
chards hail - storms lashed; through - out the land the light - ning flashed.
ger raised his hand and smote the first - born in the land.
• and gave a light to point the way by day and night.
to A - bra - ham, he kept and safe - ly guid - ed them.
him all their days. O Is - r'el, to the LORD give praise.

Walter van der Kamp, 1972; rev.

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GENEVAN 105 9.9.8.8.8.8.
Genevan Psalter, 1562; harm. Claude Goudimel, 1564

O Praise the LORD, His Deeds Make Known 105C

1. O praise the LORD, his deeds make known, and call up - on his name;
2. You cho - sen seed of A - bra - ham, and Ja - cob's chil - dren too,
3. He ev - er keeps his cov - e - nant, the words of his com - mand;
4. He swore that Ca - naan should be theirs, and made his cov - 'nant stand,
5. The lands and toil of wick - ed men he gave them to pos - sess,
O sing to him, sing praise to him! His won - drous works pro - claim.
re - mem - ber all his won - drous works, his judg - ments done for you.
• a thou - sand gen - er - a - tions he will make his prom - ise stand.
while yet our fa - thers were but few, and so - journed in the land.
that they might keep his ho - ly laws; O praise the LORD and bless!
Let hearts re - joice that seek the LORD, his ho - ly name a - dore.
The LORD our God is God a - lone, all lands his judg - ments know;
• His cov - 'nant he re - mem - bers still, the word that he com - mands;
He suf - fered not to do them wrong in all their pil - grim way;
Let hearts re - joice that seek the LORD, his ho - ly name a - dore;
O seek the LORD, and trust his strength; seek him for - ev - er - more.
his prom - ise he re - mem - bers still, while gen - er - a - tions go.
• a thou - sand gen - er - a - tions hence his prom - is - es will stand.
yes, for their sake were kings re - proved and cov - ered with dis - may.
O seek the LORD, and trust his strength; seek him for - ev - er - more.

Partial; OPC/URCNA 2016

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BETHLEHEM (Fink) (SERAPH) C.M.D.
Gottfried Wilhelm Fink, 1842

PSALM 106:1–22

106A O Sing Hallelujah!

Unison

1. [1]O sing hal - le - lu - jah! Praise God for his good - ness;
2. [6]We've sinned like our fath - ers, done e - vil; we're guilt - y;
3. [11]Their en - e - mies drowned, none sur - vived in the wa - ters;
4. [17]The earth o - pened wide and it swal - lowed up Da - than,
his cov - e - nant mer - cy for - e - ver en - dures.
[7]our fath - ers in E - gypt did not heed your signs.
[12]they trust - ed his word and his prais - es they sang.
and cov - ered A - bir - am's as - sem - bly of men.
[2]What tongue can de - clare all God's deeds and his prais - es?
They did not re - mem - ber your cov - e - nant mer - cy,
[13]But soon they for - got it, did not seek his coun - sel;
[18]Then fire blazed on those who had fol - lowed their coun - sel,
[3]How blest those who just - ice keep, those who do right.
but they, at the Red Sea re - belled a - gainst God.
[14]they wan - ton - ly lust - ed, put God to the test.
the wick - ed were burned and con - sumed in the flames.

4Re - mem - ber me, LORD, when you fa - vor your peo - ple,
8And yet, for his name's sake he saved them, showed great - ness,
15And then in the des - ert he gave what they want - ed,
19At Ho - reb they wor - shiped a calf made of met - al,
and come to my aid when your peo - ple you save,
9re - buked the Red Sea so that it be - came dry.
while send - ing a - mong them a wast - ing dis - ease.
20their Glo - ry ex - changed for a cast met - al ox!
5that I might be - hold all your chos - en ones' glo - ry,
He led through the deep as one walks through the des - ert,
16Yet then, where they camped, they grew jeal - ous of Mo - ses,
21They did not re - mem - ber their Sav - ior, 22his won - ders
1.
2. 3. 4.
re - joice with your na - tion, their glad - ness to share.
10re - deemed them from en - e - mies, saved them from foes.
and al - so of Aa - ron, the LORD's ho - ly priest.
in E - gypt, in Ham, and be - side the Red Sea.

(*continued on next page*)

PSALM 106:23–48

106A (*continued*)

5. 23He said he'd de - stroy them, but Mo - ses, his cho - sen
6. 28With Ba - al of Pe - or they all joined to - geth - er,
7. 34The peo - ples they did not de - stroy as God or - dered,
8. 41/42God put them with na - tions who hat - ed, op - pressed them;
one, stepped in the breach and de - flect - ed his wrath.
29and ate what was sac - ri - ficed un - to the dead.
35they mixed with the na - tions and fol - lowed their ways.
43though of - ten he freed them, yet re - bels they stayed.
24But then they re - ject - ed the land that was pleas - ant,
30Pro - vok - ing God's an - ger, a plague spread a - mong them
36They bowed down to i - dols, which trapped and en - snared them,
44/45Yet he heard their cry and re - mem - bered his cov - 'nant,
not trust - ing the prom - ise he gave in his word.
till Phi - ne - as rose up; the plague was then stayed;
37to de - mons their chil - dren as sac - ri - fice gave.
46showed grace, made their cap - tors show pi - ty to them.

25They mur - mured a - gainst the LORD's voice in their dwell - ings;
31this righ - teous - ness count - ed to him for all a - ges.
38They poured out the in - no - cent blood of their chil - dren
47O save us, LORD God, bring us back from the na - tions,
26he swore that he'd make them in des - ert lands fall.
32At Mer - i - bah they pro - voked an - ger in God;
to Ca - naan - ite gods and pol - lut - ed the land.
we'll boast in your praise and your ho - ly name thank.
27He'd scat - ter their chil - dren a - mong all the na - tions,
33they brought Mo - ses grief and he spoke to them rash - ly
39Their ac - tions de - filed them, they whored in their do - ings;
48O blest be the LORD, Is - r'el's God, now and al - ways.
5. 6. 7.
8.
dis - pers - ing them o - ver the face of the earth.
be - cause they re - sist - ed the Spi - rit of God.
40the LORD showed his wrath and his peo - ple he loathed.
Let ev - 'ry - one say it: "A - men. Praise the LORD."

OPC/URCNA 2016
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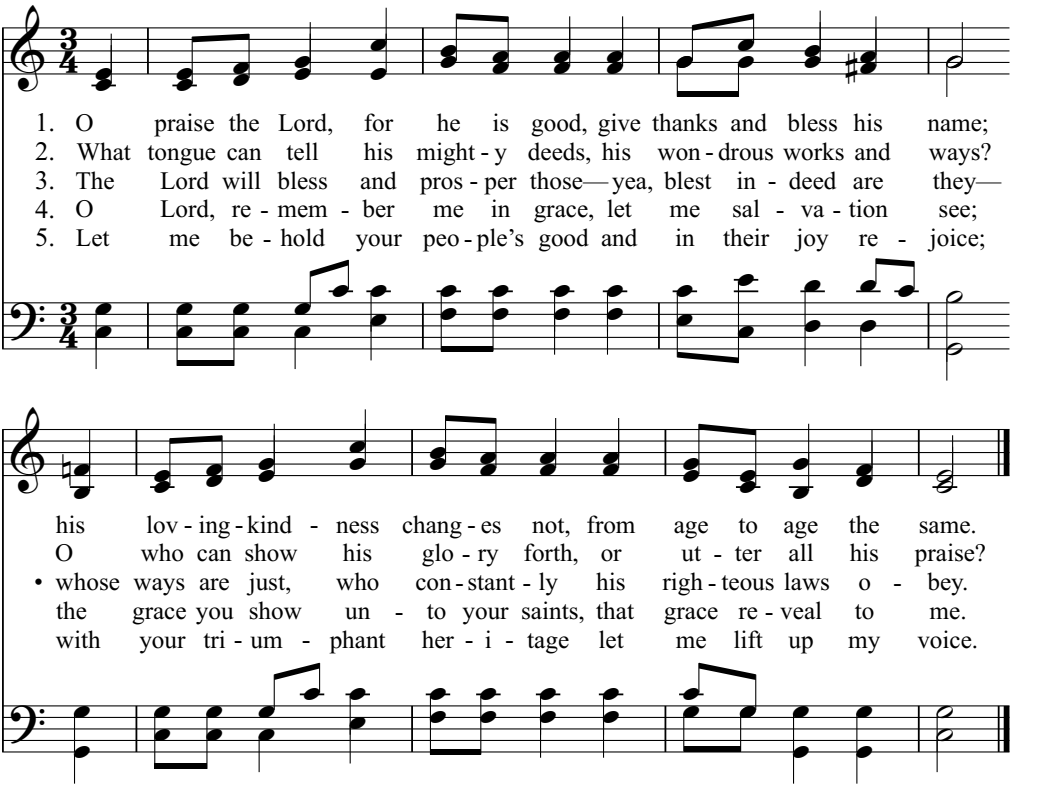
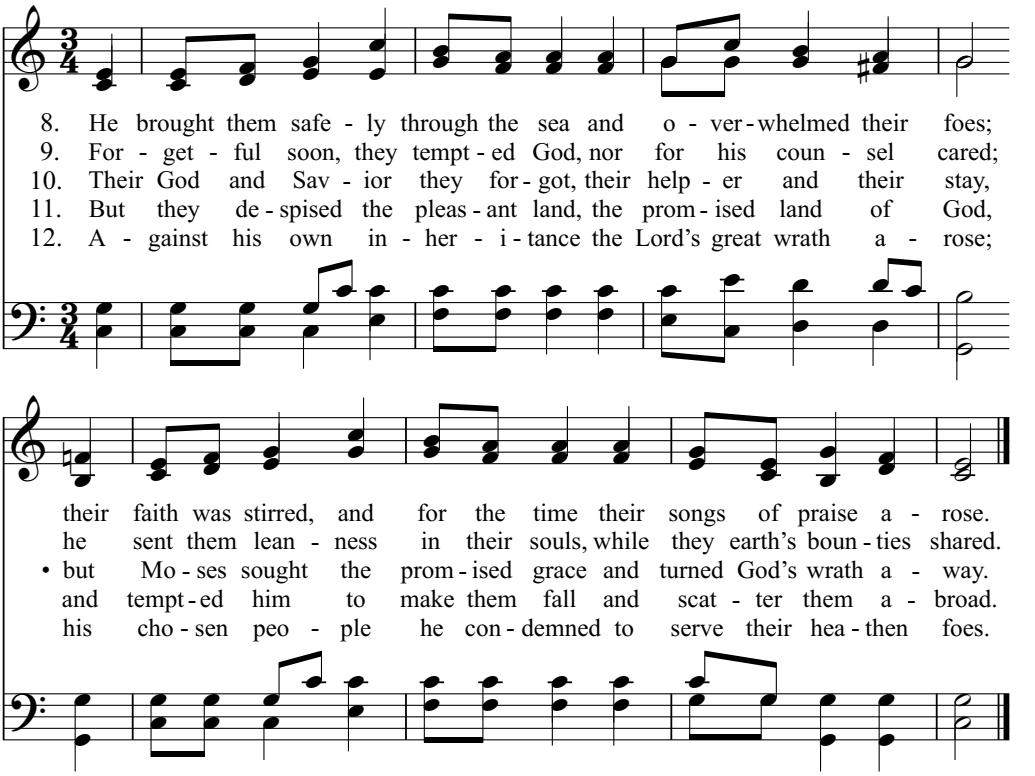
PSALM 106:1–8

106B O Praise the Lord, for He Is Good


1. O praise the Lord, for he is good, give thanks and bless his name;
2. What tongue can tell his might - y deeds, his won - drous works and ways?
3. The Lord will bless and pros - per those—yea, blest in - deed are they—
4. O Lord, re - mem - ber me in grace, let me sal - va - tion see;
5. Let me be - hold your peo - ple's good and in their joy re - joice;
his lov - ing - kind - ness chang - es not, from age to age the same.
O who can show his glo - ry forth, or ut - ter all his praise?
• whose ways are just, who con - stant - ly his righ - teous laws o - bey.
the grace you show un - to your saints, that grace re - veal to me.
with your tri - um - phant her - i - tage let me lift up my voice.

6. In evil we have gone astray,
and sinful is our race;
rebelliously our fathers walked
forgetful of your grace.

7. Though they rebelled, yet for their help
in saving strength he came
to make his pow'r almighty known
and glorify his name.


8. He brought them safe - ly through the sea and o - ver - whelmed their foes;
9. For - get - ful soon, they tempt - ed God, nor for his coun - sel cared;
10. Their God and Sav - ior they for - got, their help - er and their stay,
11. But they de - spised the pleas - ant land, the prom - ised land of God,
12. A - gainst his own in - her - i - tance the Lord's great wrath a - rose;
their faith was stirred, and for the time their songs of praise a - rose.
he sent them lean - ness in their souls, while they earth's boun - ties shared.
• but Mo - ses sought the prom - ised grace and turned God's wrath a - way.
and tempt - ed him to make them fall and scat - ter them a - broad.
his cho - sen peo - ple he con - demned to serve their hea - then foes.

13. Save us, O Lord, our gracious God,
from alien lands reclaim,
that we may triumph in your praise
and bless your holy name.

14. Blest be the Lord, our covenant God,
all praise to him accord;
let all the people say, "Amen!"
Forever praise the Lord.

Partial
The Psalter, 1912; alt.; mod.

BARRE C.M.
Edward Clark, 1871
Alternate tune: ST. FLAVIAN

PSALM 107

107A O Thank the LORD, for He Is Good

1. [1]O thank the LORD, for he is good; his mer - cy e'er en - dures.
2. [4]Some wan - dered in the des - ert wastes, not find - ing an - y way
3. [7]He made the way be - fore them straight, and he be - came their guide,
4. [10]Some sat in death's dark shade of night, by chains in pris - on held;
5. [13]They cried then to the LORD in grief; he saved them from dis - tress;
[2]So let the LORD's re - deemed ones say, the ones he saved from fear.
to reach a cit - y where they might ob - tain a place to stay.
• that they might to a cit - y go in which they would a - bide.
[11]they scorned the ways of God Most High, a - gainst his words re - belled.
[14]he broke their chains, he saved from death; from dark - ness brought re - lease.
He saved them from their en - e - mies [3]and brought them from the lands,
[5]Their wear - y souls with - in grew faint, when thirst and hun - ger pressed.
• [8]Then let them thank the LORD for all his love and won - drous deeds.
[12]With heav - y toil he brought them down, their hearts he hum - bled low.
[15]Then let them thank the LORD for all his love and won - drous deeds.
from east and west, from north and south, from ad - ver - sar - ies' hands.
[6]They cried then to the LORD in grief; he saved them from dis - tress.
• [9]He fills the hun - gry soul with good, sup - plies the soul in need.
They stum - bled in their deep dis - tress, with none to help their woe.
[16]He breaks in two their i - ron bars, de - stroys their met - al gates.

6. [17]Some strayed as fools in sinful ways;
for sin they suffered pain.
[18]They loathed their food of ev'ry kind;
to gates of death they came.
[19]They cried then to the LORD in grief;
he saved them from distress.
[20]He sent his word, and it went forth
to heal their wretchedness.

7. He sent his word to heal and save
from ruin and defeat.
[21]Then let them thank the LORD for all
his love and wondrous deeds.
[22]Now let them all with thankful hearts
their sacrifices bring;
in praise of all his mighty acts
let them rejoice and sing.

8. [23]Some set their sails for oceans deep
and traded while at sea;
[24]they saw the great deeds of the LORD,
his wonders in the deep.
[25]He gave command, a tempest rose
and stirred the mighty sea.
[26]The ships were lifted up on high,
then plunged down in the deep.

9. Their courage quickly fled away
for dreadful danger loomed.
[27]They reeled and lurched like drunken men;
they knew not what to do.
[28]They cried then to the LORD in grief;
he saved them from distress.
[29]He stilled the storm, he calmed the waves,
and brought the sea to rest.

10. [30]The quiet waters made them glad.
Their port they safely reached.
[31]Then let them thank the LORD for all
his love and wondrous deeds.
[32]Let all the congregation of
the people lift his praise.
Extol him in the council of
the elders; give him praise.

11. [33]He changed the streams to wilderness,
fresh springs to desert bare,
[34]and fruitful land to barren waste,
for sins of dwellers there.
[35]He turned dry land to flowing streams;
the hungry there he led
[36]to found a city safe and strong,
which they inhabited.

12. [37]They reaped a fruitful harvest from
the vineyard and the field.
[38]He blest and made them multiply;
their herds maintained their yield.
[39]They faced decline, their fortunes fell,
they suffered great distress.
[40]He pours contempt on princes, makes
them roam in trackless wastes.

13. [41]But God has raised the needy ones
from evil, grief, and woe.
He gathered them like flocks of sheep
and made their fam'lies grow.
[42]The upright see and celebrate;
the wicked speak no word.
[43]Let all the wise consider well
the mercy of the LORD.

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GOSHEN C.M.D.
German melody

PSALM 107:1–5, 19–22

107B Praise the LORD, for He Is Good

1. Praise the LORD, for he is good, for his mer - cies ev - er sure
2. From cap - tiv - i - ty re - leased, from the south and from the north,
3. Wan - d'ring in the wil - der - ness, far they roamed the des - ert way,
4. Then to God the LORD they cried in their trou - ble, and he saved;
5. Sons of men, a - wake to praise God the LORD who reigns a - bove,
from e - ter - ni - ty have stood, to e - ter - ni - ty en - dure;
from the west and from the east, in his love he brought them forth,
• found no set - tled dwell - ing place where in peace se - cure to stay,
he him - self be - came their guide, led them to the rest they craved
gra - cious in his works and ways, won - drous in re - deem - ing love;
let his ran - somed peo - ple raise songs to their Re - deem - er's praise.
ran - somed out of ev - 'ry land from the ad - ver - sar - y's hand.
• till with thirst and hun - ger pressed, cour - age sank with - in their breast.
by a path - way straight and sure, to a cit - y strong, se - cure.
long - ing souls he sat - is - fies, hun - gry hearts with good sup - plies.

Partial
The Psalter, 1912; alt.

HALLE 7.7.7.7.7.7.
Arr. Thomas Hastings, 1784–1872

My Heart Is Steadfast, God! 108

1. [1]My heart is stead - fast, God! My soul its song will raise!
2. [3]A - mong the na - tions, LORD, to you my thanks shall rise;
3. [5]A - bove the heav'ns, O God, and o - ver all the earth,
4. [6]Stretch forth your might - y hand in an - swer to our prayer,
5. [7]The ho - ly God has said, "My tri - umph I de - clare:
[2]A - wake, O harp and lyre, to play! A - wake the dawn to praise!
[4]your truth is great a - bove the heav'ns, your mer - cies reach the skies.
• let all ex - alt your glo - rious name and tell your match - less worth.
and let your own be - lov - ed ones your great sal - va - tion share.
the vale of Suc - coth I will rule, and She - chem I will share.

6. [8]"I claim as my domain
Manasseh, Gilead.
My scepter rests in Judah's hand,
and Ephr'im shields my head.

7. [9]"In Moab I will wash;
on Edom, throw my shoe;
Philistia is my victor's song,
with triumph I subdue."

8. [10]O, who will lead me forth
and Edom's stronghold show?
[11]Have you not cast us off, O God,
nor with our armies go?

9. [12]The work of man is vain,
so help us in our woes!
[13]With God we shall do valiantly,
for he will crush our foes.

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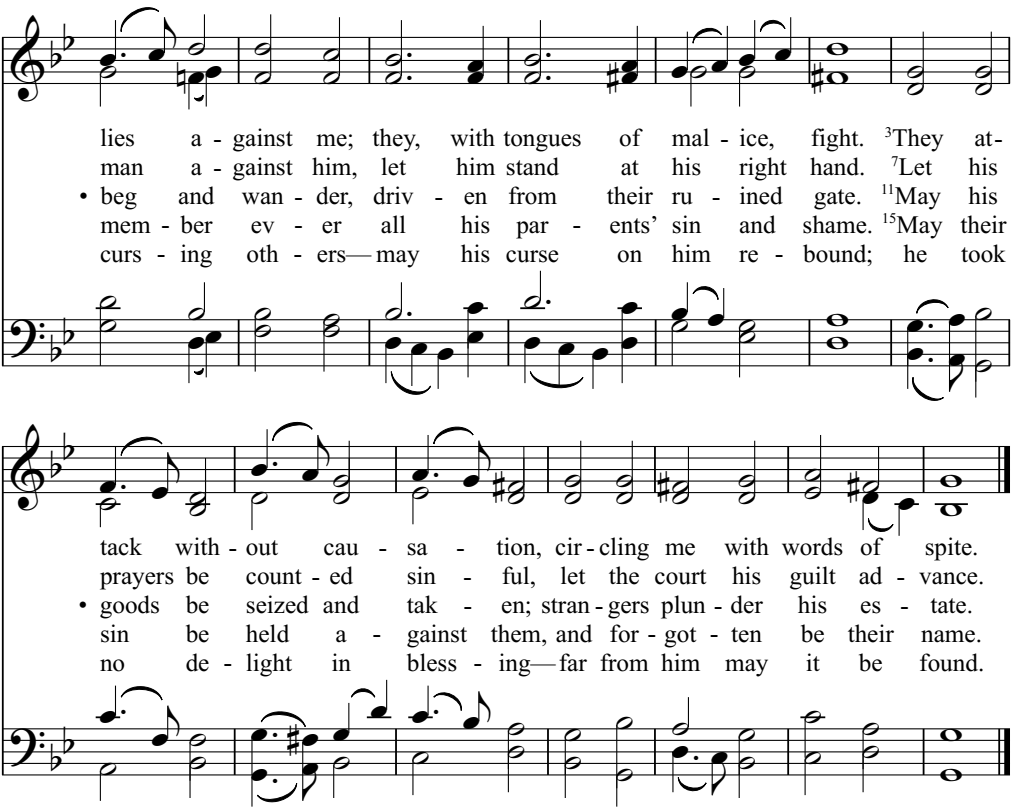
ST. THOMAS (Williams) S.M.
Aaron Williams, 1770

109 O My God, Whose Name I Worship

1. [1]O my God, whose name I wor - ship, be not si - lent,
2. [4]Spurn - ing love, yet they ac - cuse me, though I give my -
3. [8]May his days be few in num - ber; let an - oth - er
4. [12]May no kind - ness be ex - tend - ed un - to him, nor
5. [16]For he nev - er thought of help - ing those in trou - ble
LORD, I pray; [2]for de - ceit - ful mouths are o - pened,
self to prayer. [5]They re - ward my good with e - vil,
• take his place. [9]May his wife be made a wid - ow,
to his seed. [13]May his fam - 'ly line be end - ed;
or dis - tress, but pur - sued the poor and need - y;
speak a - gainst me ev - 'ry day. They have ut - tered
ha - tred for my love re - pay. [6]Set an e - vil
• and his chil - dren fa - ther - less. [10]May his chil - dren
may their names de - let - ed be. [14]May the LORD re -
put the bro - ken ones to death. [17]He was al - ways


lies a - gainst me; they, with tongues of mal - ice, fight. [3]They at-
man a - gainst him, let him stand at his right hand. [7]Let his
• beg and wan - der, driv - en from their ru - ined gate. [11]May his
mem - ber ev - er all his par - ents' sin and shame. [15]May their
curs - ing oth - ers— may his curse on him re - bound; he took
tack with - out cau - sa - tion, cir - cling me with words of spite.
prayers be count - ed sin - ful, let the court his guilt ad - vance.
• goods be seized and tak - en; stran - gers plun - der his es - tate.
sin be held a - gainst them, and for - got - ten be their name.
no de - light in bless - ing— far from him may it be found.

6. [18]He has clothed himself with cursing,
as a garment that he wore;
cursing soaked his bones and body,
as does water, as does oil.
[19]May his curses wrap around him
like a belt or like a cloak.
[20]May this be the LORD's reward to
evil-speaking, spiteful foes.

7. [21]But, O God, my LORD, in mercy,
for your name's sake, treat me well,
and because your steadfast love is
good, deliver me from ill.
[22]For I am both poor and needy;
and my heart is struck within.
[23]I am feeble, like an insect,
like an evening shadow gone.

8. [24]Both my knees are weak from fasting;
gaunt my body has become;
[25]I am scorned by my accusers,
seeing me their heads they nod.
[26]LORD my God, draw near and help me;
save me in your steadfast love!
[27]Let them know that you have done this
by your hand, O LORD above.

9. [28]Let them curse, but you will bless me!
They are shamed; your servant's glad!
[29]Clothed with shame be my accusers,
in their own disgrace they're wrapped.
[30]With my voice I'll sing God's praises
in the throng, for thus he stands
[31]at the right hand of the needy,
saving from oppression's hand.

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BLAENHAFREN 8.7.8.7.D.
Traditional Welsh melody

110A The LORD Said to My Lord

1. [1]The LORD said to my Lord: "At my right hand take your seat,
2. [2]The LORD will make your reign ex - tend from Zi - on's hill;
3. [3]When you dis - play your pow'r, your peo - ple flock to you;
4. [4]The LORD has sworn an oath and will not change his mind:
5. [5]The Lord's at your right hand, and there will ev - er stay.
un - til I make your en - e - mies a foot - stool for your feet."
with might - y scep - ter rule your foes who fight a - gainst your will.
• at dawn, ar - rayed in ho - li - ness, your youth will come like dew.
"You are a priest for - ev - er, like Mel - chi - ze - dek in kind."
He on his day of wrath will crush the kings who bar his way.

6. [6]The nations he will judge;
the dead in heaps will lie.
The mighty chiefs of all the earth
he'll shatter and destroy.

7. [7]A brook beside the way
his thirst will satisfy;
and, thus refreshed, by water he
will lift his head on high.

OPC/URCNA 2016

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ST. THOMAS (Williams) S.M.
Aaron Williams, 1770

The LORD Has Spoken to My Lord 110B

1. [1]The LORD has spo - ken to my Lord: "Sit here at my right hand
2. [3]When you dis - play your might - y pow'r, your peo - ple come to you;
3. [5]The Lord at your right hand will strike earth's rul - ers in his wrath.
un - til I make your foes a stool on which your feet may stand."
at dawn, ar - rayed in ho - li - ness, your youth ap - pear like dew.
[6]A - mong the na - tions he will judge; the slain will fill his path.
[2]The LORD from Zi - on shall ex - tend the scep - ter of your pow'r:
[4]The LORD has sworn, and from his oath he'll nev - er be re - leased:
In man - y lands he'll crush their kings, his wrath will be their dread.
"Rule all sur - round - ing en - e - mies, and be their con - quer - or."
"Of th'or - der of Mel - chi - ze - dek, you'll al - ways be a priest."
[7]And from the way - side brook he'll drink, in vic - t'ry lift the head.

The Book of Psalms for Worship, 2009

ALL SAINTS NEW C.M.D.
Henry S. Cutler, 1872

PSALM 111

111A Praise to the LORD! I Will Extol Him

1. [1]Praise to the LORD! I will ex - tol him a - midst the
2. [3]Glo - rious and might - y are his ac - tions, his jus - tice
3. [5]Good food he gives to those who fear him; his cov - e -
4. [7]All of his works are just and faith - ful; his pre - cepts
ho - ly com - pa - ny. [2]Great are the works of
is for - ev - er - more. [4]He made his won - drous
nant for - ev - er stands. [6]He shows his works to
have full cer - tain - ty. [8]They will stand fast, en -
God, and pon - dered by all who view them joy - ful - ly.
works re - mem - bered, most kind and gra - cious is the LORD.
all the peo - ple, re - wards them with the na - tions' lands.
dur - ing ev - er, per - formed with truth and eq - ui - ty.

5. [9]He sent redemption for his people,
his covenant he did ordain
that it should stand secure forever;
revered and holy is his name.

6. [10]Fear of the LORD gives rise to wisdom
for all who walk in upright ways;
all who obey have understanding.
To him belongs eternal praise!

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LES COMMANDEMENTS DE DIEU 9.8.9.8.
Genevan Psalter, 1547
Harm. Claude Goudimel, 1564; alt.

O Give the LORD Wholehearted Praise 111B

1. [1]O give the LORD whole - heart - ed praise. To him thanks -
2. [2]His saints de - light to search and trace his might - y
3. God's won - drous deeds of faith - ful - ness his peo - ple
4. [5]God's prom - ise shall for - ev - er stand; he cares for
5. [7]His works are true and just in - deed; his pre - cepts
giv - ing I will bring; with all his peo - ple
works and won - drous ways. [3]Ma - jes - tic glo - ry,
• ev - er keep in mind. [4]His works of love and
those who trust his word. [6]Up - on his saints his
are for - ev - er sure. [8]In truth and righ - teous -
I will raise my voice and of his glo - ry sing.
bound - less grace, and righ - teous - ness his work dis - plays.
• gra - cious - ness re - veal that God the LORD is kind.
might - y hand the wealth of na - tions has con - ferred.
ness de - creed, they shall for - ev - er - more en - dure.

6. [9]From God his saints' redemption came;
his cov'nant sure no change can know.
Let all revere his holy name
in heav'n above and earth below.

7. [10]In rev'rence and in godly fear
man finds the gate to wisdom's ways;
the wise his holy name revere.
Through endless ages sound his praise!

The Psalter, 1912; alt.

GERMANY L.M.
William Gardiner, *Sacred Melodies,* 1815

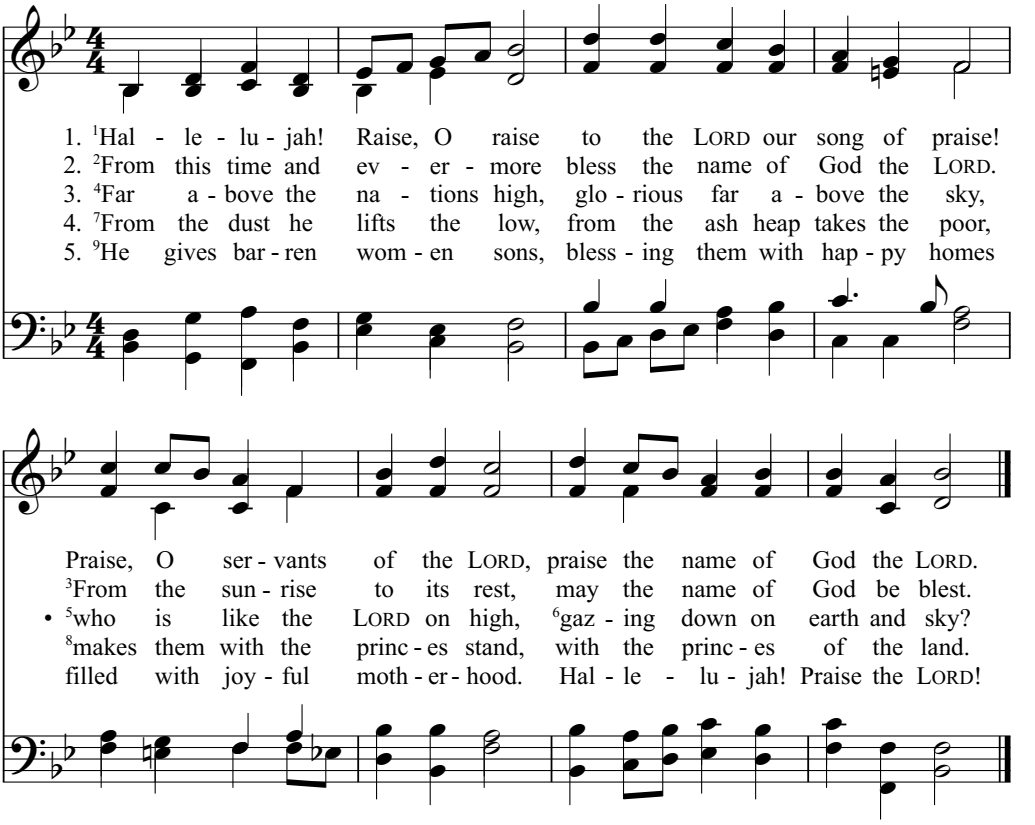
112 O Praise the LORD! The Man Is Blest

1. [1]O praise the LORD! The man is blest who fears the LORD a - right,
2. [3]A - bun - dant rich - es in his house will ev - er be in store;
3. [5]The man is good and tru - ly blest who free - ly gives and lends,
4. [7]And when he hears dis - turb - ing news, he will not be a - fraid;
5. [9]He has dis - persed his wealth a - broad and giv - en to the poor;
the man who finds in his com - mands his plea - sure and de - light.
and his un - spot - ted righ - teous - ness en - dures for - ev - er - more.
• who just - ly gov - erns his af - fairs, who truth and right ex - tends.
his heart is fixed; his con - fi - dence up - on the LORD is stayed.
his horn with hon - or shall be raised, his righ - teous - ness en - dures.
[2]His chil - dren will be might - y men, up - on the earth re - nowned;
[4]Though dark - ness may sur - round the just, to him a - ris - es light;
• [6]There sure - ly is not an - y - thing that ev - er will him move;
[8]Es - tab - lished firm - ly is his heart; he will not fear - ful be,
[10]The wick - ed looks on an - gri - ly; he grits his teeth, dis - mayed,
the gen - er - a - tion of the just in bless - ing will a - bound.
com - pas - sion - ate and mer - ci - ful, he fol - lows what is right.
• the righ - teous man's me - mo - ri - al will ev - er - last - ing prove.
un - til up - on his en - e - mies he his de - sire will see.
but melts a - way, and his de - sire will in - to noth - ing fade.

The Book of Psalms for Worship, 2009

HETHERTON C.M.D.
John K. Robb, 1949

Hallelujah! Raise, O Raise 113A


1. [1]Hal - le - lu - jah! Raise, O raise to the LORD our song of praise!
2. [2]From this time and ev - er - more bless the name of God the LORD.
3. [4]Far a - bove the na - tions high, glo - rious far a - bove the sky,
4. [7]From the dust he lifts the low, from the ash heap takes the poor,
5. [9]He gives bar - ren wom - en sons, bless - ing them with hap - py homes
Praise, O ser - vants of the LORD, praise the name of God the LORD.
[3]From the sun - rise to its rest, may the name of God be blest.
• [5]who is like the LORD on high, [6]gaz - ing down on earth and sky?
[8]makes them with the princ - es stand, with the princ - es of the land.
filled with joy - ful moth - er - hood. Hal - le - lu - jah! Praise the LORD!

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MONKLAND 7.7.7.7.
Anon.
Arr. John B. Wilkes, 1861

113B Praise God, O Servants of the Lord

1. [1]Praise God, O ser - vants of the Lord, praise, praise his name with
2. [3]From ris - ing un - to set - ting sun praised be the Lord, the
3. [5]On whom but God can we re - ly, the Lord our God who
4. [7]From dust he lifts the need - y one, from ash - es rais - es
5. [9]God gives a home to bar - ren ones and bless - es them with
one ac - cord; [2]O bless the Lord, his name a - dore from
Might - y One; [4]he rules all na - tions by his might, a -
• reigns on high, [6]who con - de - scends to see and know the
those bowed down. [8]He seats them by his might - y hand a -
ho - ly sons. He gives the joy of moth - er - hood. Sing
this time forth for - ev - er - more, from this time forth for - ev - er - more.
bove the heavens in glo - ry bright, a - bove the heavens in glo - ry bright.
• things of heaven and earth be - low, the things of heaven and earth be - low?
mong the princ - es of the land, a - mong the princ - es of the land.
hal - le - lu - jah! God is good! Sing hal - le - lu - jah! God is good!

The Psalter, 1912; alt.

ANDRE 8.8.8.8.8.
William B. Bradbury, 1816–1868

When Jacob's House from Egypt Came 114

1. [1]When Ja - cob's house from E - gypt came, and Is - r'el
left a for - eign tongue, [2]then Ju - dah was God's
ho - ly place; in Is - ra - el he set his throne.
2. [3]The sea be - held and swift - ly fled; the Jor - dan
Riv - er turned a - way. [4]The lof - ty moun - tains
skipped like rams, the hills like lit - tle lambs at play.
3. [5]O sea, what ails you that you fled? Why, Jor - dan,
did you turn a - way? [6]Why, moun - tains, did you
skip like rams; you hills, like lit - tle lambs at play?
4. [7]O earth, now trem - ble 'fore the Lord, be - fore the
face of Ja - cob's God, [8]who made the rock a
wa - ter pool; from sol - id rock the wa - ters flowed.

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WINCHESTER NEW L.M.

Musikalisches Handbuch, Hamburg, 1690; alt. 1990

PSALM 115

115A Not to Us, LORD, Not to Us

1. [1]Not to us, LORD, not to us— to your name be all the praise,
2. [4]Hea - then gods are sil - ver, gold, works of hu - man art - ist - ry.
3. [8]Those who make and trust in them soon grow like the gods they mold.
4. [12]God the LORD re - mem - bers us, and his peo - ple he will bless.
5. [15]Blest are you by God the LORD, Mak - er of the earth and heav'n!
for your cov - 'nant faith - ful - ness, for your stead - fast love and grace.
[5]They have mouths, but do not speak. They have eyes, but do not see.
• [9]House of Is - r'el, trust the LORD, for he is their help and shield.
He will bless all Is - r'el's house, he will bless all Aa - ron's house.
[16]High - est heavn's be - long to him, but to man the earth was giv'n.
[2]Why should all the na - tions say, "Where now is their God of might?"
[6]They have ears, but do not hear; nos - es, but no scent have found;
• [10]House of Aa - ron, trust the LORD, for he is their help and shield.
[13]Those who fear him, great and small, he with bless - ings will re - ward.
[17]Though the dead to si - lence go, though the dead praise not the LORD,
[3]He will do what he de - sires. In the heav'ns our God re - sides.
[7]help - less hands and use - less feet, throats that ut - ter not a sound.
• [11]You who fear him, trust the LORD, for he is their help and shield.
[14]May you and your chil - dren grow; may the LORD in - crease you more.
[18]we will hence - forth bless the LORD. Praise the LORD for - ev - er - more.

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ABERYSTWYTH 7.7.7.7.D.
Joseph Parry, 1876

Not unto Us, O Lord of Heaven 115B

1. Not un - to us, O Lord of heav'n, but un - to
2. The i - dol - gods of hea - then lands are but the
3. Let Is - r'el trust in God a - lone, the Lord whose
4. All you who fear him and a - dore, the Lord in -
5. The heav'ns are God's since time be - gan, but he has
you be glo - ry giv'n. In love and truth you do ful -
work of hu - man hands; they can - not see, they can - not
• grace and pow'r are known. To him your full al - le - giance
crease you more and more. Both great and small who him con -
giv'n the earth to man. The dead praise not the liv - ing
fill the coun - sels of your sov - 'reign will; though na - tions
speak, their ears are deaf, their hands are weak. Like them shall
• yield, and he will be your help and shield. All those who
fess, you and your chil - dren he will bless. Yea, blest are
God, but we will sound his praise a - broad. Yea, we will
fail your pow'r to own, yet, Lord, you reign, and you a - lone.
be all those who hold to gods of sil - ver and of gold.
• fear him God will bless; his saints have proved his faith - ful - ness.
you by him who made the heav'ns, and earth's foun - da - tions laid.
ev - er bless his name; O praise the Lord, his praise pro - claim.

Paraphrase
The Psalter, 1912; alt.; mod.

GAIRNEY BRIDGE 8.8.8.8.8.8.
Ernest R. Kroeger, 1862–1934

PSALM 116:1–9

116A I Love the LORD, for He Has Heard My Voice

1. [1]I love the LORD, for he has heard my voice;
2. [3]An - guish of death en - com - passed me a - bout;
3. [5]Righ - teous and gra - cious is the LORD our God,
4. [7]Rest, O my soul; the LORD has blessed you well,
he heard my pleas for mer - cy and for grace.
cords of the grave and ter - ror held me down.
rich in his mer - cy, ten - der in his love.
[8]for you, O LORD, from death re - deemed my soul.
[2]Since he in - clined his ear to my re - quest,
I was dis - tressed. [4]I called up - on his name:
[6]He will pre - serve the sim - ple in their need;
You dried my tears, my stum - bling feet re - stored.
I'll call on him as long as life shall last.
"Res - cue my soul, O LORD my God, I pray."
when I was low, he came and res - cued me.
[9]I'll walk the land of life be - fore the LORD.

5. [10]I spoke in an - guish, though I still be - lieved:
6. [12]What shall I ren - der now un - to the LORD
7. [15]How dear to God the dy - ing of his saints.
8. I call up - on God's name with thank - ful praise.
"I'm great - ly trou - bled by my pain and grief."
for all his ben - e - fits on me be - stowed?
LORD, I'm your ser - vant; you have loosed my chains.
[18]'Mid all his peo - ple I will pay my vows,
[11]Filled with a - larm, I said in my dis - may,
[13]I'll lift sal - va - tion's cup, and with his saints
[16]I am your hand - maid's son, your ser - vant true.
[19]here, in the LORD's house, in his tem - ple courts,
"All men speak lies, and false - hood is their way."
[14]I'll pay my vows and call up - on his name.
[17]I of - fer thank - ful sac - ri - fice to you.
in you, Je - ru - sa - lem. O praise the LORD!

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EVENTIDE (Monk) 10.10.10.10.
William H. Monk, 1861

116B I Love the Lord, the Fount of Life and Grace

May be sung in unison

1. I love the Lord, the fount of life and grace; he hears my voice,
2. The cords of death held me in deep de - spair; the pangs of hell,
3. I cried, "De - liv - er thou my soul, O Lord!" Je - ho - vah heard;
4. The Lord pre - serves the meek most ten - der - ly; brought nigh to death,
5. Thou, O Je - ho - vah, in thy sov - ereign grace, hast saved my soul
my cry and sup - pli - ca - tion, in - clines his ear, gives strength and
like waves by tem - pest driv - en, rolled o'er my soul; by grief and
• I pledge him my de - vo - tion. The Lord is just, his grace, wide
in him I found sal - va - tion. Come, thou my soul, re - lieved from
from death and woe ap - pal - ling, dried all my tears, se - cured my
con - so - la - tion; in life, in death, my heart will seek his face.
sor - row riv - en, I turned in my dis - tress to God in prayer.
• as the o - cean; in bound - less mer - cy he ful - fills his word.
a - gi - ta - tion, turn to thy rest; the Lord has fa - vored thee.
feet from fall - ing. Lo, I shall live and walk be - fore thy face.

6. I have be - lieved, and there - fore did I speak when I was made
7. What shall I ren - der to Je - ho - vah now for all the rich -
8. Be - fore his saints I'll pay my vows to God; e'en in death's vale
9. I am, O Lord, thy ser - vant, bound yet free, thy hand - maid's son,
10. Je - ru - sa - lem! With - in thy courts I'll praise Je - ho - vah's name,
to suf - fer trib - u - la - tion; I said in haste and bit - ter
es of his con - so - la - tion? With joy I'll take the cup of
• he keep - eth me from e - vil; how dear to God the dy - ing
whose shack - les thou hast bro - ken; re - deemed by grace, I'll ren - der
and with a spir - it low - ly pay all my vows. O Zi - on,
des - per - a - tion: "All men are false, 'tis nought but lies they speak."
his sal - va - tion, and call up - on his name with thank - ful vow.
• of his peo - ple! Praise him, ye saints, and sound his name a - broad.
as a to - ken of grat - i - tude my con - stant praise to thee.
fair and ho - ly, come join with me and bless him all thy days!

Paraphrase
William Kuipers, 1931
Psalter Hymnal, 1959

GENEVAN 116 10.11.11.10.
Genevan Psalter, 1551
Harm. Seymour Swets, 1954

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PSALM 116:12–19

116C What Shall I Render to the Lord

1. What shall I ren - der to the Lord for all his
2. Sal - va - tion's cup of bless - ing now I take, and
3. His saints the Lord de - lights to save, their death is
4. With thank - ful heart I of - fer now my gift, and
5. With - in his house, the house of prayer, I ded - i -
ben - e - fits to me? How shall my soul, by
call up - on God's name; be - fore his saints I
• pre - cious in his sight; he has re - deemed me
call up - on God's name; be - fore his saints I
cate my - self to God; let all his saints his
grace re - stored, give wor - thy thanks, O Lord, to thee?
pay my vow and here my grat - i - tude pro - claim.
• from the grave, and in his ser - vice I de - light.
pay my vow and here my grat - i - tude pro - claim.
grace de - clare and join to sound his praise a - broad.

Partial
The Psalter, 1912

WALLACE L.M.
Benjamin F. Baker, 1811–1889

Praise Jehovah, All Ye Nations 117A

[1]Praise Je - ho - vah, all ye na - tions, all ye peo - ple praise pro - claim;
[2]for his grace and lov - ing - kind - ness O sing prais - es to his name.
For the great - ness of his mer - cy con - stant praise to him ac - cord;
ev - er - more his truth en - dur - eth; hal - le - lu - jah, praise the Lord!

The Psalter, 1912

IN BABILONE 8.7.8.7.D.
Traditional Netherlands melody, 1710
Arr. Julius Röntgen, ca. 1906

117B Praise the LORD God, All You Nations

[1]Praise the LORD God, all you na - tions; all you peo - ples, sing his praise.
[2]For his truth en - dures for - ev - er, and his stead - fast love is great.
He is faith - ful! He is faith - ful! Hal - le - lu - jah! Praise the LORD!

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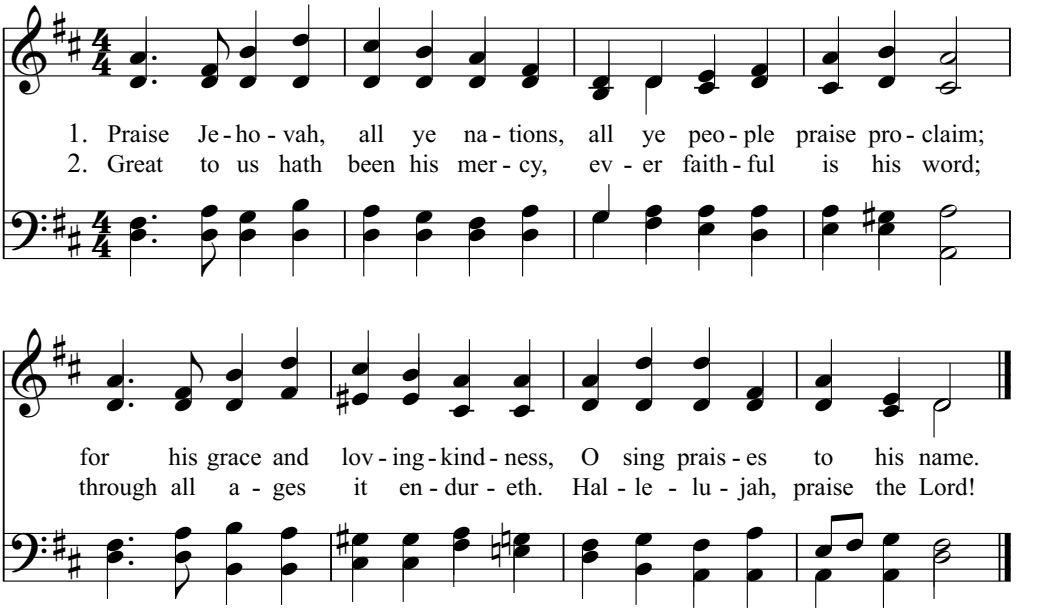
REGENT SQUARE 8.7.8.7.8.7.
Henry Thomas Smart, 1867

Praise Jehovah, All Ye Nations 117C


1. Praise Je - ho - vah, all ye na - tions, all ye peo - ple praise pro - claim;
2. Great to us hath been his mer - cy, ev - er faith - ful is his word;
for his grace and lov - ing - kind - ness, O sing prais - es to his name.
through all a - ges it en - dur - eth. Hal - le - lu - jah, praise the Lord!

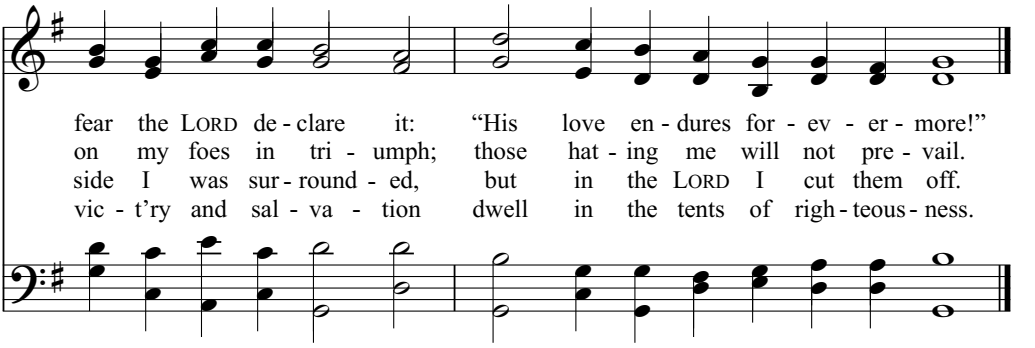
Paraphrase
United Presbyterian *Book of Psalms,* 1871

ST. OSWALD 8.7.8.7.
John B. Dykes, 1857

118A O Thank the LORD for All His Goodness

May be sung in unison

1. [1]O thank the LORD for all his good - ness: his love en - dures for - ev - er - more!
2. [5]I sought the LORD in my af - flic - tion; he an - swered me and set me free.
3. [8]Far bet - ter is the LORD for ref - uge— bet - ter than trust in men.
4. [12]Tho' na - tions swarmed like bees a - round me, quick - ly, like thorns a - flame, they died.
[2]Let Is - r'el say in joy - ful cho - rus: "His love en - dures for - ev - er - more!"
[6]The LORD is on my side; I fear not— what harm can man do un - to me?
[9]Far bet - ter is the LORD for ref - uge— bet - ter than trust - ing in a prince.
For in the LORD's name I de - stroyed them; [13]when I was crushed the LORD gave aid.
[3]O house of Aa - ron, join your voic - es: "His love en - dures for - ev - er - more!"
[7]The LORD is on my side to help me; the LORD, my help - er, will a - vail.
[10]On ev - 'ry side the na - tions hound - ed, but in God's name I cut them off.
[14]He has be - come my great sal - va - tion, my strength, my song; the LORD we bless.
[4]Let all who look up - [11]On ev - 'ry [15]Glad songs of


fear the LORD de - clare it: "His love en - dures for - ev - er - more!"
on my foes in tri - umph; those hat - ing me will not pre - vail.
side I was sur - round - ed, but in the LORD I cut them off.
vic - t'ry and sal - va - tion dwell in the tents of righ - teous - ness.

5. "The right hand of the LORD is mighty!
[16]The LORD's right hand is lifted high!
The right hand of the LORD is mighty!
His valiant arm is strong to fight!"
[17]I shall not die, but live, and praise him;
his wondrous deeds I will profess.
[18]Though God has chastened me severely,
he has not giv'n me up to death.

6. [19]Open to me the gates of justice;
open the gates of righteousness,
that I may enter them with gladness
and show the LORD my thankfulness.
[20]This is the gate the righteous enter,
the gateway of the LORD our God.
[21]You have become my great salvation;
you answered me and made me glad.

7. [22]The stone the builders had rejected
now has become the cornerstone.
[23]How marvelous to us this wonder;
this is the work of God alone!
[24]This is the day, the LORD has made it!
Be glad in it, rejoice, and bless.
[25]Save us, we pray, O LORD! Hosanna!
O LORD, we pray, give us success.

8. [26]Blest he who in the LORD's name enters;
we bless you from his holy house.
[27]The LORD is God; he shines upon us.
Bind up with cords your sacrifice.
Bring to the altar's horns your off'ring.
[28]You are my God, whom I adore.
[29]O thank the LORD for all his goodness,
his love endures forevermore.

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GENEVAN 66 (RENDEZ À DIEU) 9.8.9.8.D.
Genevan Psalter, 1551
Harm. Claude Goudimel, 1564

PSALM 118:19–24

118B The Glorious Gates of Righteousness

1. The glo - rious gates of righ-teous - ness throw o - pen un - to me,
2. This is thy tem - ple gate, O LORD, the just shall en - ter there.
3. The stone re - ject - ed and de - spised is now the cor - ner - stone;
4. In this the day that thou hast made, tri - um - phant - ly we sing;
and I will en - ter them with praise, O LORD, my God, to thee,
My Sav - ior, I will give thee thanks, O thou that hear - est prayer;
how won - drous are the ways of God, un - fath - omed and un - known;
send now pros - per - i - ty, O LORD; O LORD, sal - va - tion bring;
and I will en - ter them with praise, O LORD, my God, to thee.
my Sav - ior, I will give thee thanks, O thou that hear - est prayer.
how won - drous are the ways of God, un - fath - omed and un - known!
send now pros - per - i - ty, O LORD; O LORD, sal - va - tion bring.

5. Ho - san - na! Ev - er blest is he that com - eth in God's name.
6. The light of joy to shine on us the LORD our God has made;
7. O LORD, my God, I praise thy name, all oth - er names a - bove;
8. O praise the LORD, for he is good; let all in heav'n a - bove
The bless - ing of our Sav - ior's house up - on you we pro - claim;
now be the pre - cious sac - ri - fice up - on his al - tar laid;
O give him thanks, for he is good, and bound - less is his love;
and all the saints on earth pro - claim his ev - er - last - ing love,
the bless - ing of our Sav - ior's house up - on you we pro - claim.
now be the pre - cious sac - ri - fice up - on his al - tar laid.
O give him thanks, for he is good, and bound - less is his love.
and all the saints on earth pro - claim his ev - er - last - ing love.

Partial
The Psalter, 1912; alt.

ZERAH 8.6.8.6.8.6.
Lowell Mason, 1836

PSALM 119:1–8

119A How Blessed Are Those Upright in Their Way

May be sung in unison

1. [1]How bless - ed are those up - right in their way,
2. [3]How blest are they who shun in - iq - ui - ties,
3. [6]I know that I shall not be put to shame
who keep the LORD's de - crees with ded - i - ca - tion
your ho - ly law with dil - i - gence ob - serv - ing.
if on - ly with at - ten - tion un - di - vid - ed
and in their walk of life his law o - bey.
[4]You have laid down your stat - utes and de - crees,
I heed your laws and fix my gaze on them.

[2]How blest are those who with de - ter - mi - na - tion,
to be o - beyed in faith - ful - ness un - swerv - ing.
[7]I tru - ly thank you for the grace pro - vid - ed
whole - heart - ed - ly, seek him by night and day
[5]O may I but sub - mit my - self to these
when I am taught the judg - ments you pro - claim.
and look to him for guid - ance and sal - va - tion.
and so go forth, a stead - y course pre - serv - ing.
[8]Do not for - sake me, leav - ing me un - guid - ed.

William Helder

© William Helder, 1972, 2007

GENEVAN 119 10.11.10.11.10.11.
Genevan Psalter, 1551
Harm. Claude Goudimel, 1564

PSALM 119:9–16

119B How Shall the Young Direct Their Way?

1. 9How shall the young di - rect their way? What light shall be their per - fect guide?
2. 12O bless - ed LORD, teach me your law, 13your righ - teous judg - ments I de - clare;
Your word, O LORD, will safe - ly lead, if in its wis - dom they con - fide.
14your tes - ti - mo - nies make me glad, for they are wealth be - yond com - pare.
10Sin - cere - ly I have sought you, LORD, O let me not from you de - part;
15Up - on your pre - cepts and your ways my heart will med - i - tate with awe;
11to know your will and keep from sin your word I cher - ish in my heart.
16your word shall be my chief de - light, and I will not for - get your law.

The Psalter, 1912; mod.

DUANE STREET L.M.D.
George Coles, 1835

Do Good to Me and I Will Live 119C

1. 17Do good to me and I will live; your ser - vant will o - bey your word. 18My eyes now o - pen, let me see great won - ders in your law, O LORD.
2. 19A pil - grim on the earth am I; hide not your good com - mands from me. 20Con - sumed with long - ing is my soul, be - cause your laws I yearn to see.
3. 21The proud and cursed ones you re - buke, who from your pre - cepts go a - stray. 22Re - move con - tempt and scorn from me, for all your stat - utes I o - bey.
4. 23Though rul - ers sit and plot my harm, I med - i - tate on your de - cree. 24Your stat - utes bring me great de - light, for they are ad - vi - sors un - to me.

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WAREHAM L.M.
William Knapp, 1738

PSALM 119:25–32

119D My Soul Is Sinking Down to Dust

1. 25My soul is sink - ing down to dust; re - vive me
2. 27In - struct me in your pre - cepts' way; I think up -
3. 29Keep false - hood far a - way from me and teach me
4. 31LORD, let me not be put to shame; I cling with
by your liv - ing word. 26I told my ways, you
on your works at length. 28My soul with sor - row
all your law in grace. 30I choose to take the
zeal to your de - crees. 32I run the path of
an - swered me; now teach me your de - crees, O LORD.
melts a - way, ac - cor - ding to your word give strength.
way of truth; I set your laws be - fore my face.
your com - mands, for you have set my spir - it free.

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OLIVE'S BROW L.M.
William B. Bradbury, 1853

Teach Me, O LORD, Your Way of Truth 119E

1. [33]Teach me, O LORD, your way of truth, and from it
2. [35]In your com - mand - ments make me walk, for in your
3. [37]Turn now my eyes from van - i - ty, and cause me
4. [39]LORD, turn a - way re - proach and fear; your righ - teous
I will not de - part; [34]that I may stead - fast -
law my joy shall be; [36]give me a heart that
in your ways to tread; [38]O let your ser - vant
judg - ments I con - fess; [40]to know your pre - cepts
ly o - bey, give me an un - der - stand - ing heart.
loves your will, from dis - con - tent and en - vy free.
prove your word and thus to god - ly fear be led.
I de - sire; re - vive me in your righ - teous - ness.

The Psalter, 1912; alt.; mod.

BISHOP L.M.
Joseph P. Holbrook, ca. 1874

PSALM 119:41–48

119F Let Your Mercy and Love

1. 41Let your mer - cy and love come to me,
2. 43Do not take your true word from my mouth;
3. 45I will walk in the free - dom you give,
4. 47Your com - mand - ments, O LORD, which I love,
your sal - va - tion as prom - ised, O LORD.
all my hope has been set on your ways.
for your pre - cepts I earn - est - ly sought.
they bring joy and de - light un - to me.
42Then I'll an - swer the taunts of my foe,
44I will al - ways o - bey your com - mands
46I will speak of your stat - utes to kings,
48I will lift up my hands to your laws,
for I stead - fast - ly trust in your word.
with - out fail to the end of my days.
and to shame I will nev - er be brought.
and will think on your righ - teous de - cree.

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MULCHAICH 9.9.9.9.
Isobel Scott, b. 1942

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Your Word Remember to Your Needy Servant 119G

1. [49]Your word re - mem - ber to your need - y ser - vant—
your word which gives me con - stant hope, O LORD.
2. [51]The boast - ful scorn and mock me with - out pit - y,
yet from your law I do not turn a - side.
3. [53]The wick - ed fill my heart with in - dig - na - tion—
those who your ho - ly law re - fuse to own.
4. [55]Through - out the night your name I will re - mem - ber;
your law, O LORD, with all my heart I keep.
[50]This is my com - fort in my great af - flic - tion;
my life is grant - ed by your ho - ly word.
[52]When I re - mem - ber all your an - cient stat - utes,
in these, O LORD, full com - fort I will find.
[54]Your laws I make the theme of my re - joic - ing;
I sing them ev - 'ry - where I make my home.
[56]To me was giv - en this a - bun - dant bless - ing:
your pre - cepts I have fol - lowed faith - ful - ly.

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PERFECT LOVE 11.10.11.10.
Joseph Barnby, 1889; alt.

PSALM 119:57–64

119H You, LORD, Are the Portion

1. 57You, LORD, are the por - tion that I long for,
2. 59When I search my ways and all my con - duct,
3. 61Though the wick - ed tie me up with bind - ings,
4. 63Those who fear you are my best com - pan - ions,
I have pledged o - be - dience to your word.
then I turn my foot - steps to your way.
I do not for - get your ho - ly law.
all who keep your pre - cepts and your ways.
58I with all my heart have sought your fa - vor;
60I make haste to fol - low your com - mand - ments;
62E'en at mid - night I will rise to praise you,
64LORD, the earth is full of your great mer - cy,
grant me grace, as you have prom - ised, LORD.
I will hur - ry and will not de - lay.
for your rules are righ - teous, O my God.
teach me all your righ - teous laws, I pray.

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BOWERSBURN 10.9.10.9.
Melody Evan G. Macdonald, b. 1944
Harm. Andrew Gordon, b. 1969
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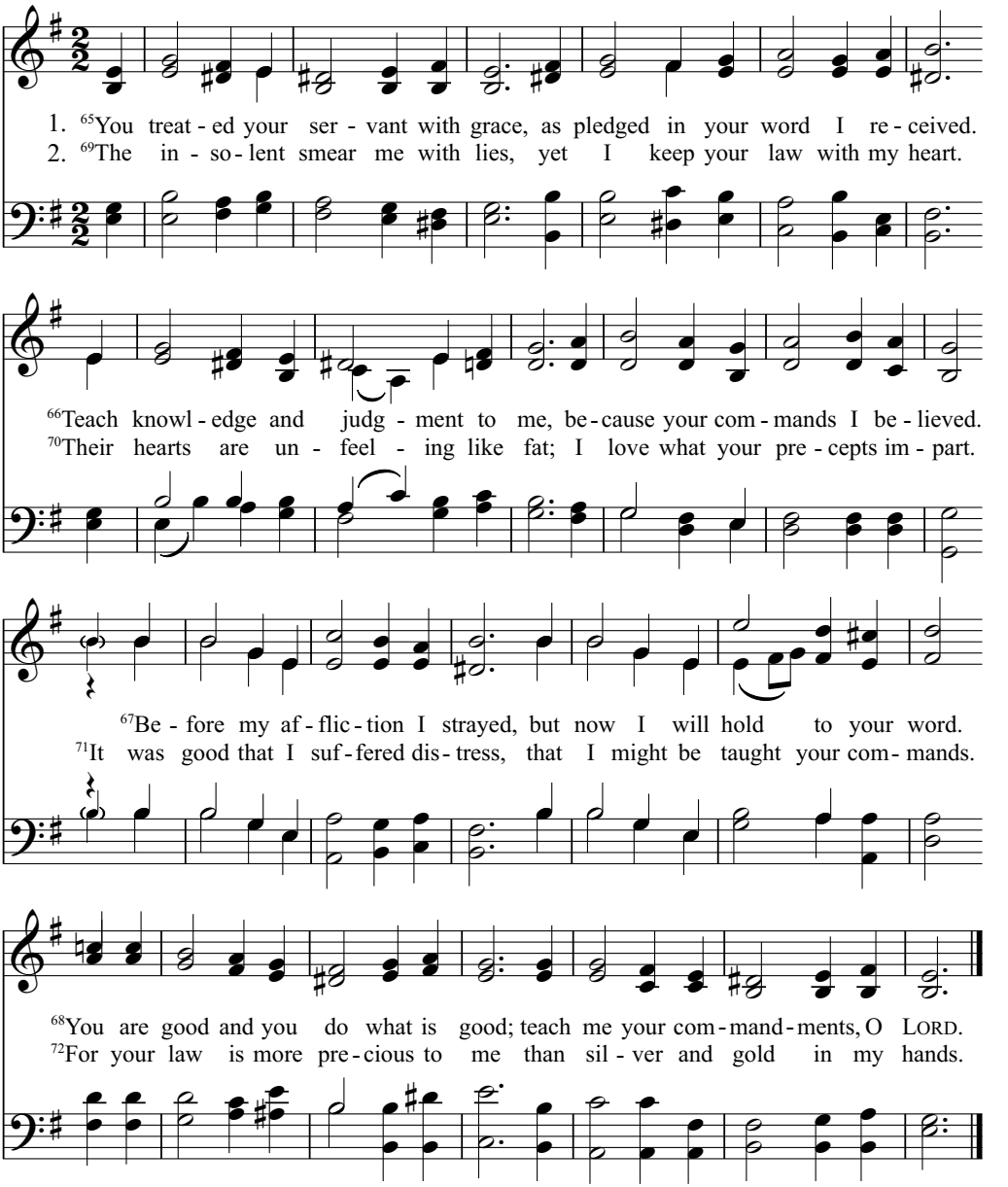
You Treated Your Servant with Grace 119I


1. 65You treat - ed your ser - vant with grace, as pledged in your word I re - ceived.
2. 69The in - so - lent smear me with lies, yet I keep your law with my heart.
66Teach knowl - edge and judg - ment to me, be - cause your com - mands I be - lieved.
70Their hearts are un - feel - ing like fat; I love what your pre - cepts im - part.
67Be - fore my af - flic - tion I strayed, but now I will hold to your word.
71It was good that I suf - fered dis - tress, that I might be taught your com - mands.
68You are good and you do what is good; teach me your com - mand - ments, O LORD.
72For your law is more pre - cious to me than sil - ver and gold in my hands.

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TREWEN 8.8.8.8.8.8.9.8.
David Emlyn Evans, 1843–1913

PSALM 119:73–80

119J Give Me Insight to Learn Your Commands

1. 73Give me in - sight to learn your com - mands,
2. 75LORD, I know that your judg - ments are just;
3. 77Show me mer - cy that I may have life,
4. 79Those who fear you, LORD, turn them to me,
for you made me and fash - ioned me, LORD.
you have faith - ful - ly dis - ci - plined me.
for your law is my con - stant de - light.
so they learn to dis - cern your de - crees.
74May your saints, when they see me, re - joice,
76May your mer - ci - ful love bring re - lief,
78Shame the proud who de - fame me with lies;
80Teach my heart to be pure in your laws,
since I placed all my hope in your word.
as you prom - ised your ser - vant in need.
I will pon - der your pre - cepts a - right.
that no shame or dis - grace come to me.

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CONTENTMENT 9.9.9.9.
Donald M. MacDonald, b. 1944
Harm. Andrew Gordon, b. 1969; alt.

© Free Church of Scotland Psalmody Committee, 2003

My Soul for Your Salvation Yearns 119K

1. [81]My soul for your sal - va - tion yearns and faints,
2. [83]I'm shriv - eled like a wine - skin in the smoke,
3. [85]The proud have hid - den pit - falls in my way;
4. [87]They al - most made an end of me on earth,
but I have set my hope up - on your word.
yet I do not for - get all your de - crees.
their minds are fixed a - gainst your ho - ly laws.
but I have not for - sak - en your de - cree.
[82]My eyes with long - ing seek your prom - ised help;
[84]O how much long - er must your ser - vant wait?
[86]Your pre - cepts all re - main for - ev - er sure;
[88]Pre - serve my life ac - cor - ding to your love;
I say, "When will you com - fort me, O LORD?"
O when, LORD, will you judge my en - e - mies?
LORD, help me! for they hound me with - out cause.
that all the words your mouth speaks I may keep.

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SUILVEN 10.10.10.10.
Andrew Gordon, b. 1969
© Free Church of Scotland Psalmody Committee, 2003

PSALM 119:89–96

119L Eternal Is Your Word, O LORD

1. 89E - ter - nal is your word, O LORD; in heav'n it stands for -
2. 92Had not your law been my de - light, I would have per - ished
3. 95The wick - ed lie in wait for me; de - struc - tion threat - ens
ev - er sure. 90Your truth re - mains thro' ev - 'ry age the
in my strife. 93Your pre - cepts I will not for - get; for
at their hands, but I, in spite of all their threats, will
earth you found - ed, it en - dures. 91They stand by your de -
thro' them you pre - served my life. 94LORD, res - cue me, for
still con - sid - er your com - mands. 96Per - fec - tion's lim - its
cree this day, for all things serve your sov - 'reign way.
I am yours, and I have sought to know your word.
I have found, but your com - mand - ments have no bound.

OPC/URCNA 2016

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MELITA 8.8.8.8.8.8.
John B. Dykes, 1861

O How I Love Your Holy Law 119M

1. 97O how I love your ho - ly law, O LORD!
2. 99I have more wis - dom than my teach - ers, LORD,
3. 101I keep my feet from ev - 'ry e - vil path,
4. 103How sweet your words are, LORD, un - to my taste—
All day I med - i - tate up - on your word;
for on your laws I med - i - tate each day.
for I de - sire to fol - low all your word;
sweet - er than hon - ey is up - on my tongue.
98It makes me wis - er than my en - e - mies,
100I have more in - sight than the a - ged ones,
102since you have taught me all your wise de - crees,
104Through your com - mand - ments I will un - der - stand,
for your com - mands are ev - er with me, LORD.
for all your tes - ti - mon - ies I o - bey.
from them I do not turn a - side, O LORD.
there - fore, O LORD, I hate each path that's wrong.

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TOULON 10.10.10.10.
Genevan Psalter, 1551

119N Your Word Sheds Light upon My Path

1. [105]Your word sheds light up - on my path; a shin - ing
lamp, it guides my feet; [106]your righ - teous judg - ments
2. [107]Se - vere af - flic - tion, LORD, is mine; send help ac -
cord - ing to your word. [108]Ac - cept my sac - ri -
3. [109]In con - stant dan - ger is my life, your righ - teous
law I'll not for - get. [110]I have not from your
4. [111]Your pre - cepts are my her - i - tage; they dai - ly
make my heart re - joice. [112]To keep your stat - utes
to ob - serve, my sol - emn vow I now re - peat.
fice of praise and make me know your judg - ments, LORD.
pre - cepts strayed, de - spite the snares the wick - ed set.
faith - ful - ly shall ev - er be my will - ing choice.

The Psalter, 1912; alt.; mod.

CANONBURY L.M.
Robert Schumann, 1839
Harm. Dale Grotenhuis, 2009

© 2009 Dale Grotenhuis

The Double-Minded I Abhor 119O

1. [113]The dou - ble - mind - ed I ab - hor,
2. [115]De - part from me, you wick - ed men,
3. [117]O keep me safe and hold me up
4. [119]The wick - ed you dis - card like dross;
but how I love your law, O LORD!
that I may in God's law re - main.
that I up - on your word may gaze.
for this I love your ho - ly law.
[114]You are my hid - ing place and shield;
[116]Up - hold my life, LORD, by your word;
[118]You spurn those who for - sake your laws;
[120]My bod - y quakes for fear of you;
I've set my hope up - on your word.
let not my hope be put to shame.
their false de - ceit is all in vain.
of your com - mands I stand in awe.

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DAS WALT GOTT VATER L.M.
D. Vetter, 1730; harm. Johann Sebastian Bach

119P I Have Followed Truth and Justice

1. 121I have fol - lowed truth and jus - tice; leave me not in deep dis - tress;
2. 125I am yours, O give me wis - dom, make me know your truth, I pray;
122be my help and my pro - tec - tion, let the proud no more op - press.
126sin - ners have de - spised your stat - utes; now, O LORD, your pow'r dis - play.
123For your word and your sal - va - tion, LORD, my eyes with long - ing fail;
127LORD, I love your good com - mand - ments and es - teem them more than gold;
124teach your stat - utes to your ser - vant, let your mer - cy now pre - vail.
128all your pre - cepts are most righ - teous; hat - ing sin, to these I hold.

The Psalter, 1912; alt.; mod.

ROBINSON 8.7.8.7.D.
Thomas Hastings, 1787–1872

Wonderful Are Your Statutes, LORD 119Q

1. 129Won - der - ful are your stat - utes, LORD, so my soul keeps your wise com - mands. 130As they un - fold, your words give light, teach - ing the truth to sim - ple ones.
2. 131I o - pen wide my mouth and pant; O how I long to know your ways. 132As with all those who love your name, turn un - to me and show your grace.
3. 133Make firm my foot - steps in your word; let no cor - rup - tion rule my way. 134Free me from man's op - pres - sive pow'r, that your com - mands I may o - bey.
4. 135LORD, on your ser - vant shine your face; teach me the stat - utes you have made. 136Riv - ers of tears stream down my face, for your com - mands are not o - beyed.

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ST. CRISPIN L.M.
George J. Elvey, 1862

119R O Lord, You Are the Righteous One

1. 137O LORD, you are the righ - teous one, and up - right
2. 139My zeal con - sumes me ut - ter - ly, be - cause my
3. 141Your pre - cepts I do not for - get, though I am
4. 143Dis - tress and trou - ble found me out, but your com -
is your law's de - mand; 138most faith - ful and most
foes for - get your word. 140Be - cause your words are
held in low es - teem. 142Your jus - tice is for -
mands are my de - light. 144Grant wis - dom so that
righ - teous are the ho - ly stat - utes you com - mand.
ver - y pure, your ser - vant loves your prom - ise, LORD.
ev - er right; your law is faith - ful - ness in - deed.
I may live; your stat - utes are for - ev - er right.

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WINCHESTER NEW L.M.

Musikalisches Handbuch, Hamburg, 1690; alt. 1990

With All My Heart I Cry

119S

May be sung in unison

1. 145With all my heart I cry; O LORD, please an - swer!
2. 147I rise and cry be - fore the dawn of day - light,
3. 149LORD, hear my voice ac - cord - ing to your mer - cy,
4. 151But you, O LORD my God, are al - ways near me.
All your de - crees and stat - utes I will keep.
for I have set my hope up - on your word.
and in your jus - tice give me life a - new.
All your com - mands are true and ev - er sure.
146I call to you; O save me and de - liv - er,
148My eyes a - wake be - fore the watch of mid - night,
150My foes draw near with e - vil plans to hurt me,
152Long have I known from all your ho - ly stat - utes
that all your stat - utes I may sure - ly heed.
that I may think up - on your prom - ise, LORD.
for from your law they all are far re - moved.
that you have found - ed them for - ev - er - more.

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GENEVAN 110 11.10.11.10.
Louis Bourgeois, 1551
Arr. Lois Schaefer, 1972; alt.

PSALM 119:153–160

119T See My Distress and Save Me

1. 153See my dis - tress and save me, for your laws I keep in mind.
2. 156Great is your mer - cy, LORD; give life to me by your com - mands.
3. 159See and con - sid - er how I love your law, your pre - cepts' ways.
154As you have prom - ised, free me, plead my cause; re - deem my life.
157Strong are my foes, yet I will nev - er leave your laws' de - mands.
LORD, give me life ac - cord - ing to your love, your stead - fast grace.
155Far is sal - va - tion from the wick - ed man
158I look up - on the faith - less with dis - gust,
160From first to last your word is true and sure,
who fol - lows not your stat - utes and com - mands.
be - cause they break your pre - cepts, which are just.
and all your righ - teous laws for - e'er en - dure.

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SANDON 10.4.10.4.10.10.
Charles H. Purday, 1799–1885

Though Princes Hound Me for No Cause 119U

1. [161]Though princ - es hound me for no cause,
my heart still trem - bles at your word;
[162]for in your prom - ise I re - joice
like one who finds great spoil, O LORD.
2. [163]All false - hood I ab - hor and hate;
but, LORD, your law I love and trust.
[164]I praise you sev - en times a day,
be - cause your righ - teous laws are just.
3. [165]Great peace have those who love your law;
they can - not stum - ble in the way.
[166]For your sal - va - tion, LORD, I wait,
and your com - mands I will o - bey.
4. [167]My soul will keep your stat - utes, LORD;
I love them great - ly with de - light.
[168]Your laws and pre - cepts I o - bey,
my ways are all be - fore your sight.

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DEUS TUORUM MILITUM L.M.
Antiphoner, Grenoble, 1753

119V LORD, Let My Cry before You Come

1. 169LORD, let my cry be - fore you come; give un - der -
2. 171Prais - es will pour forth from my lips; you teach me
3. 173LORD, let your hand be near to help; for your com -
4. 175Let my soul live and boast in you; let your com -
stand - ing through your word. 170And let my plea be -
all your stat - utes, LORD. 172Since your com - mand - ments
mand - ments are my choice. 174I long for your sal -
mand - ments help me, LORD. 176Seek me, your sheep who's
fore you come; as you have spo - ken, save me, LORD.
all are right, joy - ful, my tongue will sing your word.
va - tion, LORD, and in your pre - cepts I re - joice.
gone a - stray, for I, your ser - vant, know your word.

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FEDERAL STREET L.M.
Henry K. Oliver, 1832

I Called upon the LORD in My Distress 120

1. [1]I called up - on the LORD in my dis - tress;
he an - swered me and lis - tened to my plea.
[2]De - liv - er me, O LORD, from ly - ing lips,
from ly - ing lips that speak de - ceit - ful - ly.
2. [3]To you, de - ceit - ful tongue, what shall be giv'n?
To you, de - ceit - ful tongue, what shall be done?
[4]A war - rior's sharp - ened ar - rows you'll re - ceive
with coals still glow - ing, burn - ing from the vine.
3. [5]O woe to me that I in Me - shech dwell,
that I must so - journ there in Ke - dar's tents.
[6]Too long I've lived with those who peace ab - hor.
[7]I speak for peace, but then for war they stand.

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CADBOLL ROAD 10.10.10.10.
Isobel Gordon, b. 1969; alt. 2011
© Free Church of Scotland Psalmody Committee, 2003

PSALM 121

121A I Lift My Eyes Up to the Hills

1. [1]I lift my eyes up to the hills, from where shall come my aid?
2. [3]He will not let your foot be moved; your keep - er will not sleep.
3. [5]At your right hand the LORD, your keep - er, is your con - stant shade.
4. [7]The LORD will keep you from all harm; he keeps your life se - cure.
[2]My help comes from the LORD a - bove, who heav'n and earth has made.
[4]Be - hold, he slum - bers not, nor sleeps, for he will Is - r'el keep.
[6]The moon shall strike you not by night, nor sun by light of day.
[8]Your go - ing out and com - ing in, the LORD keeps ev - er - more.

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DUNDEE C.M.
Scottish Psalter, 1615

To the Hills I Lift My Eyes 121B

1. [1]To the hills I lift my eyes; whence shall help for me a - rise?
2. [5]Thy pro - tec - tor is the Lord, shade for thee he will af - ford.
[2]From the Lord shall come my aid, who the heav'n and earth has made.
[6]Nei - ther sun nor moon shall smite; God shall guard by day and night.
[3]He will guide through dan - gers all, will not suf - fer thee to fall.
[7]He will ev - er keep thy soul; what would harm he will con - trol.
[4]He who safe his peo - ple keeps, slum - bers not and nev - er sleeps.
[8]In the home and by the way he will keep thee day by day.

The Psalter, 1912

GUIDE 7.7.7.7.D.
Marcus M. Wells, 1858

PSALM 122

122A I Was Filled with Joy and Gladness

1. [1]I was filled with joy and glad - ness when they said with one ac - cord,
2. [3]As a cit - y bound to - geth - er is Je - ru - sa - lem de - signed.
3. [6]Pray for peace, the peace of Zi - on: "Pros - per those who love you well!
4. [8]For the sake of my com - pan - ions, for my broth - ers, I will say:
"Let us make our pil - grim jour - ney to the house of God the LORD."
[4]There, by law, the tribes as - cend - ing thank the LORD in praise com - bined.
[7]Peace be in your walls for - ev - er; safe - ty in your tow - ers dwell!"
"May God's peace a - bide with - in you!" For the tem - ple's sake I pray.
[2]O Je - ru - s'lem, O Je - ru - s'lem, we are stand - ing in your
[5]Thrones of Da - vid, thrones of Da - vid, there for roy - al jus - tice
[7]Peace and safe - ty, peace and safe - ty in Je - ru - sa - lem a -
[9]For the LORD's house, for the LORD's house I will ev - er seek your
gates; *(in your gates)* we are stand - ing in your gates.
stand; *(jus - tice stand)* there for roy - al jus - tice stand.
bound; *(a - bound)* in Je - ru - sa - lem a - bound.
good; *(seek your good)* I will ev - er seek your good.

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CWM RHONDDA 8.7.8.7.8.7.rep.
John Hughes, 1907

My Heart Was Glad to Hear the Welcome Sound 122B

1. My heart was glad to hear the wel - come sound,
2. God's peo - ple to Je - ru - sa - lem re - pair
3. Let ear - nest prayer be made for Zi - on's peace;
4. For all my breth - ren and com - pan - ions' sakes
the call to seek Je - ho - vah's house of prayer;
to hear his word and wor - ship him with praise;
thy sons who hold thee dear shall pros - per well;
my prayer shall be, let peace in thee a - bide;
our feet are stand - ing here on ho - ly ground,
the throne of jus - tice stands e - ter - nal there,
may bless - ing in thy pal - ac - es in - crease
since God the Lord in thee his dwell - ing makes,
with - in thy gates, thou cit - y grand and fair.
Mes - si - ah's throne through end - less length of days.
and peace with - in thy walls for - ev - er dwell.
to thee my love shall nev - er be de - nied.

Paraphrase
The Psalter, 1912

MORECAMBE 10.10.10.10.
Frederick C. Atkinson, 1880

123 To You, O LORD, I Lift My Eyes

1. [1]To you, O LORD, I lift my eyes, to you en - throned
2. [3]O LORD our God, your mer - cy show; take pit - y, LORD,
a - bove the skies! [2]As ser - vants watch their mas - ter's hand,
on us be - low. [4]For we have had our fill of scorn,
or maid - ens watch their mis - tress stand, so to the
and full con - tempt our soul has borne, the proud con -
LORD our eyes we raise un - til his mer - cy he dis - plays.
tempt that we en - dured from haugh - ty men who live se - cure.

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FILLMORE 8.8.8.8.8.8.
Jeremiah Ingalls, 1764–1828

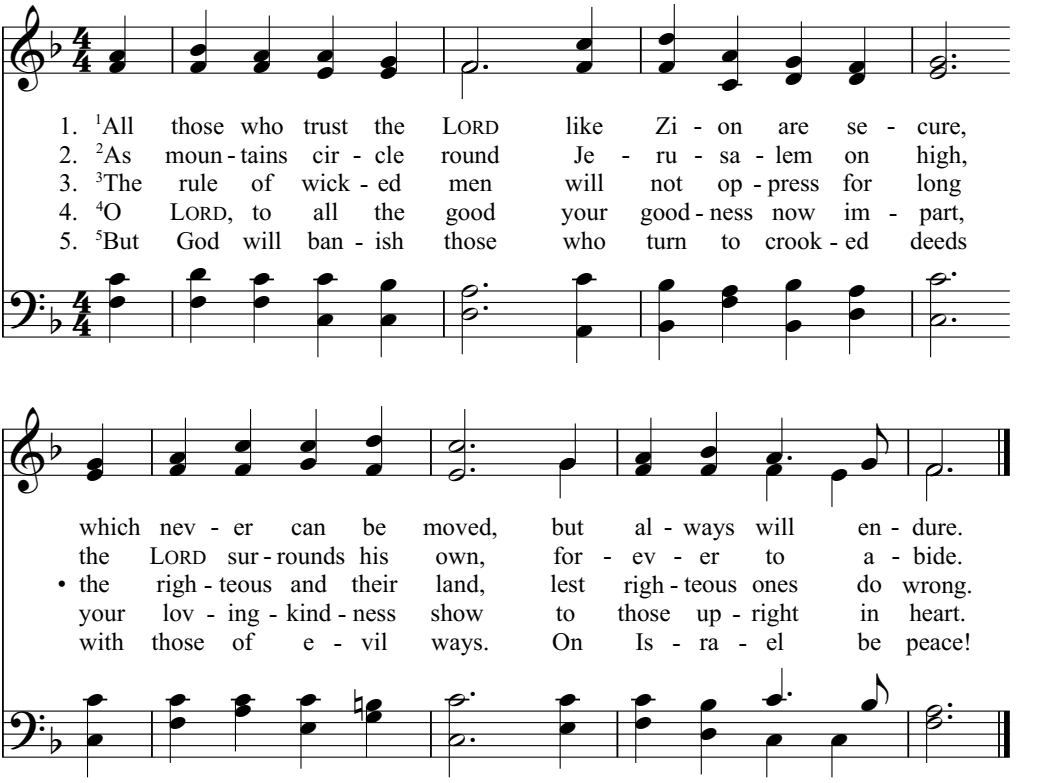
Now Israel May Say 124

1. [1]Now Is - ra - el may say, and that in truth, if that the
2. Yea, when their wrath a - gainst us fierce - ly rose, [4]the swell - ing
3. [6]Blest be the Lord, who made us not their prey; [7]as from the
Lord had not our right main - tained, [2]if that the Lord had
tide had o'er us spread its wave, the rag - ing stream had
snare a bird es - cap - eth free, their net is rent and
not with us re - mained, when cru - el men a - gainst us
then be - come our grave, [5]the surg - ing flood, in proud - ly
so es - caped are we; [8]our on - ly help is in Je -
rose to strive, [3]we sure - ly had been swal - lowed up a - live.
swell - ing roll, most sure - ly then had o - ver - whelmed our soul.
ho - vah's name, who made the earth and all the heav'n - ly frame.

The Psalter, 1912

GENEVAN 124 10.10.10.10.10.
Louis Bourgeois, 1551

125 All Those Who Trust the LORD


1. [1]All those who trust the LORD like Zi - on are se - cure,
2. [2]As moun - tains cir - cle round Je - ru - sa - lem on high,
3. [3]The rule of wick - ed men will not op - press for long
4. [4]O LORD, to all the good your good - ness now im - part,
5. [5]But God will ban - ish those who turn to crook - ed deeds
which nev - er can be moved, but al - ways will en - dure.
the LORD sur - rounds his own, for - ev - er to a - bide.
• the righ - teous and their land, lest righ - teous ones do wrong.
your lov - ing - kind - ness show to those up - right in heart.
with those of e - vil ways. On Is - ra - el be peace!

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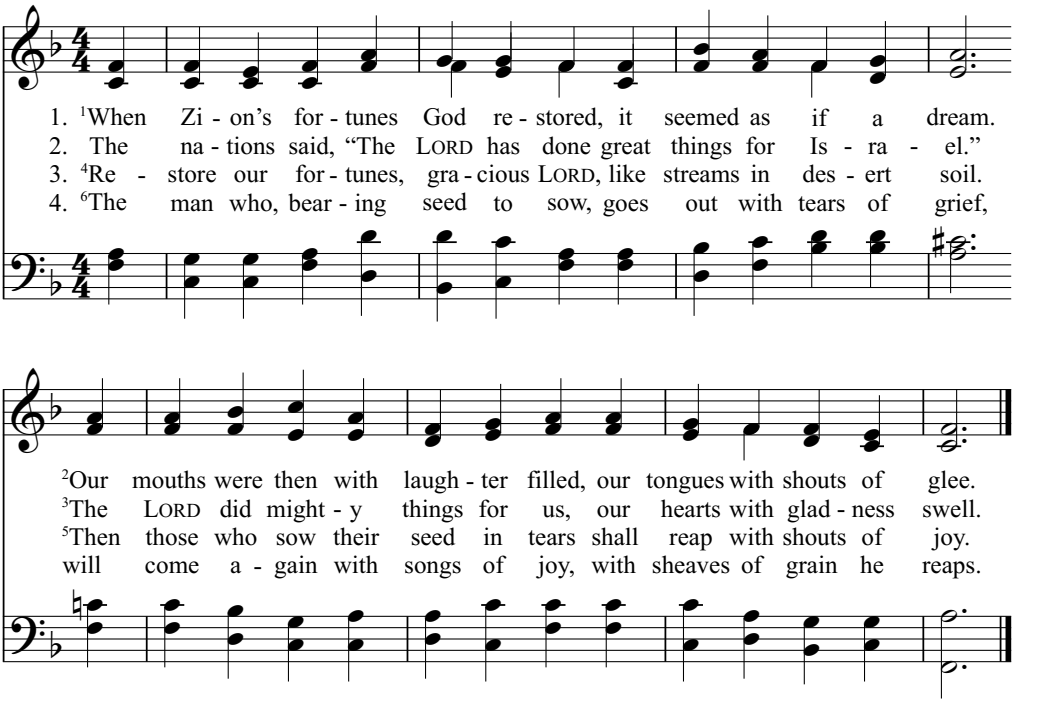
QUAM DILECTA 6.6.6.6.
Henry Lascelles Jenner, 1861

When Zion's Fortunes God Restored 126A


1. [1]When Zi - on's for - tunes God re - stored, it seemed as if a dream.
2. The na - tions said, "The LORD has done great things for Is - ra - el."
3. [4]Re - store our for - tunes, gra - cious LORD, like streams in des - ert soil.
4. [6]The man who, bear - ing seed to sow, goes out with tears of grief,
[2]Our mouths were then with laugh - ter filled, our tongues with shouts of glee.
[3]The LORD did might - y things for us, our hearts with glad - ness swell.
[5]Then those who sow their seed in tears shall reap with shouts of joy.
will come a - gain with songs of joy, with sheaves of grain he reaps.

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ST. FLAVIAN C.M.
John Day, *Psalter,* 1562

126B When in His Might the Lord Arose

1. When in his might the Lord a - rose to set us free, and
2. The na - tions saw with fear the might of God dis - played, when
3. A - gain re - fresh us, Lord, with your re - viv - ing love, and
4. Al - though with bit - ter tears the sow - er bears his seed, when
Zi - on was re - stored from her cap - tiv - i - ty, in trans - ports
he at last drew near to give his peo - ple aid; great things for
be your bless - ing poured in mer - cy from a - bove; by grace re -
har - vest time ap - pears he shall be glad in - deed; for they that
then of joy and mirth we praised the Lord of all the earth.
us the Lord has wrought, and glad - ness to our hearts has brought.
vive our hearts a - gain, as streams re - freshed by co - pious rain.
in the sow - ing weep shall yet in joy and glad - ness reap.

Paraphrase
The Psalter, 1912; mod.

ARTHUR'S SEAT 6.6.6.6.8.8.
John Goss, 1800–1880
Arr. Uzziah C. Burnap, 1874

Unless the Lord the House Shall Build 127A

1. [1]Un - less the Lord the house shall build, the wea - ry
2. [2]In vain you rise ere morn - ing break, and late your
3. [3]Lo, chil - dren are a great re - ward, a gift from
4. [5]And blest the man whose age is cheered by stal - wart
build - ers toil in vain; un - less the Lord the
night - ly vig - ils keep, and of the bread of
God in ver - y truth; [4]with ar - rows is his
sons and daugh - ters fair; no en - e - mies by
cit - y shield, the guards a use - less watch main - tain.
toil par - take; God gives to his be - lov - ed sleep.
quiv - er stored who joys in chil - dren of his youth.
him are feared, no lack of love, no want of care.

The Psalter, 1912

ILLA L.M.
Lowell Mason, 1841

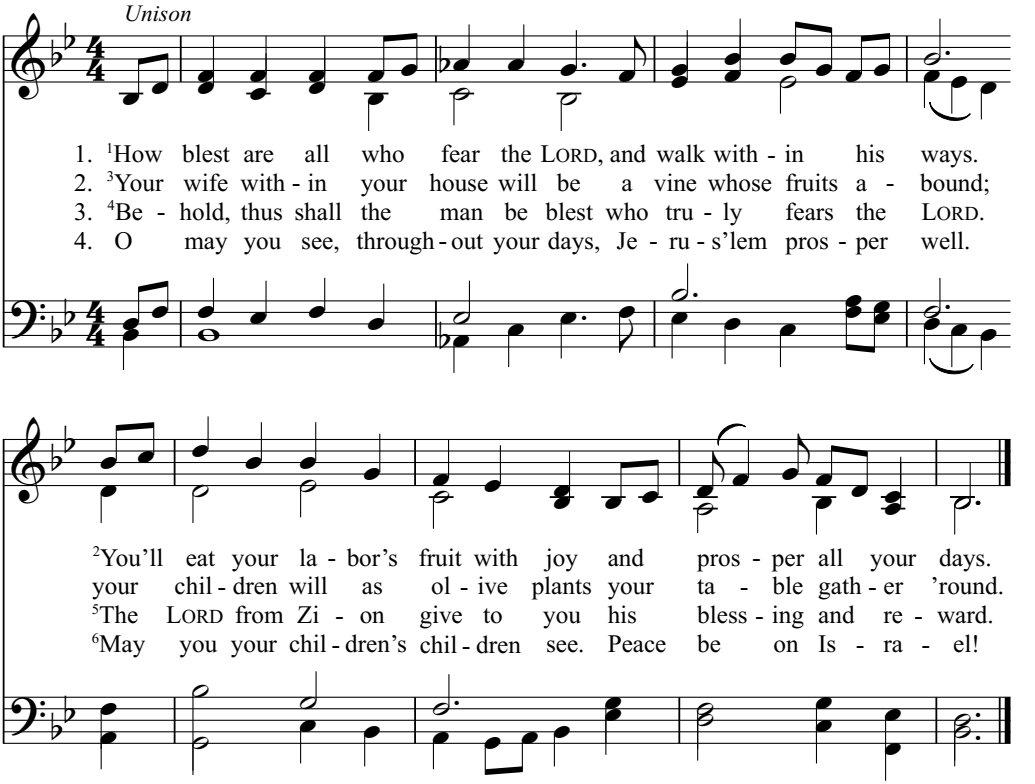
127B Unless the LORD Builds Up the House

1. [1]Un - less the LORD builds up the house,
the wear - y buil - ders toil in vain;
un - less he keeps the cit - y safe,
the guards a use - less watch main - tain.
2. [2]In vain you rise be - fore the dawn,
and late your night - ly vig - ils keep;
while you eat bread of anx - ious toil,
God gives to his be - lov - ed sleep.
3. [3]Lo, chil - dren are a her - i - tage,
a gift from God in ver - y truth.
[4]Like ar - rows in a war - rior's hand
are all the chil - dren of one's youth.
4. [5]The man whose qui - ver's full of them
is blessed by God; his name is great.
He shall not fear his en - e - mies
when he speaks with them in the gate.

The Psalter, 1912; alt.

DEUS TUORUM MILITUM L.M.
Antiphoner, Grenoble, 1753

How Blest Are All Who Fear the LORD 128A


Unison
1. [1]How blest are all who fear the LORD, and walk with - in his ways.
2. [3]Your wife with - in your house will be a vine whose fruits a - bound;
3. [4]Be - hold, thus shall the man be blest who tru - ly fears the LORD.
4. O may you see, through - out your days, Je - ru - s'lem pros - per well.
[2]You'll eat your la - bor's fruit with joy and pros - per all your days.
your chil - dren will as ol - ive plants your ta - ble gath - er 'round.
[5]The LORD from Zi - on give to you his bless - ing and re - ward.
[6]May you your chil - dren's chil - dren see. Peace be on Is - ra - el!

The Book of Psalms for Worship, 2009

McKEE C.M.
Spiritual
Arr. Harry T. Burleigh, 1939

128B Blest the Man Who Fears Jehovah

1. [1]Blest the man who fears Je - ho - vah, walk - ing ev - er in his ways;
2. [3]In your wife you shall have glad - ness, she shall fill your home with good,
3. Joy - ful chil - dren, sons and daugh - ters, shall a - bout your ta - ble meet,
4. [4]Lo, on him who fears Je - ho - vah shall this bless - ed - ness at - tend,
5. You shall see God's king - dom pros - per all your days, till life shall cease,
[2]by your toil you shall be pros - pered and be hap - py all your days.
hap - py in her lov - ing ser - vice and the joys of moth - er - hood.
• ol - ive plants, in strength and beau - ty, full of hope and prom - ise sweet.
[5]for Je - ho - vah out of Zi - on shall to you his bless - ing send.
[6]you shall see your chil - dren's chil - dren; on your peo - ple, Lord, be peace!

The Psalter, 1912; mod.

GALILEE (Jude) 8.7.8.7.
William H. Jude, 1887

From Youth They Have Afflicted Me 129

1. [1]"From youth they have af - flict - ed me," let Is - r'el
2. [3]They drew their ploughs a - cross my back; the plough - men
3. [5]May all who hate Je - ru - sa - lem be put to
4. [7]Let not the reap - er gath - er sheaves, nor [8]let the
say of her tra - vail. [2]"From youth they have af -
made their fur - rows long. [4]The LORD is righ - teous,
shame and turned a - way. [6]May they, like grass up -
pas - sers - by pro - claim: "We wish you bless - ing
flict - ed me, yet o - ver me have not pre - vailed."
he has cut me free from cords of wick - ed ones.
on the roof, not grow, but with - er and de - cay.
from the LORD! We bless you in his ho - ly name!"

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SAXONY L.M.

Cyriacus Spangenberg, *Christliches Gesangbüchlein,* 1568; alt. 1990

PSALM 130

130A LORD, from the Depths to You I Cry!

1. [1]LORD, from the depths to you I cry!
2. [3]If you, O LORD, should mark our sins,
3. [5]I wait, my soul a - waits the LORD;
4. [7]O Is - r'el, hope in God the LORD,
[2]O Lord, to me give ear and give at - ten - tion
then who, O Lord, could stand? [4]But par - don can be
my hope is in his word. [6]Yes, more than watch - men
for mer - cy is with him; [8]with great re - demp - tion
to my voice; my cry for mer - cy hear.
found with you that you may fear com - mand.
wait for dawn, my soul a - waits the Lord.
he will save his Is - r'el from all sin.

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ST. COLUMBA C.M.
Old Irish hymn melody; alt. 1990

From out the Depths I Cry 130B

1. [1]From out the depths I cry, O Lord, to you; [2]Lord, hear my call.
2. [5]I wait for God, the Lord, and on his word my hope re - lies;
3. [7]Hope in the Lord, you wait - ing saints, and he will well pro - vide,
I love you, Lord, for you will hear my plea, for - giv - ing all.
[6]my soul still waits and looks un - to the Lord till light a - rise.
[8]for mer - cy and re - demp - tion full and free with him a - bide.
[3]If you should mark our sins, who then could stand?
I look for him to drive a - way my night,
From sin and e - vil, might - y though they seem,
[4]But grace and mer - cy dwell at your right hand.
yes, more than watch - men look for morn - ing light.
his arm al - might - y will his saints re - deem.

The Psalter, 1912

SANDON 10.4.10.4.10.10.
Charles H. Purday, 1799–1885

131A My Heart Is Not Exalted

1. [1]My heart is not ex - alt - ed, LORD, nor loft - y
2. [2]But I have calmed and stilled my soul, just like a
3. [3]O Is - r'el, put your hope in God; now rest up -
is my eye. I'm not con - sumed with things too great, nor
lit - tle child— now weaned, he on his moth - er rests, with
on the LORD. And trust in him from this time forth, both
things for me too high, nor things for me too high.
soul con - tent and mild, with soul con - tent and mild.
now and ev - er - more, both now and ev - er - more.

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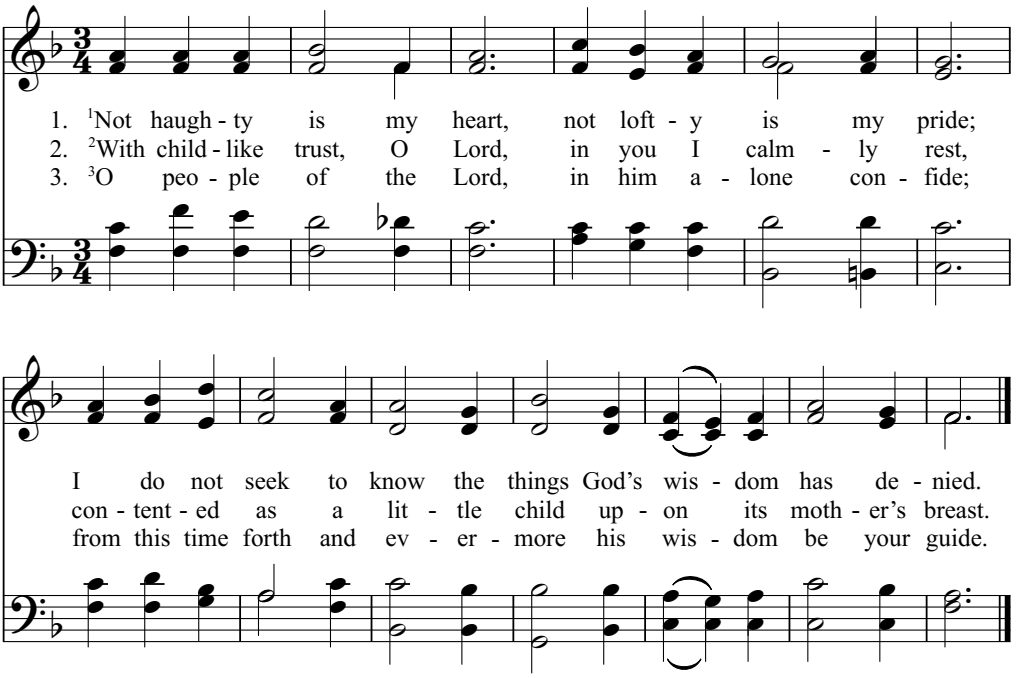
LOBT GOTT, IHR CHRISTEN C.M.rep.
Nikolaus Herman, 1554
Harm. Johann Sebastian Bach, ca. 1738, in Cantata 151

Not Haughty Is My Heart 131B


1. [1]Not haugh - ty is my heart, not loft - y is my pride;
2. [2]With child - like trust, O Lord, in you I calm - ly rest,
3. [3]O peo - ple of the Lord, in him a - lone con - fide;
I do not seek to know the things God's wis - dom has de - nied.
con - tent - ed as a lit - tle child up - on its moth - er's breast.
from this time forth and ev - er - more his wis - dom be your guide.

The Psalter, 1912; mod.

TRENTHAM S.M.
Robert Jackson, 1894

132 LORD, Our God, Remember David

1. [1]LORD, our God, re - mem - ber Da - vid, all the grief and pain he bore,
2. [6]This we heard in Eph - rath's re - gion, found it in the fields of Jaar:
3. [10]For the sake of your own ser - vant, Da - vid, your ap - point - ed one,
4. [12]"If your sons will keep my cov - 'nant, all the stat - utes I make known,
5. [15]"I will rich - ly bless her store - house, sat - is - fy her poor with bread,
[2]how he swore an oath and made a vow to Ja - cob's might - y LORD:
[7]"Let us to his dwell - ing has - ten, at his foot - stool wor - ship there.
• do not turn a - way your fa - vor from his own a - noint - ed son.
sure - ly then their sons will al - so sit for - ev - er on your throne."
[16]clothe her priests with my sal - va - tion, make her saints su - preme - ly glad.
[3]"I my house will nev - er en - ter; [4]rest and slum - ber I will shun,
[8]Rise, O LORD, your dwell - ing en - ter, rest - ing with your ark of might!
• [11]God has sworn an oath to Da - vid; he his word will not dis - own:
[13]For the LORD has cho - sen Zi - on; there he wish - es to re - main:
[17]I will raise a horn for Da - vid, for my cho - sen make a light.
[5]till I find the LORD a dwell - ing fit for Ja - cob's Might - y One."
[9]May your priests be clothed with hon - or; may your saints with songs de - light."
• "I will choose from your de - scen - dants one to sit up - on your throne.
[14]"Here's my rest - ing place for - ev - er; here it pleas - es me to reign.
[18]All his foes with shame I'll cov - er; but his crown will shine most bright."

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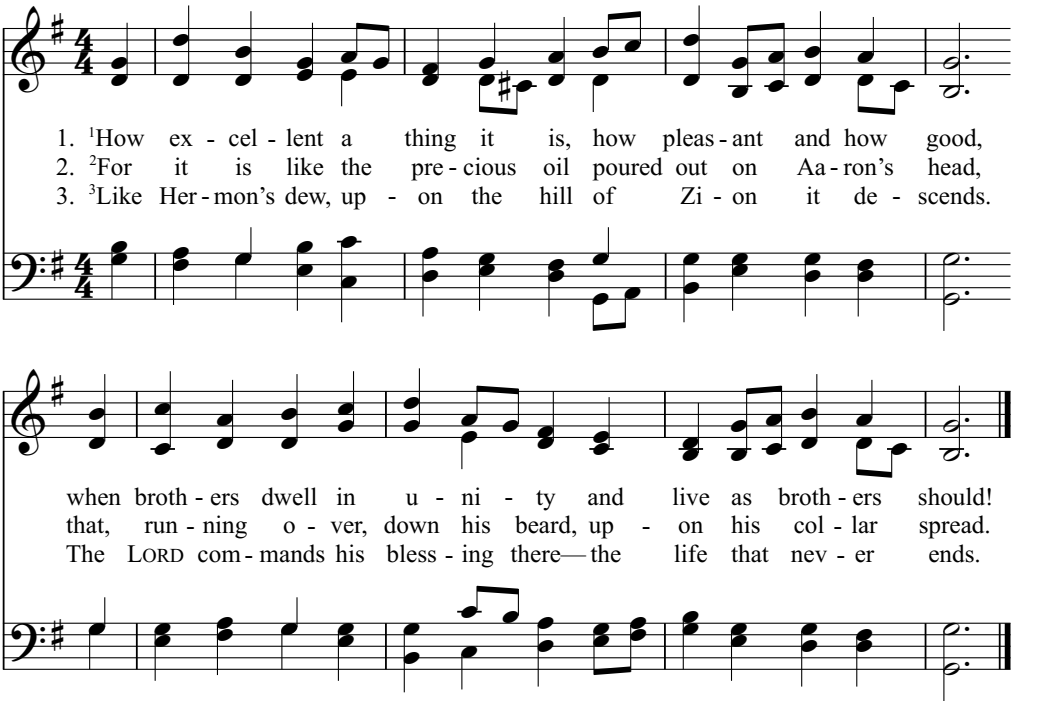
BLAENWERN 8.7.8.7.D.
Williams P. Rowlands, 1905

How Excellent a Thing It Is 133A


1. [1]How ex - cel - lent a thing it is, how pleas - ant and how good,
2. [2]For it is like the pre - cious oil poured out on Aa - ron's head,
3. [3]Like Her - mon's dew, up - on the hill of Zi - on it de - scends.
when broth - ers dwell in u - ni - ty and live as broth - ers should!
that, run - ning o - ver, down his beard, up - on his col - lar spread.
The LORD com - mands his bless - ing there— the life that nev - er ends.

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ST. STEPHEN C.M.
William Jones, 1789
Alternate tune: MANOAH

133B How Good and Pleasant Is the Sight

1. How good and pleas - ant is the sight when breth - ren make it their de - light
2. Such love in peace and joy dis - tills as o'er the slopes of Her - mon's hills
3. How good and pleas - ant is the sight when breth - ren make it their de - light
to dwell in blest ac - cord; such love is like a - noint - ing oil
re - fresh - ing dew de - scends; the Lord com - mands his bless - ing there,
to dwell in blest ac - cord; the Lord com - mands his bless - ing there,
that con - se - crates for ho - ly toil the ser - vants of the Lord.
and they that walk in love shall share in life that nev - er ends.
and they that walk in love shall share in life that nev - er ends.

Paraphrase
The Psalter, 1912

PRESSLY 8.8.6.D.
Charles H. Gabriel, 1856–1932

Come, Bless the LORD with One Accord 134

1. [1]Come, bless the LORD with one ac - cord, you faith - ful
2. [2]Lift up your hands, in prayer draw nigh un - to his
3. [3]The LORD now bless you from a - bove, from Zi - on
ser - vants of the LORD, who in his house do
sanc - tu - ar - y high; O bless the LORD, kneel
in his bound - less love; our God, who heav'n and
stand by night, and praise him there with all your might.
at his feet, and wor - ship him with rev - 'rence meet.
earth did frame, blest be his great and ho - ly name.

Lambertus J. Lamberts, 1928; alt.

GENEVAN 134 (OLD HUNDREDTH) L.M.
Genevan Psalter, 1551

135 O Praise the LORD! His Praise Proclaim!

1. [1]O praise the LORD! His praise pro - claim! All you his
2. [5]I know the LORD is high in state; a - bove all
3. [8]He struck down E - gypt's first - born sons, both man and
4. [13]Your name, O LORD, for - e'er en - dures; through ev - 'ry
5. [19]O house of Is - r'el, bless the LORD! O house of
ser - vants, praise his name, [2]who stand with - in the
gods our God is great. [6]The LORD per - forms what
• beast, their choic - est ones. [9]On E - gypt, 'gainst the
age your fame is sure. [14]The LORD his peo - ple
Aa - ron, bless the LORD! [20]O house of Le - vi,
house of the LORD and hum - bly serve with - in his
he de - crees in heav'n and earth, in depths and
• Phar - aoh's might, the LORD sent signs and won - ders
will de - fend, and great com - pas - sion shows to
bless the LORD! All you who fear him, bless the

courts. 3The LORD is good, his praise pro - claim; since it is
seas. 7He makes the va - pors to as - cend in clouds from
• great. 10He struck down na - tions, kings of might— 11both Si - hon,
them. 15The gods of gold are made by hand; 16their mouths can't
LORD! 21Now blest be God with one ac - cord, the LORD from
pleas - ant, praise his name! 4The LORD chose Ja - cob
earth's re - mot - est end. The light - ning and the
• Og, all Ca - naan - ites. 12He gave their lands to
breathe, their eyes are blind, 17their ears are deaf, their
Zi - on be a - dored, who makes Je - ru - s'lem
for him - self and loves his trea - sure, Is - ra - el.
rain he sends, and from his store - house brings the winds.
• Is - ra - el, a her - i - tage where they might dwell.
mouths are dumb. 18All trust - ing them like them be - come.
his a - bode. Sing hal - le - lu - jah! Praise the LORD!

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CREATION L.M.D.
Franz Joseph Haydn, 1798

PSALM 136:1–13

136 O Thank the LORD, for He Is Good

1. [1]O thank the LORD, for he is good, his love en-dures for-ev-er!
2. [5]Praise him whose wis-dom made the heav'ns, his love en-dures for-ev-er!
3. [10]He struck down E-gypt's first-born sons, his love en-dures for-ev-er!
[2]Give thanks un-to the God of gods, his love en-dures for-ev-er!
[6]Who o'er the seas the earth has spread, his love en-dures for-ev-er!
[11]And brought out Is-r'el's cho-sen ones, his love en-dures for-ev-er!
[3]Give thanks un-to the Lord of lords, his love en-dures for-ev-er!
[7]Who made great lights for day and night, his love en-dures for-ev-er!
[12]With out-stretched arm and might-y hand, his love en-dures for-ev-er!
[4]To him a-lone who does great works, his love en-dures for-ev-er!
[8/9]The sun and moon and stars on high, his love en-dures for-ev-er!
[13]Who split the Sea to form dry land, his love en-dures for-ev-er!

4. 14He brought all Is - r'el through the Sea, his love en - dures for - ev - er!
5. 19King Si - hon of the A - mor - ites, his love en - dures for - ev - er!
6. 23He saw us in our low es - tate, his love en - dures for - ev - er!
15But drowned the Phar - aoh's com - pa - ny, his love en - dures for - ev - er!
20And Og who ruled the Ba - shan - ites, his love en - dures for - ev - er!
24And saved us from our foes who hate, his love en - dures for - ev - er!
16Who through the des - ert led his sons, his love en - dures for - ev - er!
21On Is - r'el he be - stowed their lands, his love en - dures for - ev - er!
25Each crea - ture's food he does sup - ply, his love en - dures for - ev - er!
17/18Who killed great kings, the might - y ones, his love en - dures for - ev - er!
22His ser - vant's own in - her - i - tance, his love en - dures for - ev - er!
26Give thanks to God en - throned on high, his love en - dures for - ev - er!

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CONSTANCE 8.7.8.7.D.
Arthur S. Sullivan, 1875

137 By Flowing Streams in Babylon

1. [1]By flow - ing streams in Bab - y - lon, when we re -
2. [3]For there our cap - tors called for songs, our cruel tor -
3. [4]But how can we the LORD's song sing, when we are
4. [6]O let my tongue to my pal - ate cleave if I do
5. [7]Re - mem - ber E - dom's sons, O LORD, who ut - tered
mem - bered Zi - on there, we sat down and we
men - tors asked for mirth. They called for us to
• in a for - eign land? [5]If I for - get Je -
not re - mem - ber you, if I set not Je -
in Je - ru - s'lem's day, "O lay it bare, O
wept in grief; [2]on wil - lows there we hung our lyres.
sing to them: "Come, sing us one of Zi - on's songs!"
• ru - sa - lem, let my right hand for - get its skill!
ru - sa - lem a - bove my great - est, high - est joy.
lay it bare! De - stroy down to the ground its base."

6. [8]O Babel's daughter, doomed to die,
blest be the one repaying you.
[9]Blest he who takes your little ones
and dashes them against the rock!

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BRYNTEG L.M.
John Ambrose Lloyd, 1815–1874; alt. 1990

With All My Heart My Thanks I Bring 138A

1. [1]With all my heart my thanks I bring, be - fore the gods your praise I sing; [2]I bow be - fore your ho - ly place and praise your name for truth and grace, for you a - bove all things, O LORD, have mag - ni - fied your name and word.
2. [3]The day I called, you an - swered me; my soul with in - ward strength in - creased. [4]All kings of earth shall thank the LORD, for they have heard your won - drous words, [5]and they shall sing the ways of God, for great in glo - ry is the LORD.
3. [6]Al - though the LORD is throned on high, he guards the meek with watch - ful eye; but those of proud and haugh - ty heart, he knows them on - ly from a - far. [7]Through trou - ble though my path - way be, you will re - vive and strength - en me.
4. With out - stretched hand you will op - pose the wrath and an - ger of my foes. [8]Your right hand saves. The LORD ful - fills for me the pur - pose he has willed. Your love, O LORD, for - ev - er stands, for - sake not the works done by your hands.

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ST. PETERSBURG 8.8.8.8.8.8.
Dmitri Bortniansky, 1825

138B With Grateful Heart My Thanks I Bring

1. [1]With grate - ful heart my thanks I bring, be -
2. [3]I cried to you, and you did save; your
3. [6]O Lord, en - throned in glo - ry bright, you
4. You will stretch forth your might - y arm to
fore the great your praise I sing; [2]I wor - ship in your
word of grace new cour - age gave; [4]the kings of earth shall
reign a - bove in heav'n - ly height; the proud in vain your
save me when my foes a - larm; [8]the work you have for
ho - ly place and praise you for your truth and grace;
thank you, Lord, for they have heard your won - drous word;
fa - vor seek but you have mer - cy for the meek;
me be - gun shall by your grace be ful - ly done;

for truth and grace to - geth - er shine in your most ho - ly
5yea, they shall come with songs of praise, for great and glo - rious
7through trou - ble though my path - way be, you will re - vive and
your mer - cy shall for - ev - er be; O Lord, my Mak - er,
word di - vine, in your most ho - ly word di - vine.
are your ways, for great and glo - rious are your ways.
strength - en me, you will re - vive and strength - en me.
think on me, O Lord, my Mak - er, think on me.

Paraphrase
The Psalter, 1912; alt.; mod.

SOLID ROCK 8.8.8.8.8.8.8.
William B. Bradbury, 1863

PSALM 139:1–13

139A O LORD, You See and Search My Life

1. [1]O LORD, you see and search my life; you know me through and through.
2. [5]You hem me in be - hind, be - fore; on me you lay your hand.
3. [9]If I should take the wings of dawn and dwell be - yond the sea,
4. [12]Yet ev - en dark - ness is not dark to you in an - y way;
[2]Be - fore a word is on my tongue, be - hold, it's known to you.
[6]Such knowl - edge is too won - der - ful, too high to un - der - stand.
[10]e'en there your hand my guide would be, your right hand hold - ing me.
for dark - ness is as light to you, the night as bright as day.
[3]My go - ing out and ly - ing down are plain be - fore your view.
[7]Where can I from your Spir - it flee or from your pres - ence go?
[11]If I should say, "The dark will sure - ly hide me from your sight,
[13]For you, O LORD, cre - a - ted me; you wove me on your loom.
[4]Be - fore I speak a word, O LORD, it is well known to you.
[8]In heav'n a - bove, LORD, you are there, or deep in death be - low.
and all the light sur - round - ing me be - come as dark as night."
My in - most be - ing you have formed with - in my moth - er's womb.

5. 14You made me, LORD, in awe - some ways; your won - drous praise I tell;
6. 16And all the days that I should live, which you or - dained for me,
7. 18Were I to count them, they would num - ber more than grains of sand.
8. 21Do I not hate all those, O LORD, who hate you and op - pose?
how great and won - drous are your works, my soul knows this full well.
were writ - ten in your book, O LORD, be - fore they came to be.
I'm still with you when I a - wake, I'm safe with - in your hand.
22With per - fect ha - tred I ab - hor and count them as my foes.
15When I was made in se - cret, LORD, and wo - ven with great skill,
17Your per - fect thoughts, O God, are ver - y pre - cious un - to me—
19May God de - stroy all wick - ed men! You men of blood, a - way!
23O search me, God, and know my heart; my anx - ious thoughts sur - vey,
you saw my sub - stance, yet un - formed, in depths of earth con - cealed.
so wide and vast the sum of them in their in - fin - i - ty.
20They speak of you with hate - ful hearts, your foes a - buse your name.
24and lead me, if in sin I stray, in your e - ter - nal way.

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ST. MATTHEW C.M.D.
William Croft, 1708

PSALM 139:1–12

139B LORD, You Have Searched Me

1. [1]LORD, you have searched me and you know [2]wher - e'er I
2. [4]My words from you I can - not hide, [5]you hem me
3. [7]Where can I from your Spir - it be? Where can I
4. [9]If I the wings of morn - ing take, and in the
5. [11]If deep - est dark - ness cov - er me, [12]to you the
rest, wher - e'er I go; you search my thoughts and
in on ev - 'ry side; [6]O won - d'rous knowl - edge,
• from your pres - ence flee? [8]In heav'n? it is your
seas my dwell - ing make, [10]e'en there your faith - ful
dark - ness light shall be; if light a - bout me
know my plans, [3]and all my ways are in your hands.
awe - some might, un - fath - omed depth, un - mea - sured height!
• dwell - ing fair; in death's a - bode? lo, you are there.
hand shall lead, your right hand, LORD, is hold - ing me.
be as night to you both night and day are bright.

6. [13]With - in the womb you knit - ted me so fear - ful -
7. [15]When in the depths my frame was wrought, [16]your eye did
8. [17]Your thoughts, O God, how man - i - fold, more pre - cious
9. [19]Oh, that the wick - ed you would slay! From men of
10. [21]Do I not hate your hat - ers, LORD? Those fight - ing
ly and won - drous - ly; [14]I give my Mak - er
see, and in your thought my life in all its
• un - to me than gold! [18]They num - ber more than
blood I turn a - way; [20]they speak a - gainst the
you have I ab - horred. [22]I hate them all most
thank - ful praise, whose won - drous works my soul a - maze.
per - fect plan was or - dered ere my days be - gan.
• all the sand; a - wak - ing, still I'm in your hand.
name di - vine, [22]I count God's en - e - mies as mine.
fer - vent - ly and count them as my en - e - mies.

11. [23]O search me, God, my heart discern,
and try me, God, my thoughts to learn;
[24]and lead me, if in sin I stray,
to choose the everlasting way.

The Psalter, 1912; alt.; mod.

WOODWORTH L.M.
William B. Bradbury, 1849

140 O Save Me, LORD, from Evil Men

1. [1]O save me, LORD, from e - vil men; from men of vi - 'lence
2. [4]O keep me, LORD, from wick - ed hands; from men of vi - 'lence
3. [6]O LORD, I say, "You are my God." LORD, lis - ten to my
4. [9]O LORD, let those who hem me in be con - quered by their
5. [12]I know that God the LORD will bring his jus - tice to de -
set me free, [2]for e - vil schemes are in their hearts; they
set me free, for they con - spire to trip my feet. [5]The
• cry for aid. [7]O Sov - 'reign LORD, my Sav - ior strong, in
wick - ed lies. [10]Let them be cast in coals of fire, in
fend the poor; af - flict - ed ones the LORD will help, their

stir up war con - tin - ual - ly. [3]Like snakes, their tongues have
proud have hid - den snares for me; the mesh - es of their
• bat - tle you pro - tect my head. [8]Re - fuse the wick - ed
mir - y pits, no more to rise. [11]Let none who slan - der
cause he takes and holds se - cure. [13]To you the righ - teous
sharp - ened tips, with vi - pers' poi - son on their lips.
net they spread, be - side my path - way traps are set.
• their de - sire; to shame them, make their plots mis - fire.
keep their land; let e - vil hunt the vio - lent man.
praise will give; the up - right in your pres - ence live.

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LEICESTER 8.8.8.8.8.8.
John Bishop, ca. 1700
Harm. Harry E. Wooldridge, 1845–1917

141 O Lord, to You I Call

1. [1]O Lord, to you I call; come quick - ly un - to me.
2. [2]Like in - cense may my prayer be - fore your face a - rise—
3. [3]Keep watch, Lord, o'er my mouth and guard my lips, I pray;
4. Lord, keep me from the deeds that wick - ed men in - cite,
5. [5]When just men strike me down, it is a kind re - buke.
Give ear un - to my anx - ious voice and hear me when I plead.
the rais - ing of my hands be like the eve - ning sac - ri - fice.
• [4]let not my heart to e - vil thoughts be drawn and led a - stray.
and keep me from their fel - low - ship, from eat - ing their de - lights.
I take it as a sooth - ing oil; let not my head re - fuse.

6. I make my constant prayer
against their evil deeds.
[6]Their leaders will be thrown from cliffs
in terrible defeat.

7. The wicked then will know
my words were spoken well.
[7]Like ground that's plowed, their bones are strewn
before the mouth of hell.

8. [8]To you, O God, my Lord,
I look with longing eyes.
O leave me not defenseless now;
on you my soul relies.

9. [9]O keep me from the trap
that evil men have set;
[10]while I pass safely, let them fall,
ensnared in their own net.

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SOUTHWELL (Daman) S.M.
William Daman, 1579

I Cry for Mercy to the LORD 142

1. [1]I cry for mer - cy to the LORD; to him I
2. [3]Each time my spir - it faints in me, you know my
3. [4]When look - ing to the right, I see that no one
4. [5]I cry to you, O LORD, my God. I say to
5. [6]LORD, I am hum - bled, ver - y low; at - tend my
lift my voice in prayer. [2]Be - fore the LORD I
path, you know my way; for hid - den on the
• is con - cerned for me; there's no one who will
you a - mid the strife, "You are my trust and
cry and hear my plea. From strong op - pres - sors
bring my plea; to him my trou - ble I de - clare.
path I walk, a dead - ly snare for me they lay.
• guard my soul, no hid - ing place where I can flee.
hid - ing place, my por - tion in the land of life."
set me free, for they are much too strong for me.

6. [7]LORD, out of bondage bring my soul,
that I may give your name all praise.
The righteous then will join with me,
for you have shown to me your grace.

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ROCKINGHAM OLD L.M.
C. P. E. Bach
Arr. Edward Miller, 1790

143A Hear Now My Prayer, O LORD

1. [1]Hear now my prayer, O LORD; my cry for mer - cy heed. In
2. [3]The foe has hound - ed me and crushed me to the ground, in
3. [5]I call to mind, O LORD, the days and years long gone; I
4. [7]My spir - it fails, O LORD; come quick - ly to my side. Hide
righ - teous - ness and truth draw near to meet my need. [2]And do not
dark - ness made me dwell like those in death long bound. [4]And so my
pon - der all your works and what your hands have done. [6]To you in
not from me your face, lest to the pit I slide. [8]Let morn - ing
judge me in your sight, for in your pres - ence none is right.
spir - it is a - fraid; my heart with - in me is dis - mayed.
prayer I stretch my hands; for you I thirst, like ar - id lands.
bring your love a - new, for I have put my trust in you.

5. To you I lift my soul;
show me the way to go.
I hide myself in you;
[9]LORD, save me from my foe.
[10]Teach me, my God, to do your will;
may your good Spirit lead me still.

6. [11]O LORD, for your name's sake
revive my waning life;
in righteousness redeem
my soul from painful strife.
[12]Destroy my foes, in love for me,
because I serve you faithfully.

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LOVE UNKNOWN 6.6.6.6.8.8.
John Ireland, 1918

O Hear My Prayer, LORD

143B

1. [1]O hear my prayer, LORD; my cry for mer - cy heed.
2. [3]The foe has hound - ed me and crushed me to the ground,
3. [5]I call to mind, O LORD, the days and years long gone;
4. [7]My spir - it fails, O LORD; come quick - ly to my side.
In righ - teous - ness and truth draw near to meet my need.
in dark - ness made me dwell, like those in death long bound.
I pon - der all your works and what your hands have done.
Hide not from me your face, lest to the pit I slide.
[2]And do not judge me in your sight, for in your pres - ence none is right.
[4]And so my spir - it is a - fraid; my heart with - in me is dis - mayed.
[6]To you in prayer I stretch my hands; for you I thirst, like ar - id lands.
[8]Let morn - ing bring your love a - new, for I have put my trust in you.

5. To you I lift my soul;
   show me the way to go.
   [9]I hide myself in you;
   LORD, save me from my foe.
   [10]Teach me, my God, to do your will;
   may your good Spirit lead me still.

6. [11]O LORD, for your name's sake
   revive my waning life;
   in righteousness redeem
   my soul from painful strife.
   [12]In love, destroy my enemies,
   because I serve you faithfully.

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DOLGELLY 6.6.6.6.8.8
Welsh hymn melody; alt. 2011

PSALM 144:1–8

144A Now Blessed Be the LORD

1. [1]Now bless - ed be the LORD, my rock of strength and might,
2. [3]O LORD, what then is man, that you con - sid - er him—
3. [5]O LORD, di - vide your heav'ns, and come down from the skies!
4. [7]From heav - en stretch your hand; reach down to res - cue me,
who trains my hands for war, my fin - gers for the fight.
the son of man, that you should still re - mem - ber him?
And touch the moun - tains high, that smoke from them might rise!
and save me from the floods, from stran - gers set me free,
[2]My sav - ing love and fort is he, my tow'r and shield to
[4]Man's life is like a breath of wind; his days are quick - ly
[6]Make light - ning flash a - gainst your foe. Send out your ar - rows,
[8]whose mouths are full of emp - ty lies, whose right hand false - hood
whom I flee, sub - du - ing peo - ples un - der me.
at an end, as pass - ing shad - ows soon are spent.
let them go to rout and scat - ter them in woe.
will de - vise, a hand which false - ly tes - ti - fies.

5. 9I sing to you, O God, a new song I will raise;
6. 11From for - eign hands, O LORD, I pray, de - liv - er me.
7. 12O may our sons in youth be stur - dy plants full grown,
8. 14O may our cows bear young with no dis - ease or loss,
up - on a ten - stringed harp, my song for you I play.
Reach down to res - cue me, from strang - ers set me free,
our daugh - ters carved like pil - lars in the pal - ace stone.
and may our streets be free of mourn - ing and dis - tress.
10You give to kings the vic - to - ry; you set your ser - vant
whose mouths are full of emp - ty lies, whose right hand false - hood
13O may our barns with grain be filled, and may our sheep - fold
15How bless - ed all the peo - ple are on whom such bless - ings
Da - vid free from bru - tal swords of cru - el - ty.
will de - vise, a hand which false - ly tes - ti - fies.
thou - sands yield, yes, tens of thou - sands in our fields.
are out - poured— how blest are they whose God is LORD!

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RHOSYMEDRE 6.6.6.6.8.8.8.
John David Edwards, ca. 1840

PSALM 144:1–8

144B O Blest Be the LORD God

1. [1]O blest be the LORD God, my rock and my might;
2. [3]O LORD, what is man that you rec - og - nize him,
3. [5]Bend low your arched heav - ens, come, LORD, from on high,
4. [7]O LORD, stretch your hand from the heav - ens a - bove;
he trains me for bat - tle, my hands for the fight.
the son of man that you are mind - ful of him?
and touch the great moun - tains, let smoke from them fly;
de - liv - er and save me from strang - ers and floods,
[2]My for - tress, de - liv - 'rer, my ref - uge and shield,
[4]For man is but va - por, his brief earth - ly days
[6]flash forth your fierce light - nings and scat - ter the foe,
[8]their tongues speak so false - ly and truth they de - spise,
he brings down my foes and be - neath me they yield.
are just like a shad - ow which pass - es a - way.
send out your sharp ar - rows and rout them in woe.
their right hand they hold forth to swear to their lies.

5. 9A new song to you, O my God, I will sing,
6. 11O LORD, set me free and de - liv - er - ance send,
7. 12Our sons be like plants that are full grown in youth,
8. 14Our cat - tle be heav - y with young in the womb,
and of - fer my praise on a harp of ten strings;
and res - cue me now from the for - eign - er's hand.
our daugh - ters like pil - lars for pal - ac - es hewn.
and give birth to off - spring, es - cap - ing all doom.
10you give kings their tri - umph; your hand has, O LORD,
Their mouths ut - ter lies, and with pre - tense they speak;
13Our grain bins be filled, as our crops give their yield;
No cries of dis - tress from the peo - ple be heard.
kept Da - vid, your ser - vant, from hurt by the sword.
their right hand of false - hood they raise in de - ceit.
our flocks by the thou - sands in - crease in the field.
15How bless - ed the peo - ple whose God is the LORD!

Harry Mayer, 1940
Psalter Hymnal, 1959; alt.

JOANNA (ST. DENIO) 11.11.11.11.
Traditional Welsh hymn melody

PSALM 145:1–11

145A I Will Exalt You, O My God and King

1. [1]I will ex - alt you, O my God and king; I will for - ev - er
2. [4]Each gen - er - a - tion will re - count your deeds; won - ders and might - y
3. [7]Men will pour forth your good - ness and its fame; praise for your glo - ries
4. [9]Good is the LORD to all cre - a - ted things; mer - cy he shows to
bless your ho - ly name. [2]I will ex - tol you, LORD, for - ev - er - more.
acts will they pro - claim. [5]Won - drous your works, your maj - es - ty, O LORD.
they with joy ex - press; bound - less and great, your good - ness is ex - tolled.
all that he has made. [10]All of your works give thanks to you, O LORD.
Day af - ter day, I will your praise com - mend. [3]Great is the LORD and
I will with awe up - on them med - i - tate. [6]Men shall de - clare your
They sing a - loud of your great righ - teous - ness. [8]Mer - ci - ful, kind, and
Saints all u - nite to bless your ho - ly name. [11]They will de - clare your
great - ly to be praised. His great - ness none can ev - er com - pre - hend.
might - y, awe - some deeds, and I your great - ness glad - ly cel - e - brate.
gra - cious is the LORD, and slow to an - ger, rich in stead - fast love.
king - dom and your might, and praise the glo - ry of your vast do - main.

5. 12So shall the sons of man be taught your deeds, that they may know the
splen - dor of your reign. 13Through ev - 'ry age shall your do - min - ion stand;
your ev - er - last - ing king - dom will re - main. Kind is the LORD in
all his might - y works, and faith - ful ev - 'ry word which he pro - claims.
6. 14All those who fall, the LORD will them up - hold, raise up the bur - dened
ones bowed down in grief. 15All look to you with long - ing eyes that wait,
food in due sea - son you will kind - ly give. 16You o - pen wide your
hand to all that breathe, and sat - is - fy the wants of all who live.
7. 17Kind is the LORD in all his won - drous works, righ - teous and true is
he in all his ways. 18Near is the LORD to all who on him call—
all those who call on him in truth for aid. 19All those who fear him,
he will fill their wants; he hears their plead - ing cry and he will save.
8. 20All those who love the LORD he will pre - serve, but all the wick - ed
he will sure - ly slay. 21Praise to the LORD my mouth will ut - ter forth.
Praise to the LORD will I with joy pro - claim. Let ev - 'ry crea - ture
rise up to a - dore and bless his ho - ly name for - ev - er - more.

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YORKSHIRE 10.10.10.10.10.10.
John Wainwright, 1750

PSALM 145

145B I Will Exalt You, God, My King

1. [1]I will ex - alt you, God, my king; I will for - ev - er bless your name.
2. [3]Great is the LORD and great - ly praised, great - ness which none can com - pre - hend.
3. [5]Won - drous your works and maj - es - ty; I will up - on them med - i - tate.
4. [7]Peo - ple de - clare your match - less fame; praise for your glo - ries they ex - press;
[2]I will ex - tol you ev - er - more, day af - ter day your praise pro - claim.
[4]Age un - to age will tell your deeds, won - ders and might - y acts com - mend.
[6]Men shall your awe - some deeds con - fess; I will your great - ness cel - e - brate.
bound - less and great your good - ness, LORD; they sing a - loud your righ - teous - ness.

5. [8]Gracious is God and merciful,
plenteous in love, to anger slow.
[9]Good is the LORD to all he made;
mercy to all his works he shows.

6. [10]All of your works will praise you, LORD.
Saints will unite to bless your name!
[11]They will declare your awesome power,
praising the glory of your reign.

7. [12]So shall the sons of man be taught
your mighty deeds and glorious reign.
[13]Through ev'ry age your reign endures;
endless your kingdom shall remain.

8. Faithful is he in all his words;
kind is the LORD in all his deeds.
[14]All those who fall the LORD upholds;
he will upraise those bowed with grief.

9. [15]All look to you with eyes that wait;
food in due season you will give.
[16]You will supply with open hand
wants and desires of all that live.

10. [17]Righteous is he in all his ways;
kind is the LORD in all his deeds.
[18]Near is the LORD to all who call,
all who in truth shall him entreat.

11. [19]Those fearing him he satisfies;
he also hears their cry and saves.
[20]All those who love the LORD he keeps;
but all the wicked he will slay.

12. [21]Praise to the LORD my mouth will speak.
Praise to the LORD my lips proclaim.
Let ev'ry creature evermore
rise up and bless his holy name.

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DUKE STREET L.M.
John Hatton, 1793

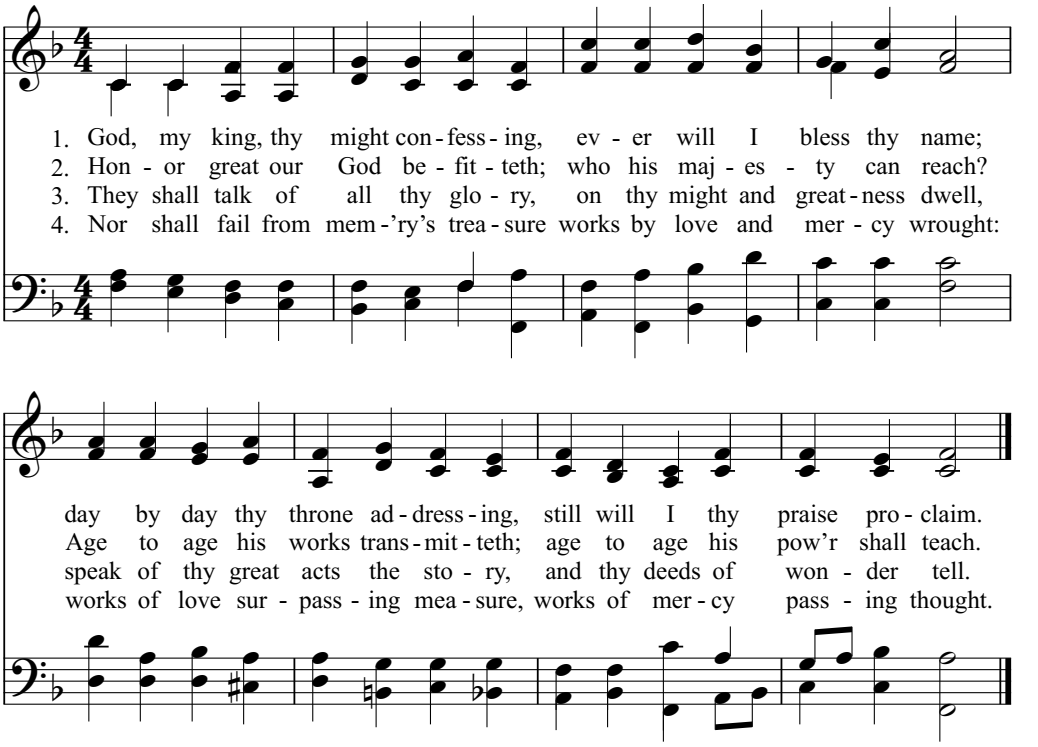
I Will Extol You, O My God 145C

1. I will ex - tol you, O my God, and praise you, O my king;
2. Each gen - er - a - tion to the next shall tes - ti - mo - ny bear,
3. Your might - y acts and awe - some deeds we shall with awe con - fess;
yes, ev - 'ry day and ev - er - more your prais - es I will sing.
and to your praise, from age to age, your won - drous acts de - clare.
of your great good - ness they shall sing, and per - fect righ - teous - ness.
Great is the Lord, our might - y God, and great - ly to be praised;
Up - on your glo - rious ma - jes - ty and hon - or I will dwell,
Most gra - cious and com - pas - sion - ate is God, who reigns a - bove;
his great-ness is un - search - a - ble, a - bove all glo - ry raised.
and all your grand and glo - rious works and all your great - ness tell.
his wrath is ev - er slow to rise, un - bound - ed is his love.

Partial
The Psalter, 1912; alt.; mod.

NOEL C.M.D.
Traditional English melody
Arr. Arthur S. Sullivan; alt.

145D God, My King, Thy Might Confessing


1. God, my king, thy might con - fess - ing, ev - er will I bless thy name;
2. Hon - or great our God be - fit - teth; who his maj - es - ty can reach?
3. They shall talk of all thy glo - ry, on thy might and great - ness dwell,
4. Nor shall fail from mem - 'ry's trea - sure works by love and mer - cy wrought:
day by day thy throne ad - dress - ing, still will I thy praise pro - claim.
Age to age his works trans - mit - teth; age to age his pow'r shall teach.
speak of thy great acts the sto - ry, and thy deeds of won - der tell.
works of love sur - pass - ing mea - sure, works of mer - cy pass - ing thought.

5. Full of kindness and compassion,
slow to anger, vast in love,
God is good to all creation;
all his works his goodness prove.

6. All thy works, O Lord, shall bless thee,
thee shall all thy saints adore.
King supreme shall they confess thee,
and proclaim thy sovereign pow'r.

Paraphrase
Richard Mant, 1824; alt.

STUTTGART 8.7.8.7.
Psalmodia Sacra, Gotha, 1715
Adapted by Henry J. Gauntlett, 1861

Praise the LORD! My Soul, O Praise Him! 146

1. [1]Praise the LORD! My soul, O praise him! [2]I will praise him all my days.
2. [5]O how blest the man who trusts in Ja-cob's God to be his aid.
3. He will al-ways ren-der jus-tice for the sake of those op-pressed.
4. [9]How the LORD loves all the righ-teous, and the al-i-en de-fends,
I will sing while I have be-ing; I will sing to God my praise!
O how blest the one whose hope up-on the LORD his God is stayed,
[7]He gives food to those who hun-ger, sat-is-fies their emp-ti-ness.
helps the or-phan and the wid-ow, judg-ment on the wick-ed sends.
[3]Put no con-fi-dence in princ-es, mor-tal men who can-not save.
[6]he who made the earth and heav-en and the seas, with all their store;
[8]God re-leas-es all the pris-'ners, to the blind the LORD gives sight.
[10]God the LORD will reign for-ev-er; Zi-on's God for-ev-er-more
[4]All their plans will come to noth-ing when they per-ish in the grave.
he who keeps his word for-ev-er, he is faith-ful ev-er-more.
He lifts up those bowed in an-guish and re-lieves them from their plight.
reigns through ev-'ry gen-er-a-tion. Hal-le-lu-jah! Praise the LORD!

OPC/URCNA 2016
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RIPLEY 8.7.8.7.D.
Lowell Mason, 1839

PSALM 147:1–10

147A O Praise the LORD! How Good It Is

1. [1]O praise the LORD! How good it is to sing him songs of praise!
2. [3]He heals the bro - ken - heart - ed ones and binds their wounds and pain.
3. [7]O praise the LORD with thank - ful - ness, in song your joy pro - claim;
4. [9]He sees the beasts that roam the fields and gives to them their food;
For it is pleas - ant, meet, and right a song of thanks to raise.
[4]He counts the stars by num - ber, and he calls them each by name.
make mu - sic on the harp and lyre, give glo - ry to God's name.
the lit - tle ra - vens cry to him, he fills their need with good.
[2]The LORD builds up Jer - u - sa - lem; and he it is a - lone
[5]Our Lord is great and full of pow'r; his wis - dom is pro - found.
[8]He clothes the vast ex - panse of heav'n: the sky with clouds he fills;
[10]In hors - es strong, e - quipped for war, the LORD takes no de - light;
who reach - es out to Is - ra - el to bring the ex - iles home.
[6]The LORD lifts up the meek in heart, the wick - ed he casts down.
he makes the rain re - fresh the earth and grass grow on the hills.
the LORD will take no plea - sure in the pow'r of hu - man might.

5. 11The LORD our God takes plea - sure in his saints who fear his name;
6. 14The LORD will grant you peace with - in the bor - ders of your land.
7. 16He spreads the snow like wool, the frost like ash - es on the land.
8. 19To Ja - cob God de - clares his word and makes his doc - trines known;
those hop - ing in his stead - fast love, the LORD de - lights in them.
He fills you with the fin - est of the wheat thro' - out the land.
17He hurls down i - cy hail like crumbs: who can such cold with - stand?
his stat - utes and his firm de - crees to Is - r'el he has shown.
12O praise the LORD, Je - ru - sa - lem; your God, O Zi - on, praise.
15To all the cor - ners of the earth the LORD's com - mands pro - ceed;
18But when he sends his might - y word and makes the warm winds blow,
20The LORD has nev - er done this for the na - tions of the world.
13He bless - es all your sons with - in, and strength - ens all your gates.
he speaks and then his word goes forth through all the world with speed.
the ice and snow be - gin to melt, the wa - ters start to flow.
His righ - teous laws they do not know. O come and praise the LORD!

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PETERSHAM C.M.D.
William Clement Poole, 1828–1924

PSALM 147:1–9

147B O Praise the LORD, for It Is Good

1. [1]O praise the LORD, for it is good to sing un - to our God;
2. [4]Our Lord is great, he calls by name and counts the stars of night;
3. O praise the LORD in joy - ful song, with harp your thanks pro - claim.
'tis right and pleas - ant for his saints to tell his praise a - broad.
[5]his wis - dom is un - search - a - ble, and won - drous is his might.
[8]The heav'ns a - bove he fills with clouds and show'rs the earth with rain.
[2]The LORD builds up Je - ru - sa - lem; he seeks her ex - iled sons.
[6]The LORD lifts up the poor and meek, he brings the wick - ed low.
The LORD a - dorns the hills with grass; [9]and gives the beasts their food.
[3]He binds their wounds and gen - tly heals the bro - ken - heart - ed ones.
[7]Sing praise to him and give him thanks; and all his good - ness show.
He hears the ra - vens when they cry, and fills their young with good.

4. [10]No hu - man might, no earth - ly pride, de - lights the LORD a - bove.
5. [14]With - in your land his peace he brings, with fin - est wheat he fills.
6. [19]His word to Ja - cob he de - clares, to them his judg - ments shows;
[11]In those who fear him he de - lights, in those who trust his love.
[15]His word goes swift - ly through the earth [16]to clothe with snow the hills.
to Is - ra - el, his cho - sen race, he makes his stat - utes known.
[12]O Zi - on, praise the LORD your God, his won - drous love con - fess;
He sends the frost [17]and i - cy blast, O who can stand his cold?
[20]No oth - er na - tion is so blest; they do not know his law;
[13]he is your glo - ry and your strength, he will your chil - dren bless.
[18]He bids the wind to melt them all, and makes the wa - ters flow.
O Zi - on, praise the LORD your God, his praise pro - claim with awe!

St. 1, 2, 4, *The Psalter,* 1912; alt.
St. 3, 5, 6, OPC/URCNA 2016

MINERVA C.M.D.
John H. Stockton, 1874

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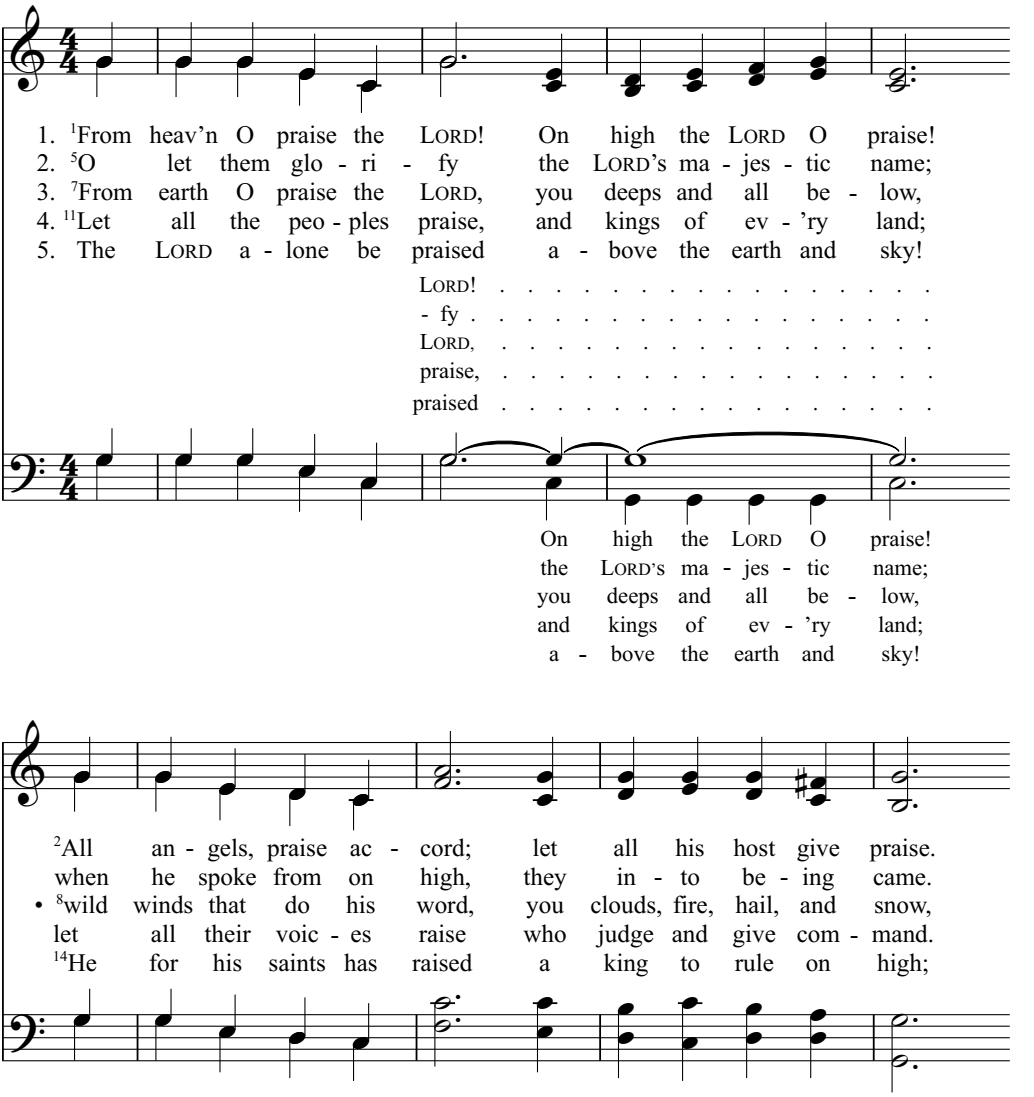
148A From Heaven O Praise the LORD!


1. [1]From heav'n O praise the LORD! On high the LORD O praise!
2. [5]O let them glo - ri - fy the LORD's ma - jes - tic name;
3. [7]From earth O praise the LORD, you deeps and all be - low,
4. [11]Let all the peo - ples praise, and kings of ev - 'ry land;
5. The LORD a - lone be praised a - bove the earth and sky!
LORD! . . . . . .
- fy . . . . . .
LORD, ...
praise, ...
praised . . . . . .
On high the LORD O praise!
the LORD's ma - jes - tic name;
you deeps and all be - low,
and kings of ev - 'ry land;
a - bove the earth and sky!
[2]All an - gels, praise ac - cord; let all his host give praise.
when he spoke from on high, they in - to be - ing came.
• [8]wild winds that do his word, you clouds, fire, hail, and snow,
let all their voic - es raise who judge and give com - mand.
[14]He for his saints has raised a king to rule on high;

[3]Praise him on high, sun, moon, and star,
[6]And he ar - ranged where they should stand;
• [9]hills low and high, and ce - dars tall,
[12]By young and old, by girl and boy,
so praise ac - cord, O Is - ra - el;
Praise him on high, sun, moon, and star,
And he ar - ranged where they should stand;
hills low and high, and ce - dars tall,
By young and old, by girl and boy,
so praise ac - cord, O Is - ra - el;
sun, moon, and star, [4]you heav'ns a - far, and cloud - y sky.
where they should stand by his com - mand can - not be changed.
• and ce - dars tall, [10]beasts great and small, and birds that fly.
by girl and boy, [13]his name with joy should be ex - tolled.
O Is - ra - el, who near him dwell, O praise the LORD!

The Book of Psalms for Worship, 2009

ST. CATHERINES 6.6.6.6.4.4.4.4.4.
Horatio R. Palmer, 1834–1907

148B Hallelujah, Praise Jehovah

1. Hal - le - lu - jah, praise Je - ho - vah, from the heav - ens praise his name;
2. Let them prais - es give Je - ho - vah, they were made at his com - mand;
3. All you fruit - ful trees and ce - dars, all you hills and moun - tains high,
praise Je - ho - vah in the high - est, all his an - gels, praise pro - claim.
them for - ev - er he es - tab - lished, his de - cree shall ev - er stand.
creep - ing things and beasts and cat - tle, birds that in the heav - ens fly,
All his hosts, to - geth - er praise him, sun and moon and stars on high;
From the earth O praise Je - ho - vah, all you seas, you mon - sters all,
kings of earth and all you peo - ple, princ - es great, earth's judg - es all,
praise him, O you heav'ns of heav - ens, and you floods a - bove the sky.
fire and hail and snow and va - pors, storm - y winds that hear his call.
praise his name, young men and maid - ens, a - ged men and chil - dren small.

Refrain
Let them prais - es give Je - ho - vah, for his
Let them prais - es
name a - lone is high, and his glo - ry is ex -
and his glo - ry
alt - ed, and his glo - ry is ex - alt - ed, and his
and his glo - ry
glo - ry is ex - alt - ed far a - bove the earth and sky.
and his glo - ry

Paraphrase
United Presbyterian *Bible Songs Hymnal,* 1927; mod.

PRAISE JEHOVAH 8.7.8.7.D.ref.
William J. Kirkpatrick, 1838–1921

149A Give Praise to the LORD

1. [1]Give praise to the LORD and sing a new song,
2. [3]With tim - brel and harp and joy - ful ac - claim,
3. [5]In glo - ry ex - ult, O saints of the LORD;
4. [7]They'll ex - e - cute wrath on na - tions and lands,
a - mid all his saints his prais - es pro - long.
with danc - ing and song, give praise to his name!
let them on their beds his prais - es ac - cord.
[8]to bind kings with chains and no - bles with bands,
[2]Let Is - r'el re - joice in his Mak - er and sing,
[4]The LORD in his peo - ple his plea - sure will take,
[6]May prais - es to God from each mouth now be poured.
[9]for so it is writ - ten, this judg - ment will fall.
and chil - dren of Zi - on re - joice in their king.
with robes of sal - va - tion a - dorn - ing the meek.
May they in their hands wield a dou - ble - edged sword.
His saints have this glo - ry. Give praise to the LORD!

The Psalter, 1912
Rev. Rowland Ward, 1991; alt.
© 1991 Rowland S. Ward

LAUDATE DOMINUM 10.10.11.11.
C. Hubert H. Parry, 1894
Alternate tune: HANOVER (Croft)

O Praise Ye the Lord

149B

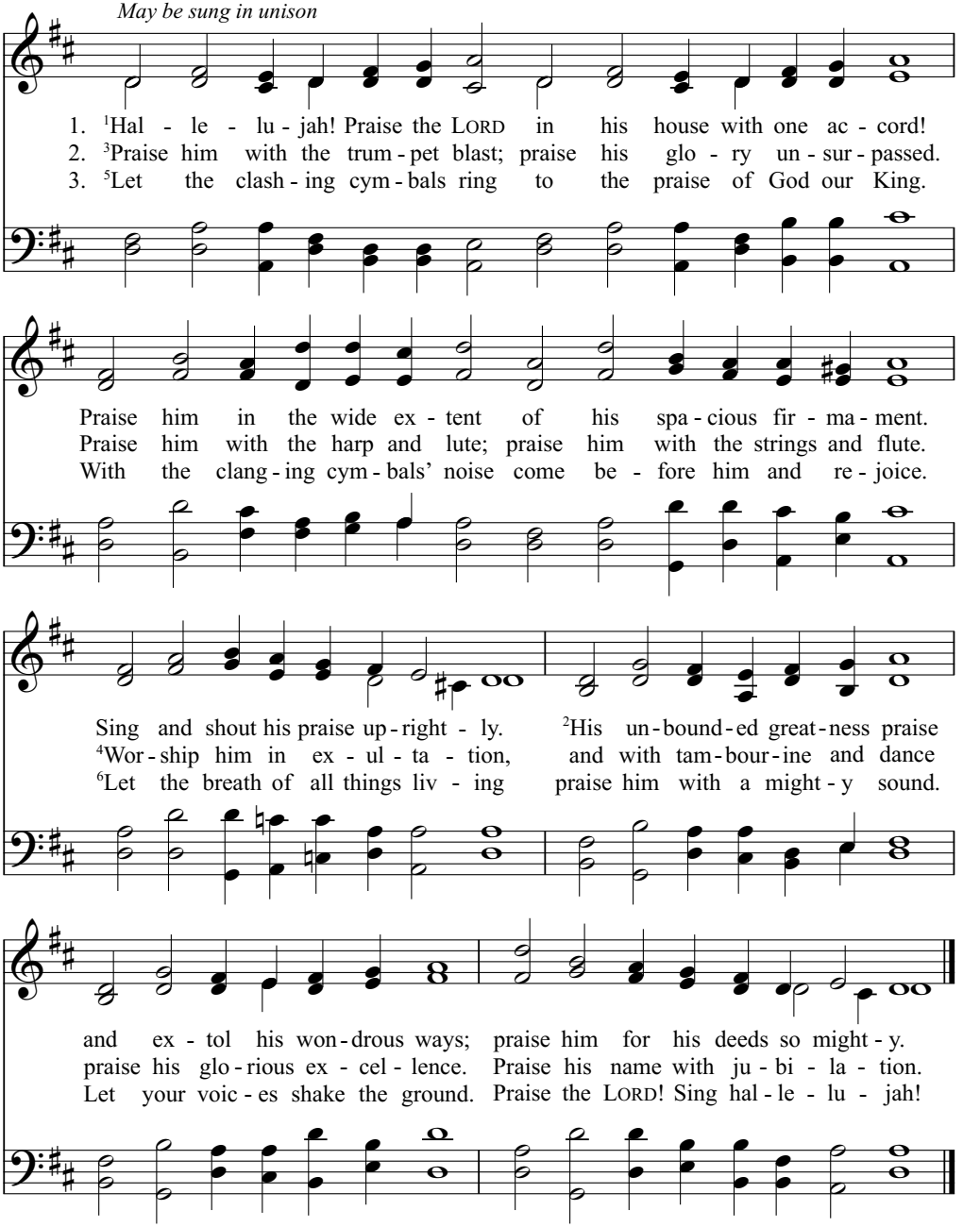
1. O praise ye the Lord and sing a new song,
2. With tim - brel and harp and joy - ful ac - claim,
3. In glo - ry ex - ult, ye saints of the Lord;
4. For this is his word: his saints shall not fail,
a - mid all his saints his prais - es pro - long.
with glad - ness and mirth, sing praise to his name;
with songs in the night high prais - es ac - cord.
but o - ver the earth their pow'r shall pre - vail.
The praise of their Mak - er his peo - ple shall sing,
for God in his peo - ple his plea - sure doth seek,
Go forth in his ser - vice and strong in his might
All king - doms and na - tions shall yield to their sway.
and chil - dren of Zi - on re - joice in their King.
with robes of sal - va - tion he cloth - eth the meek.
to con - quer all e - vil and stand for the right.
To God give the glo - ry and praise him for aye.

Paraphrase
The Psalter, 1912

HANOVER (Croft) 10.10.11.11.
William Croft, 1708

150A Hallelujah! Praise the LORD

May be sung in unison


1. [1]Hal - le - lu - jah! Praise the LORD in his house with one ac - cord!
2. [3]Praise him with the trum - pet blast; praise his glo - ry un - sur - passed.
3. [5]Let the clash - ing cym - bals ring to the praise of God our King.
Praise him in the wide ex - tent of his spa - cious fir - ma - ment.
Praise him with the harp and lute; praise him with the strings and flute.
With the clang - ing cym - bals' noise come be - fore him and re - joice.
Sing and shout his praise up - right - ly. [2]His un - bound - ed great - ness praise
[4]Wor - ship him in ex - ul - ta - tion, and with tam - bour - ine and dance
[6]Let the breath of all things liv - ing praise him with a might - y sound.
and ex - tol his won - drous ways; praise him for his deeds so might - y.
praise his glo - rious ex - cel - lence. Praise his name with ju - bi - la - tion.
Let your voic - es shake the ground. Praise the LORD! Sing hal - le - lu - jah!

William Helder, 2009
Adapted from Dewey Westra, 1931

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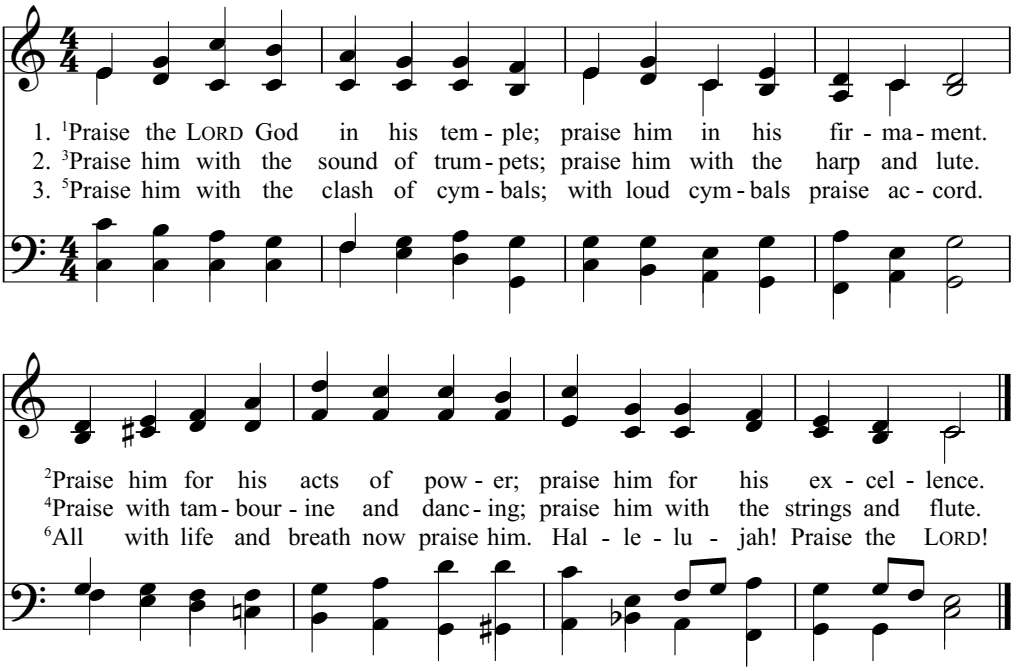
GENEVAN 150 7.7.7.7.8.7.7.8.
Genevan Psalter, 1562
Harm. Claude Goudimel, 1564

Praise the LORD God in His Temple 150B


1. [1]Praise the LORD God in his tem - ple; praise him in his fir - ma - ment.
2. [3]Praise him with the sound of trum - pets; praise him with the harp and lute.
3. [5]Praise him with the clash of cym - bals; with loud cym - bals praise ac - cord.
[2]Praise him for his acts of pow - er; praise him for his ex - cel - lence.
[4]Praise with tam - bour - ine and danc - ing; praise him with the strings and flute.
[6]All with life and breath now praise him. Hal - le - lu - jah! Praise the LORD!

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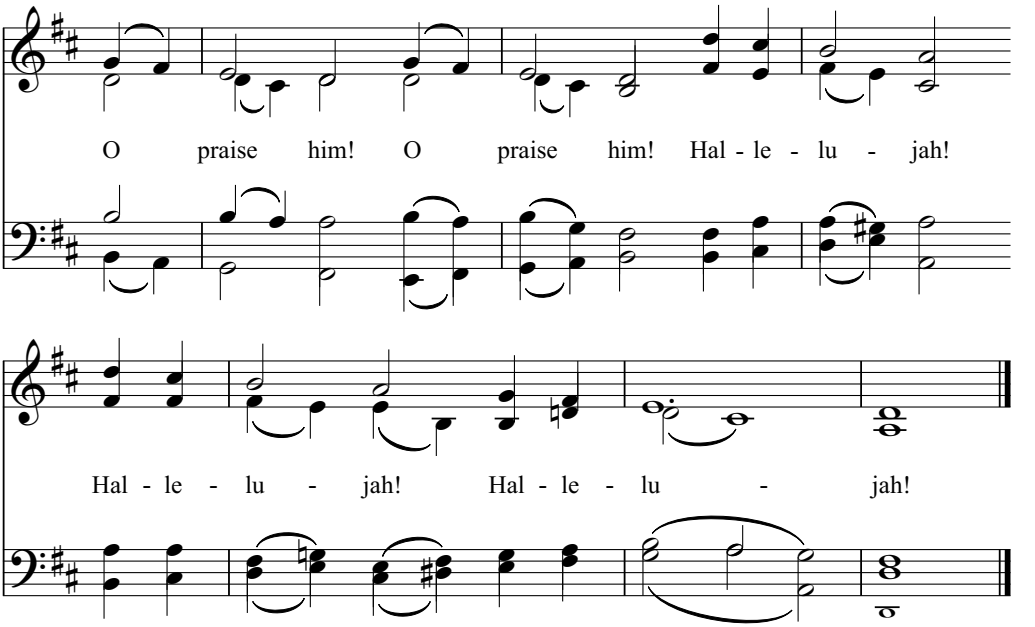
WYCLIFF 8.7.8.7.
John Stainer, *The Crucifixion,* 1887

150C Sing Hallelujah! Praise the LORD!

1. [1]Sing hal - le - lu - jah! Praise the LORD! Praise God with - in his
2. Praise God whose maj - es - ty a - bounds! [3]O praise him with the
3. [5]With sound - ing cym - bals praise the LORD! With clash - ing cym - bals
sa - cred courts! Hal - le - lu - jah! Hal - le - lu - jah! Praise, praise him
trum - pet sound! Hal - le - lu - jah! Hal - le - lu - jah! Praise God with
praise a - loud! Hal - le - lu - jah! Hal - le - lu - jah! [6]Let all that
in his heav'n - ly height! [2]Praise, praise him for his deeds of might!
lute and harp and strings, [4]with dance and pipe and tam - bou - rine!
breathes now praise the LORD! O praise the LORD for - ev - er - more!



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LASST UNS ERFREUEN L.M.al.
Geistliche Kirchengesänge, Cologne, 1623

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Lord of the Sabbath, Hear Us Pray 151

1. Lord of the Sab - bath, hear us pray, in this your house, on this your day; and own, as grate - ful
2. Now met to pray and bless your name, whose mer - cies flow each day the same, whose kind com - pas - sions
3. Your earth - ly Sab - baths, Lord, we love, but there's a no - bler rest a - bove; to that our la - b'ring
4. In your blest king - dom we shall be from ev - 'ry mor - tal trou - ble free: no sighs shall min - gle
sac - ri - fice, the songs which from your tem - ple rise.
nev - er cease, we seek in - struc - tion, par - don, peace.
souls as - pire with ar - dent hope and strong de - sire.
with the songs re - sound - ing from im - mor - tal tongues,

5. No rude alarms of raging foes,
no cares to break the long repose,
no midnight shade, no waning moon,
but sacred, high, eternal noon.

6. O long-expected day, begin,
dawn on these realms of woe and sin!
Break, morn of God, upon our eyes;
and let the world's true Sun arise!

Philip Doddridge, 1737
Alt. Thomas Cotterill, 1819, and others; mod.

GERMANY L.M.
William Gardiner, *Sacred Melodies,* 1815

152 Safely through Another Week

1. Safe - ly through an - oth - er week God has brought us on our way;
2. While we pray for par - d'ning grace through the dear Re - deem - er's name,
3. Here we come thy name to praise; let us feel thy pres - ence near;
4. May thy gos - pel's joy - ful sound con - quer sin - ners, com - fort saints;
let us now a bless - ing seek, wait - ing in his courts to - day;
show thy rec - on - cil - ed face; take a - way our sin and shame;
may thy glo - ry meet our eyes while we in thy house ap - pear;
may the fruits of grace a - bound, bring re - lief for all com - plaints;
day of all the week the best, em - blem of e - ter - nal rest.
from our earth - ly cares set free, may we rest this day in thee.
here af - ford us, Lord, a taste of our ev - er - last - ing feast.
thus may all our Sab - baths prove, 'til we join the church a - bove.

John Newton, 1774

DIX 7.7.7.7.7.7.
Conrad Kocher, 1838
Arr. William H. Monk, 1861

O Day of Rest and Gladness 153

1. O day of rest and glad - ness, O day of joy and light,
2. On thee, at the cre - a - tion, the light first had its birth;
3. To - day on wea - ry na - tions the heav'n - ly man - na falls;
4. New grac - es ev - er gain - ing from this our day of rest,
O balm of care and sad - ness, most beau - ti - ful, most bright;
on thee, for our sal - va - tion, Christ rose from depths of earth;
to ho - ly con - vo - ca - tions the sil - ver trum - pet calls,
we reach the rest re - main - ing to spir - its of the blest.
on thee the high and low - ly through a - ges joined in tune,
on thee, our Lord vic - to - rious, the Spir - it sent from heav'n;
where gos - pel light is glow - ing with pure and ra - diant beams,
To Ho - ly Ghost be prais - es, to Fa - ther, and to Son;
sing, "Ho - ly, ho - ly, ho - ly" to the great God Tri - une.
and thus on thee, most glo - rious, a tri - ple light was giv'n.
and liv - ing wat - er flow - ing with soul - re - fresh - ing streams.
the church her voice up - rais - es to thee, blest Three in One.

Christopher Wordsworth, 1862

MENDEBRAS 7.6.7.6.D.
German melody
Arr. Lowell Mason, 1839

154 This Day at Thy Creating Word

1. This day at thy cre - at - ing word first o'er the
2. This day the Lord for sin - ners slain in might vic -
3. This day the Ho - ly Spir - it came with fi - ery
4. O day of light and life and grace, from earth - ly
5. All praise to God the Fa - ther be, all praise, e -
earth the light was poured: O Lord, this day up -
to - rious rose a - gain: O Je - sus, may we
• tongues of clo - ven flame: O Spir - it, fill our
toil sweet rest - ing place, thy hal - lowed hours, blest
ter - nal Son, to thee, whom, with the Spir - it,
on us shine and fill our souls with light di - vine.
rais - ed be from death of sin to life in thee!
• hearts this day with grace to hear and grace to pray.
gift of love, give we a - gain to God a - bove.
we a - dore for - ev - er and for - ev - er - more.

William Walsham How, 1871

WINCHESTER NEW L.M.
Musikalisches Handbuch, Hamburg, 1690; alt. 1990

Praise God for Joy of Sabbath Blest 155

1. Praise God for joy of Sab - bath blest; we from our
2. We praise the Lord of Sab - a - oth, his full pro -
3. This day of wor - ship we re - joice. We heed the
4. Lord, tend, through us, the need - y still; to feed, to
toil have tak - en rest. On won - drous man - na
vi - sion for the lost. He found us dead in
Word of Si - nai's voice. Through means of grace one
clothe, to love the ill, be - friend the ones who
we have fed, in acts of mer - cy Spir - it led.
depths of spite, then raised us up in glo - rious light.
day in sev'n, by faith, re - ceive true hope from heav'n.
are a - lone, and bid the strang - er "Wel - come home."

5. Keep us, we pray, this week from sin;
renew our minds, transform within.
Let holy thoughts our minds recall,
in sleep our dreams with peace enthrall.

6. Pay homage now to Christ the King,
the Father, Spirit, rise to hymn.
Lift up your hearts on this Lord's Day;
go forth to honor and obey!

Scott M. Finch, 2008
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LILIAS CHURCHILL L.M.
Scott M. Finch, 2008

156 Christ, Whose Glory Fills the Skies

1. Christ, whose glo - ry fills the skies, Christ, the true, the on - ly Light,
2. Dark and cheer - less is the morn un - ac - com - pa - nied by thee;
3. Vis - it, then, this soul of mine; pierce the gloom of sin and grief;
Sun of Righ - teous - ness, a - rise, tri - umph o'er the shades of night;
joy - less is the day's re - turn 'til thy mer - cy's beams I see;
fill me, Ra - dian - cy di - vine; scat - ter all my un - be - lief;
Day - spring from on high, be near; Day - star, in my heart ap - pear.
'til they in - ward light im - part, glad my eyes, and warm my heart.
more and more thy - self dis - play, shin - ing to the per - fect day.

Charles Wesley, 1740

LUX PRIMA 7.7.7.7.7.7.
Charles F. Gounod, 1872

When Morning Gilds the Skies 157

1. When morn - ing gilds the skies, my heart a - wak - ing cries:
2. When sleep her balm de - nies, my si - lent spir - it sighs:
3. Does sad - ness fill my mind? A so - lace here I find:
4. In heav'n's e - ter - nal bliss the love - liest strain is this:
May Je - sus Christ be praised. A - like at work and prayer
May Je - sus Christ be praised. When e - vil thoughts mo - lest,
May Je - sus Christ be praised. Or fades my earth - ly bliss?
May Je - sus Christ be praised. The pow'rs of dark - ness fear,
to Je - sus I re - pair: May Je - sus Christ be praised!
with this I shield my breast: May Je - sus Christ be praised!
My com - fort still is this: May Je - sus Christ be praised!
when this sweet chant they hear: May Je - sus Christ be praised!

5. Let earth's wide circle round
in joyful notes resound:
May Jesus Christ be praised.
Let air and sea and sky,
from depth to height, reply:
May Jesus Christ be praised!

6. Be this, while life is mine,
my canticle divine:
May Jesus Christ be praised.
Be this th'eternal song,
through all the ages on:
May Jesus Christ be praised!

German, ca. 1800
Tr. Edward Caswall, 1853, 1858

LAUDES DOMINI 6.6.6.D.
Joseph Barnby, 1868

158 All Praise to Thee, My God, This Night

1. All praise to thee, my God, this night, for all the
bless - ings of the light; keep me, O keep me,
2. For - give me, Lord, for thy dear Son, the ills that
I this day have done; that with the world, my -
3. O may my soul on thee re - pose, and with sweet
sleep mine eye - lids close; sleep that may me more
4. When in the night I sleep - less lie, my soul with
heav'n - ly thoughts sup - ply; let no ill dreams dis -
King of kings, be - neath thine own al - might - y wings.
self, and thee, I, ere I sleep, at peace may be.
vig - 'rous make to serve my God when I a - wake.
turb my rest, no pow'rs of dark - ness me mo - lest.

5. O when shall I in endless day
forever chase dark sleep away,
and hymns with the supernal choir
incessant sing, and never tire!

6. Praise God from whom all blessings flow;
praise him, all creatures here below;
praise him above, ye heav'nly host:
praise Father, Son, and Holy Ghost.

Thomas Ken, 1695, 1709

TALLIS' CANON L.M.
Thomas Tallis, ca. 1567

Abide with Me 159

1. A - bide with me: fast falls the e - ven - tide;
2. Swift to its close ebbs out life's lit - tle day;
3. I need thy pres - ence ev - 'ry pass - ing hour;
4. I fear no foe, with thee at hand to bless;
5. Hold thou thy cross be - fore my clos - ing eyes;
the dark - ness deep - ens; Lord, with me a - bide:
earth's joys grow dim, its glo - ries pass a - way;
• what but thy grace can foil the tempt - er's pow'r?
ills have no weight, and tears no bit - ter - ness.
shine through the gloom, and point me to the skies:
when oth - er help - ers fail, and com - forts flee,
change and de - cay in all a - round I see;
• Who like thy - self my guide and stay can be?
Where is death's sting? Where, grave, thy vic - to - ry?
heav'n's morn - ing breaks, and earth's vain shad - ows flee:
help of the help - less, O a - bide with me.
O thou who chang - est not, a - bide with me.
• Through cloud and sun - shine, O a - bide with me.
I tri - umph still, if thou a - bide with me.
in life, in death, O Lord, a - bide with me.

Henry F. Lyte, 1847

EVENTIDE (Monk) 10.10.10.10.
William H. Monk, 1861

160 Savior, Again to Thy Dear Name We Raise

1. Sav - ior, a - gain to thy dear name we raise
with one ac - cord our part - ing hymn of praise.
2. Grant us thy peace up - on our home - ward way;
with thee be - gan, with thee shall end the day;
3. Grant us thy peace, Lord, through the com - ing night;
turn thou for us its dark - ness in - to light;
4. Grant us thy peace through - out our earth - ly life,
our balm in sor - row, and our stay in strife;
We stand to bless thee ere our wor - ship cease,
guard thou the lips from sin, the hearts from shame,
from harm and dan - ger keep thy chil - dren free,
then, when thy voice shall bid our con - flict cease,
and now, de - part - ing, wait thy word of peace.
that in this house have called up - on thy name.
for dark and light are both a - like to thee.
call us, O Lord, to thine e - ter - nal peace.

John Ellerton, 1866; alt.

ELLERS 10.10.10.10.
Edward J. Hopkins, 1869

The Day You Gave Us, Lord, Is Ended 161

1. The day you gave us, Lord, is end - ed, the dark - ness
2. We thank you that your church, un - sleep - ing while earth rolls
3. As o'er each con - ti - nent and is - land the dawn leads
4. The sun, that bids us rest, is wak - ing our breth - ren
5. So be it, Lord; your throne shall nev - er, like earth's proud
falls at your be - hest; to you our morn - ing hymns as -
on - ward in - to light, through all the world her watch is
• on an - oth - er day, the voice of pray'r is nev - er
'neath the west - ern sky, and hour by hour fresh lips are
em - pires, pass a - way: but stand and rule and grow for -
cend - ed, your praise shall hal - low now our rest.
keep - ing, and rests not now by day or night.
• si - lent, nor dies the strain of praise a - way.
mak - ing your won - drous do - ings heard on high.
ev - er, 'til all your crea - tures own your sway.

John Ellerton, 1870
Alt. 1990; mod.

ST. CLEMENT 9.8.9.8.
Clement C. Scholefield, 1874

162 Lord Jesus Christ, Be Present Now

1. Lord Je - sus Christ, be pres - ent now, our
hearts in true de - vo - tion bow, your Spir - it send with
grace di - vine, and let your truth with - in us shine.
2. Un - seal our lips to sing your praise, our
souls to you in wor - ship raise, make strong our faith, in -
crease our light, that we may know your name a - right.
3. Un - til we join the hosts that cry, "Ho -
ly are you, O Lord Most High!" And in the light of
that blest place for - e'er be - hold you face to face.
4. Glo - ry to God the Fa - ther, Son, and
Ho - ly Spir - it, Three in One! To you, O bless - ed
Trin - i - ty, be praise through - out e - ter - ni - ty!

Anon., 1651
Tr. Catherine Winkworth, 1863; alt.
Mod.

HERR JESU CHRIST DICH ZU UNS WEND L.M.
Pensum Sacrum, Görlitz, 1648
Harm. Johann Sebastian Bach, 1685–1750

Open Now Thy Gates of Beauty 163

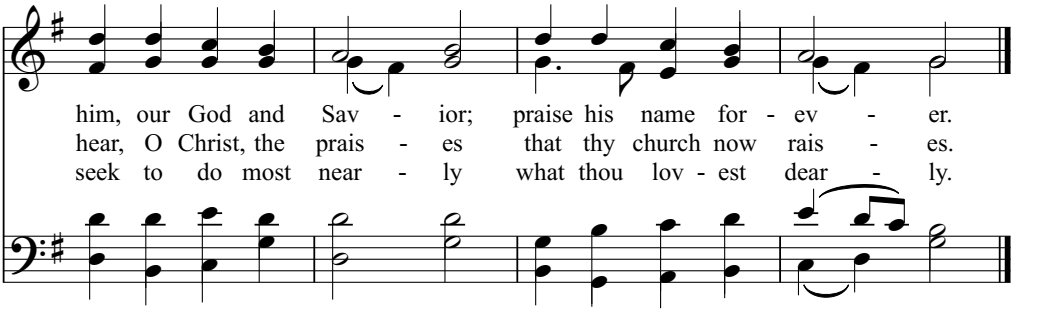
1. O - pen now thy gates of beau - ty, Zi - on, let me en - ter there,
2. Lord, my God, I come be - fore thee, come thou al - so un - to me;
3. Here thy praise is glad - ly chant - ed, here thy seed is du - ly sown;
4. Thou my faith in - crease and quick - en, let me keep thy gift di - vine,
5. Speak, O God, and I will hear thee, let thy will be done in - deed;
where my soul in joy - ful du - ty waits for him who an - swers prayer.
where we find thee and a - dore thee, there a heav'n on earth must be.
• let my soul, where it is plant - ed, bring forth pre - cious sheaves a - lone,
how - so - e'er temp - ta - tions thick - en; may thy Word still o'er me shine
may I un - dis - turbed draw near thee while thou dost thy peo - ple feed.
Oh, how bless - ed is this place, filled with so - lace, light, and grace!
To my heart, O en - ter thou, let it be thy tem - ple now!
• so that all I hear may be fruit - ful un - to life in me.
as my guid - ing star through life, as my com - fort in my strife.
Here of life the foun - tain flows, here is balm for all our woes.

Benjamin Schmolck, 1732, cento
Tr. Catherine Winkworth, 1863; alt.

NEANDER 8.7.8.7.7.7.
Joachim Neander, 1680; alt. 1990

164 God Himself Is with Us

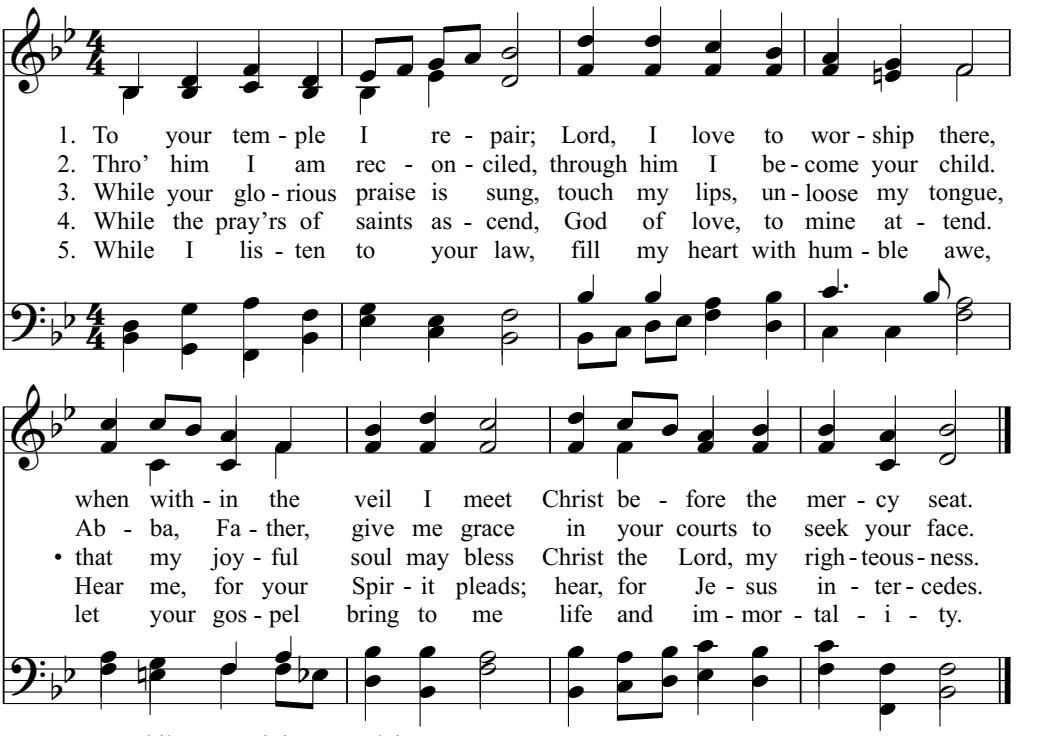
1. God him - self is with us: let us now a - dore him,
2. God him - self is with us: hear the harps re - sound - ing!
3. O thou fount of bless - ing, pu - ri - fy my spir - it;
and with awe ap - pear be - fore him. God is in his tem - ple—
See the crowds the throne sur - round - ing! "Ho - ly, ho - ly, ho - ly"—
trust - ing on - ly in thy mer - it, like the ho - ly an - gels
all with - in keep si - lence, pros - trate lie with
hear the hymn as - cend - ing, an - gels, saints, their
who be - hold thy glo - ry, may I cease - less -
deep - est rev - 'rence. Him a - lone God we own,
voic - es blend - ing! Bow thine ear to us here:
ly a - dore thee, and in all, great and small,


him, our God and Sav - ior; praise his name for - ev - er.
hear, O Christ, the prais - es that thy church now rais - es.
seek to do most near - ly what thou lov - est dear - ly.

Gerhard Tersteegen, 1729
Tr. Frederick W. Foster and John Miller, 1789; alt.

WUNDERBARER KÖNIG 6.6.8.6.6.8.3.3.6.6.
Joachim Neander, 1680; alt. 1990

To Your Temple I Repair 165


1. To your tem - ple I re - pair; Lord, I love to wor - ship there,
2. Thro' him I am rec - on - ciled, through him I be - come your child.
3. While your glo - rious praise is sung, touch my lips, un - loose my tongue,
4. While the pray'rs of saints as - cend, God of love, to mine at - tend.
5. While I lis - ten to your law, fill my heart with hum - ble awe,
when with - in the veil I meet Christ be - fore the mer - cy seat.
Ab - ba, Fa - ther, give me grace in your courts to seek your face.
• that my joy - ful soul may bless Christ the Lord, my righ - teous - ness.
Hear me, for your Spir - it pleads; hear, for Je - sus in - ter - cedes.
let your gos - pel bring to me life and im - mor - tal - i - ty.

6. While your minister proclaims
peace and pardon in your name,
by your grace, through faith, may I
hear you speaking from the sky.

7. From your house when I return,
may my heart within me burn,
and at evening let me say,
"I have walked with God today!"

James Montgomery, 1812
Mod.

MONKLAND 7.7.7.7.
Anon.; arr. John B. Wilkes, 1861

166 You Who His Temple Throng

1. You who his tem - ple throng, Je - ho - vah's praise pro - long,
2. O let his name em - ploy your ev - 'ry note of joy,
3. You saints, your joy pro - claim and glo - ry in the name
new an - thems sing; you saints, with joy de - clare your Mak - er's
his prais - es speak; he looks with lov - ing face up - on his
of God a - bove; and when the day - light dies, ere sleep shall
lov - ing care, and let the chil - dren there joy in their King.
cho - sen race, and will with ev - 'ry grace a - dorn the meek.
close your eyes, let praise to God a - rise for all his love.

From Psalm 149
The Psalter, 1912; mod.

TRINITY (ITALIAN HYMN) 6.6.4.6.6.6.4.
Felice de Giardini, 1769

Jesus, Where'er Your People Meet 167

1. Je - sus, wher - e'er your peo - ple meet, there they be -
2. For you, with - in no walls con - fined, are dwell - ing
3. Dear Shep - herd of your cho - sen few, your for - mer
4. Here may we prove the pow'r of pray'r to streng - then
5. Lord, we are few, but you are near; nor short your
hold your mer - cy seat; wher - e'er they seek you, you are
in the hum - ble mind; such ev - er bring you where they
• mer - cies here re - new; here to our wait - ing hearts pro -
faith and sweet - en care, to teach our faint de - sires to
arm, nor deaf your ear; O rend the heav'ns, come quick - ly
found, and ev - 'ry place is hal - lowed ground.
come, and go - ing, take you to their home.
• claim the sweet - ness of your sav - ing name.
rise, and bring all heav'n be - fore our eyes.
down, and make a thou - sand hearts your own.

William Cowper, 1769
Alt. 1990; mod.

WARRINGTON L.M.
Ralph Harrison, 1784

168 Father, Again in Jesus' Name We Meet

1. Fa - ther, a - gain in Je - sus' name we meet
2. O we would bless thee for thy cease - less care
3. A - las, un - wor - thy of thy bound - less love,
4. O by that name in whom all ful - ness dwells,
and bow in pen - i - tence be - neath thy feet;
and all thy works from day to day de - clare.
too oft our feet from thee, our Fa - ther, rove;
O by that love which ev - 'ry love ex - cels,
a - gain to thee our fee - ble voic - es raise
Is not our life with hour - ly mer - cies crowned?
but now, en - cour - aged by thy voice, we come,
O by that blood so free - ly shed for sin,
to sue for mer - cy and to sing thy praise.
Does not thine arm en - cir - cle us a - round?
re - turn - ing sin - ners, to a Fa - ther's home.
o - pen blest mer - cy's gate and take us in.

Lucy E. G. Whitmore, 1824

LANGRAN 10.10.10.10.
James Langran, 1862

Master, Speak! Thy Servant Heareth 169

1. Mas - ter, speak! thy ser - vant hear - eth, wait - ing for thy gra - cious word,
2. Speak to me by name, O Mas - ter, let me know it is to me;
3. Mas - ter, speak! tho' least and low - est, let me not un - heard de - part;
4. Mas - ter, speak! and make me read - y, when thy voice is tru - ly heard,
long - ing for thy voice that cheer - eth, Mas - ter, let it now be heard.
speak, that I may fol - low fast - er, with a step more firm and free,
Mas - ter, speak! for oh, thou know - est all the yearn - ing of my heart,
with o - be - dience glad and stead - y, still to fol - low ev - 'ry word.
I am list - 'ning, Lord, for thee; what hast thou to say to me?
where the Shep - herd leads the flock, in the shad - ow of the Rock!
know - est all its tru - est need; speak! and make me blest in - deed.
I am list - 'ning, Lord, for thee: Mas - ter, speak, oh speak to me!

Frances R. Havergal, 1867

OTTAWA 8.7.8.7.7.7.
Lowell Mason, 1792–1872

170 God, in the Gospel of His Son

1. God, in the gos - pel of his Son, makes his e -
2. Here sin - ners of a hum - ble frame may taste his
3. The pris - 'ner here may break his chains; the wea - ry
4. Here faith re - veals to mor - tal eyes a bright - er
5. O grant us grace, al - might - y Lord, to read and
ter - nal coun - sels known; where love in all its
grace and learn his name; may read, in char - ac -
• rest from all his pains; the cap - tive feel his
world be - yond the skies; here shines the light which
mark your ho - ly Word; its truths with meek - ness
glo - ry shines, and truth is drawn in fair - est lines.
ters of blood, the wis - dom, pow'r, and grace of God.
• bon - dage cease; the mourn - er find the way of peace.
guides our way from earth to realms of end - less day.
to re - ceive, and by its ho - ly pre - cepts live.

Benjamin Beddome, 1787
Alt. Thomas Cotterill, 1819; mod.

GERMANY L.M.
William Gardiner, *Sacred Melodies,* 1815

O Word of God Incarnate 171

1. O Word of God in - car - nate, O Wis - dom from on high,
2. The church from her dear Mas - ter re - ceived the gift di - vine,
3. It float - eth like a ban - ner be - fore God's host un - furled;
4. O make thy church, dear Sav - ior, a lamp of pur - est gold,
O Truth un - changed, un - chang - ing, O Light of our dark sky,
and still that light she lift - eth o'er all the earth to shine.
it shin - eth like a bea - con a - bove the dark - ling world.
to bear be - fore the na - tions thy true light, as of old.
we praise thee for the ra - diance that from the hal - lowed page,
It is the gold - en cas - ket, where gems of truth are stored;
It is the chart and com - pass that o'er life's surg - ing sea,
O teach thy wan - d'ring pil - grims by this their path to trace,
a lan - tern to our foot - steps, shines on from age to age.
it is the heav'n - drawn pic - ture of Christ, the liv - ing Word.
'mid mists and rocks and quick - sands, still guides, O Christ, to thee.
'til, clouds and dark - ness end - ed, they see thee face to face.

William Walsham How, 1867

MUNICH 7.6.7.6.D.
Gesangbuch, Meiningen, 1693

172 Speak, O Lord

Unison
1. Speak, O Lord, as we come to you to re - ceive the food of your
2. Teach us, Lord, full o - be - di - ence, ho - ly rev - er - ence, true hu -
3. Speak, O Lord, and re - new our minds; help us grasp the heights of your
Ho - ly Word. Take your truth, plant it deep in us; shape and
mil - i - ty. Test our thoughts and our at - ti - tudes in the
plans for us: truths un - changed from the dawn of time, that will
fash - ion us in your like - ness, that the light of Christ might be
ra - di - ance of your pu - ri - ty. Cause our faith to rise, cause our
ech - o down thro' e - ter - ni - ty. And by grace we'll stand on your
seen to - day in our acts of love and our deeds of faith. Speak, O Lord,
eyes to see your ma - jes - tic love and au - thor - i - ty. Words of pow'r
prom - is - es; and by faith we'll walk as you walk with us. Speak, O Lord,

and ful - fill in us all your pur - pos - es for your glo - ry.
that can nev - er fail, let their truth pre - vail o - ver un - be - lief.
'til your church is built, and the earth is filled with your glo - ry.

Keith Getty and Stuart Townend

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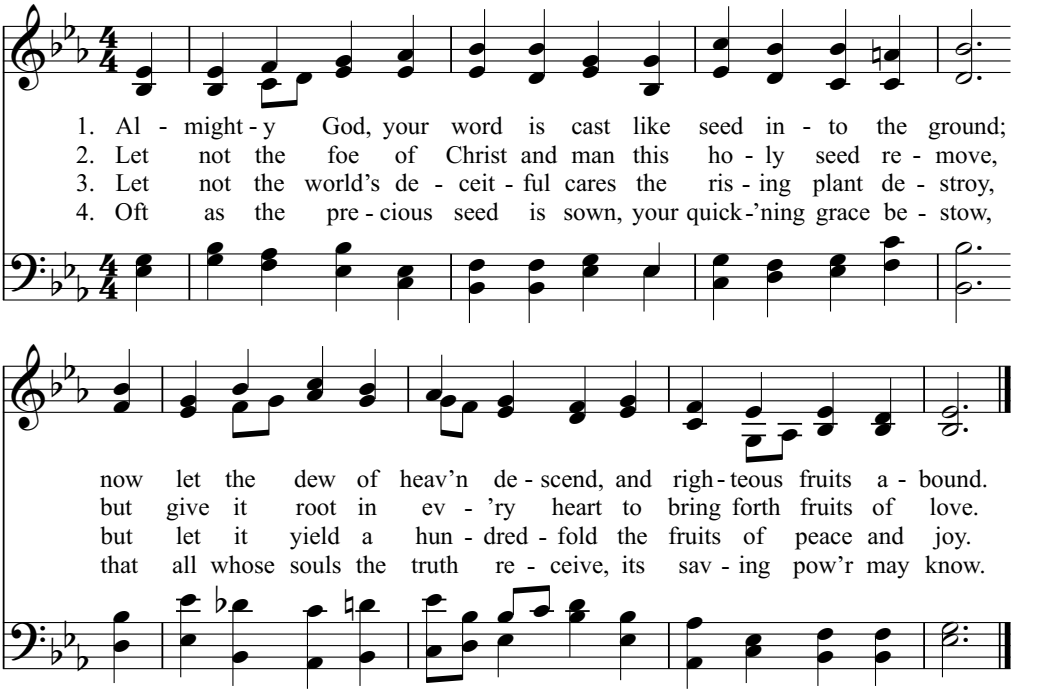
SPEAK O LORD 8.10.8.10.10.10.8.10.
Keith Getty and Stuart Townend

Almighty God, Your Word Is Cast 173


1. Al - might - y God, your word is cast like seed in - to the ground;
2. Let not the foe of Christ and man this ho - ly seed re - move,
3. Let not the world's de - ceit - ful cares the ris - ing plant de - stroy,
4. Oft as the pre - cious seed is sown, your quick - 'ning grace be - stow,
now let the dew of heav'n de - scend, and righ - teous fruits a - bound.
but give it root in ev - 'ry heart to bring forth fruits of love.
but let it yield a hun - dred - fold the fruits of peace and joy.
that all whose souls the truth re - ceive, its sav - ing pow'r may know.

John Cawood, 1819

DUNFERMLINE C.M.
Scottish Psalter, 1615

174 The Ten Commandments

1. My soul, re - call with rev - 'rent won - der how God a -
2. "I am the Lord, your God and Sov - ereign, who out of
3. "You shall not bow to grav - en i - dols, for I, a
4. "The Lord is God; his name is ho - ly. Do not his
5. "Re - mem - ber, keep the Sab - bath ho - ly, the day God
mid the fire and smoke pro - claimed his ho - ly
bond - age set you free, who saved you from the
• jeal - ous God, your Lord, shall pun - ish sin in
ho - li - ness pro - fane. God sure - ly will not
sanc - ti - fied and blessed. Six days you shall do
law with thun - der from Si - nai's moun - tain when he spoke:
land of E - gypt. Then serve no oth - er gods but me.
• those who hate me, but love all those who keep my Word.
hold them guilt - less who take his ho - ly name in vain.
all your la - bor, but on the sev - enth you shall rest.

6. "Honor your father and your mother;
obey the Lord our God's command,
that you may dwell secure and prosper
with length of days upon the land.

7. "You shall not hate or kill your neighbor.
Do not commit adultery.
You shall not steal from one another
nor testify untruthfully.

8. "You shall not covet the possessions
your neighbors value as their own;
home, wife or husband, all their treasures
you shall respect as theirs alone."

9. Teach us, Lord God, to love your precepts,
the good commandments of your law.
Give us the grace to keep your statutes
with thankfulness and proper awe.

The Ten Commandments
Vers. Dewey Westra, 1899–1979
Alt. in *Psalter Hymnal,* 1987
Text vers., rev. © 1987, CRC Publications/Faith Alive Christian Resources

LES COMMANDEMENTS DE DIEU 9.8.9.8.
Genevan Psalter, 1547
Harm. Claude Goudimel, 1564; alt.

Your Law, O God, Is Our Delight 175

1. Your law, O God, is our de - light; your stat - utes
2. Your law, O God, re - veals our sin, how foul and
3. Lord, we have failed your law's de - mands with im - pure
4. Our sins were placed up - on his head; he suf - fered
5. We show our thank - ful - ness and love by keep - ing
faith - ful, true and right. It guides our feet and
stained are we with - in. O cleanse us from in -
• hearts and un - clean hands. But One has kept them
an - guish in our stead. Now his o - be - dience
pre - cepts from a - bove; so teach us, Lord, your
shines as light, that we may walk with you a - right.
iq - ui - ty and train our hearts from sin to flee.
• per - fect - ly— our Sav - ior, Je - sus Christ, is he.
is our own; our righ - teous - ness is Christ a - lone.
stat - utes well; in - cline our hearts on them to dwell.

6. Have mercy on your wayward sheep;
from us the devil safely keep.
Cause us to walk upon your way,
and sanctify us more each day.

7. Your law, O God, is our delight;
your statutes faithful, true and right.
Confirm your word within our hearts
that we may not from you depart.

Based on Psalm 119
Derrick and Debbie Vander Meulen, 2015
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GERMANY L.M.
William Gardiner, *Sacred Melodies,* 1815

176 O Thou That Hear'st When Sinners Cry

1. O thou that hear'st when sin - ners cry, though all my crimes be - fore thee lie, be - hold them not with an - gry look, but blot their mem - 'ry from thy book.
2. Cre - ate my na - ture pure with - in, and form my soul a - verse to sin; let thy good Spir - it ne'er de - part, nor hide thy pres - ence from my heart.
3. I can - not live with - out thy light, cast out and ban - ished from thy sight; thy ho - ly joys, my God, re - store, and guard me, that I fall no more.
4. A bro - ken heart, my God, my King, is all the sac - ri - fice I bring; the God of grace will ne'er de - spise a bro - ken heart for sac - ri - fice.

5. My soul lies humbled in the dust,
and owns thy dreadful sentence just:
look down, O Lord, with pitying eye,
and save the soul condemned to die.

6. Then will I teach the world thy ways;
sinners shall learn thy sov'reign grace;
I'll lead them to my Savior's blood,
and they shall praise a pard'ning God.

From Psalm 51
Isaac Watts, 1719

HERR JESU CHRIST DICH ZU UNS WEND L.M.
Pensum Sacrum, Görlitz, 1648
Arr. Johann Sebastian Bach, 1685–1750

Before Thee, God, Who Knowest All 177

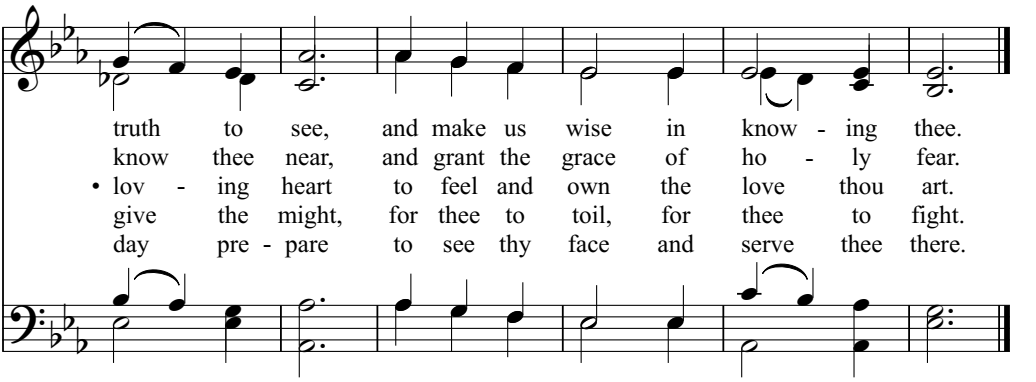
1. Be - fore thee, God, who know - est all, with grief and shame I
2. O Lord, my God, to thee I pray: O cast me not in
3. O Je - sus, let thy pre - cious blood be to my soul a
pros - trate fall. I see my sins a - gainst thee, Lord, the
wrath a - way! Let thy good Spir - it ne'er de - part, but
cleans - ing flood. Turn not, O Lord, thy guest a - way, but
sins of thought, of deed, and word. They press me sore; I
let him draw to thee my heart, that tru - ly pen - i -
grant that jus - ti - fied I may go to my house at
cry to thee: O God, be mer - ci - ful to me!
tent I be: O God, be mer - ci - ful to me!
peace with thee: O God, be mer - ci - ful to me!

Magnus B. Landstad, 1861
Tr. Carl Döving, 1909

VATER UNSER 8.8.8.8.8.8.
Valentin Schumann, *Geistliche Lieder,* 1539

178 We Have Not Known Thee as We Ought

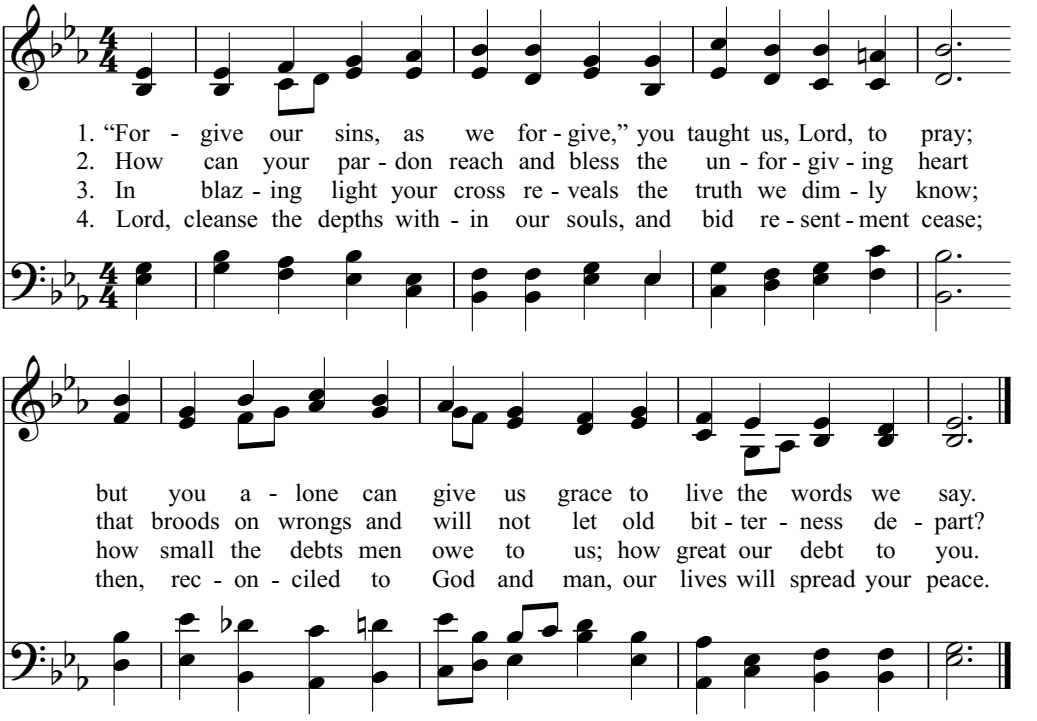
1. We have not known thee as we ought, nor learned thy wis - dom,
2. We have not feared thee as we ought, nor bowed be - neath thine
3. We have not loved thee as we ought, nor cared that we are
4. We have not served thee as we ought; a - las! the du - ties
5. When shall we know thee as we ought, and fear and love and
grace, and pow'r; the things of earth have filled our thought,
awe - some eye, nor guard - ed deed and word and thought,
• loved by thee; thy pres - ence we have cold - ly sought,
left un - done, the work with lit - tle fer - vor wrought,
serve a - right! When shall we, out of tri - al brought,
and tri - fles of the pass - ing hour. Lord, give us light thy
re - mem - ber - ing that God was nigh. Lord, give us faith to
• and fee - bly longed thy face to see. Lord, give a pure and
the bat - tles lost or scarce - ly won! Lord, give the zeal and
be per - fect in the land of light! Lord, may we day by


truth to see, and make us wise in know - ing thee.
know thee near, and grant the grace of ho - ly fear.
• lov - ing heart to feel and own the love thou art.
give the might, for thee to toil, for thee to fight.
day pre - pare to see thy face and serve thee there.

Thomas Benson Pollock, 1889
Alt. 1990

ST. CHRYSOSTOM 8.8.8.8.8.8.
Joseph Barnby, 1872

Forgive Our Sins, as We Forgive 179


1. "For - give our sins, as we for - give," you taught us, Lord, to pray;
2. How can your par - don reach and bless the un - for - giv - ing heart
3. In blaz - ing light your cross re - veals the truth we dim - ly know;
4. Lord, cleanse the depths with - in our souls, and bid re - sent - ment cease;
but you a - lone can give us grace to live the words we say.
that broods on wrongs and will not let old bit - ter - ness de - part?
how small the debts men owe to us; how great our debt to you.
then, rec - on - ciled to God and man, our lives will spread your peace.

Rosamond Herklots, 1905–1987

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DUNFERMLINE C.M.
Scottish Psalter, 1615
Alternate tune: ST. COLUMBA

180 Kind and Merciful God, We Have Sinned

1. Kind and mer - ci - ful God, we have sinned in your sight, we have
2. Kind and mer - ci - ful God, we've ne - glect - ed your Word and the
3. Kind and mer - ci - ful God, we have bro - ken your laws and in
4. Kind and mer - ci - ful God, in Christ's death on the cross you pro -
5. Kind and mer - ci - ful God, bid us lift up our heads and com -
all wan - dered far from your way; we have fol - lowed de - sire,
truth that would guide us a - right; we have lived in the shade
• con - duct have veered from the norm; we have dreamed of the good,
vid - ed a cleans - ing from sin; speak the words that for - give,
mand us to rise from our knees; may our hearts now be changed
we have failed to as - pire to the vir - tue we ought to dis - play.
of the dark we have made, when you willed us to walk in the light.
• but the good that we could we have fre - quent - ly failed to per - form.
that hence - forth we may live by the might of your Spir - it with - in.
and no long - er es - tranged, thro' the pow'r of your par - don and peace.

Bryan Jeffery Leech, 1973
© 1973 Fred Bock Music Co.

ELFAKER 6.6.9.D.
Traditional Swedish melody
Adapted by Bryan Jeffery Leech, 1973
© 1973 Fred Bock Music Co.

Now Thank We All Our God 181

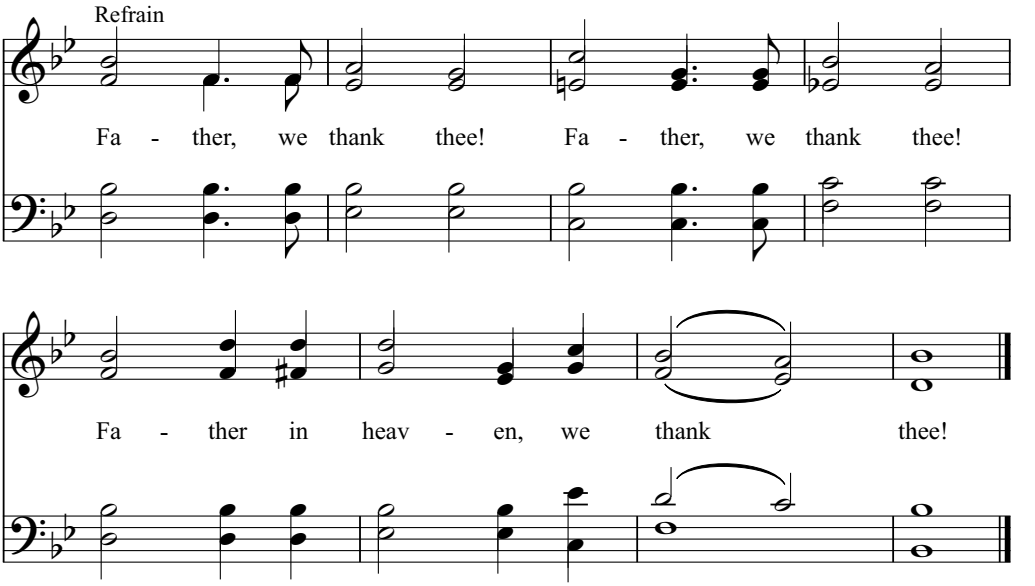
1. Now thank we all our God with heart and hands and voic - es,
who won - drous things has done, in whom his world re - joic - es;
who from our moth - ers' arms has blessed us on our way
with count - less gifts of love, and still is ours to - day.
2. O may this boun - teous God through all our life be near us,
with ev - er joy - ful hearts and bless - ed peace to cheer us;
and keep us in his grace, and guide us when per - plexed,
and free us from all ills in this world and the next.
3. All praise and thanks to God the Fa - ther now be giv - en,
the Son, and him who reigns with them in high - est heav - en—
the one e - ter - nal God, whom earth and heav'n a - dore;
for thus it was, is now, and shall be ev - er - more.

Martin Rinkart, 1636
Tr. Catherine Winkworth, 1858; mod.

NUN DANKET 6.7.6.7.6.6.6.6.
Johann Crüger, 1647

182 Can a Little Child like Me

1. Can a lit - tle child like me thank the Fa - ther fit - ting - ly?
2. For the fruit up - on the tree, for the birds that sing of thee,
3. For the sun - shine warm and bright, for the day and for the night,
4. For our com - rades and our plays, and our hap - py hol - i - days,
Yes, O yes! be good and true, pa - tient, kind in all you do;
for the earth in beau - ty dressed, fa - ther, moth - er, and the rest,
for the les - sons of our youth— hon - or, grat - i - tude, and truth—
for the joy - ful work and true that a lit - tle child may do,
love the Lord and do your part; learn to say with all your heart,
for thy pre - cious, lov - ing care, for thy boun - ty ev - 'ry - where,
for the love that met us here, for the home and for the cheer,
for our lives but just be - gun, for the great gift of thy Son,



Attr. to Mary Mapes Dodge, 1831–1905

THANKSGIVING (Basswood) 7.7.7.7.7.7.ref.
W. K. Basswood

183 O That I Had a Thousand Voices

1. O that I had a thou - sand voic - es to praise my
2. O all ye pow'rs that he im - plant - ed, a - rise, and
3. All crea - tures that have breath and mo - tion, that throng the
4. O Fa - ther, deign thou, I be - seech thee, to lis - ten
God with thou - sand tongues! My heart, which in the Lord re -
si - lence keep no more; put forth the strength that he hath
earth, the sea, and sky, now join me in my heart's de -
to my earth - ly lays; a no - bler strain in heav'n shall
joic - es, would then pro - claim in grate - ful songs to all, wher -
grant - ed, your no - blest work is to a - dore. O soul and
vo - tion, help me to raise his prais - es high. My ut - most
reach thee, when I with an - gels hymn thy praise and learn a -
ev - er I might be, what great things God hath done for me.
bod - y, be ye meet with heart - felt praise your Lord to greet!
pow'rs can ne'er a - right de - clare the won - ders of his might.
mid their choirs to sing loud hal - le - lu - jahs to my King.

Johann Mentzer, 1704, cento
Trans. composite

O DASS ICH TAUSEND 9.8.9.8.8.8.
Johann B. König, 1738

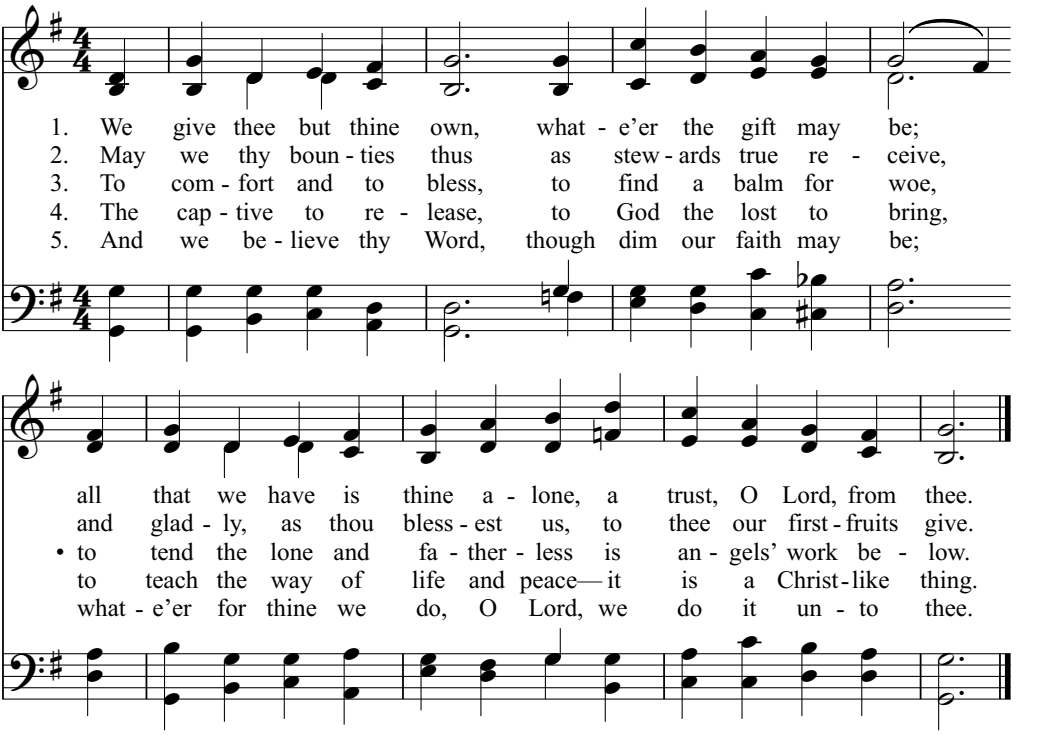
Lord, You Love the Cheerful Giver 184

1. Lord, you love the cheer - ful giv - er, who with o - pen heart and hand
bless - es free - ly, as a riv - er that re - fresh - es all the land.
2. We are thine, thy mer - cy sought us, found us in death's dread - ful way,
to the fold in safe - ty brought us, nev - er - more from thee to stray.
3. Blest by thee with gifts and grac - es, may we heed thy church -'s call;
glad - ly in all times and plac - es give to thee who giv - est all.
4. Sav - ior, thou hast free - ly giv - en all the bless - ings we en - joy,
earth - ly store and bread of heav - en, love and peace with - out al - loy;
Grant us then the grace of giv - ing with a spir - it large and free,
Thine own life thou free - ly gav - est as an of - f'ring on the cross
Thou hast bought us, and no lon - ger can we claim to be our own;
hum - bly now we bow be - fore thee, and our all to thee re - sign;
that our life and all our liv - ing we may con - se - crate to thee.
for each sin - ner whom thou sav - est from e - ter - nal shame and loss.
ev - er free and ev - er strong - er, we shall serve thee, Lord, a - lone.
for the king - dom, pow'r, and glo - ry are, O Lord, for - ev - er thine.

Robert Murray, 1898

BEECHER 8.7.8.7.D.
John Zundel, 1870; alt.

185 We Give Thee But Thine Own

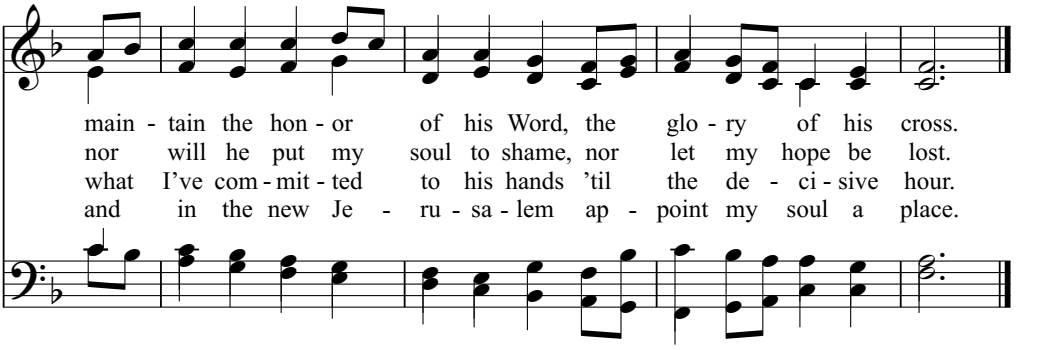

1. We give thee but thine own, what - e'er the gift may be;
2. May we thy boun - ties thus as stew - ards true re - ceive,
3. To com - fort and to bless, to find a balm for woe,
4. The cap - tive to re - lease, to God the lost to bring,
5. And we be - lieve thy Word, though dim our faith may be;
all that we have is thine a - lone, a trust, O Lord, from thee.
and glad - ly, as thou bless - est us, to thee our first - fruits give.
• to tend the lone and fa - ther - less is an - gels' work be - low.
to teach the way of life and peace— it is a Christ - like thing.
what - e'er for thine we do, O Lord, we do it un - to thee.

William Walsham How, 1864

SCHUMANN S.M.
Mason and Webb, *Cantica Laudis,* 1850

186 I'm Not Ashamed to Own My Lord

1. I'm not a - shamed to own my Lord, or to de - fend his cause,
2. Je - sus, my God! I know his name, his name is all my trust;
3. Firm as his throne his prom - ise stands, and he can well se - cure
4. Then will he own my worth - less name be - fore his Fa - ther's face,


main - tain the hon - or of his Word, the glo - ry of his cross.
nor will he put my soul to shame, nor let my hope be lost.
what I've com - mit - ted to his hands 'til the de - ci - sive hour.
and in the new Je - ru - sa - lem ap - point my soul a place.

Isaac Watts, 1709

PISGAH C.M.
Attr. to J. C. Lowry in Ananias Davisson, *Kentucky Harmony,* 1817
Arr. Austin C. Lovelace, 1964
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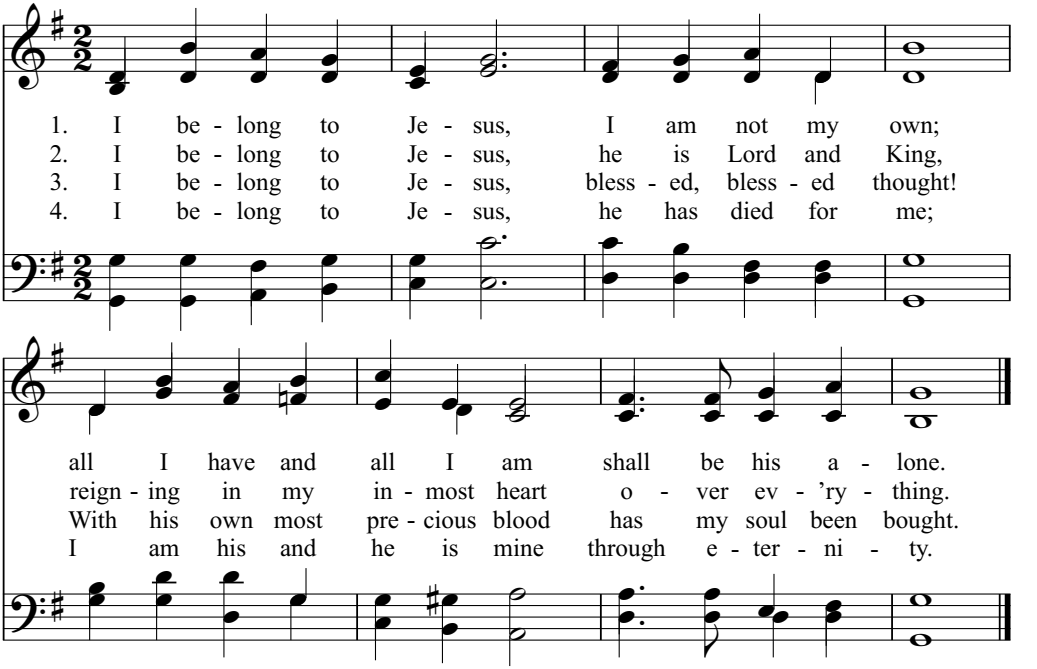
I Belong to Jesus 187


1. I be - long to Je - sus, I am not my own;
2. I be - long to Je - sus, he is Lord and King,
3. I be - long to Je - sus, bless - ed, bless - ed thought!
4. I be - long to Je - sus, he has died for me;
all I have and all I am shall be his a - lone.
reign - ing in my in - most heart o - ver ev - 'ry - thing.
With his own most pre - cious blood has my soul been bought.
I am his and he is mine through e - ter - ni - ty.

5. I belong to Jesus,
he will keep my soul
when the deathly waters dark
round about me roll.

6. I belong to Jesus,
and ere long I'll stand
with my precious Savior there
in the glory land.

Maud Fraser, 1891

DEDICATION 6.5.7.5.
M. A. Sea

188 O Jesus, I Have Promised

1. O Je - sus, I have prom - ised to serve thee to the end;
2. O Je - sus, thou hast prom - ised to all who fol - low thee,
3. O let me feel thee near me! The world is ev - er near;
4. O let me hear thee speak - ing in ac - cents clear and still,
be thou for - ev - er near me, my Mas - ter and my Friend;
that where thou art in glo - ry there shall thy ser - vant be;
I see the sights that daz - zle, the tempt - ing sounds I hear;
a - bove the storms of pas - sion, the mur - murs of self - will.
I shall not fear the bat - tle if thou art by my side,
and, Je - sus, I have prom - ised to serve thee to the end;
my foes are ev - er near me, a - round me and with - in;
O speak to re - as - sure me, to has - ten or con - trol;
nor wan - der from the path - way if thou wilt be my guide.
O give me grace to fol - low, my Mas - ter and my Friend.
but Je - sus, draw thou near - er, and shield my soul from sin.
O speak and make me lis - ten, thou guard - ian of my soul.

John Ernest Bode, 1869; alt.

ANGEL'S STORY 7.6.7.6.D.
Arthur H. Mann, 1881

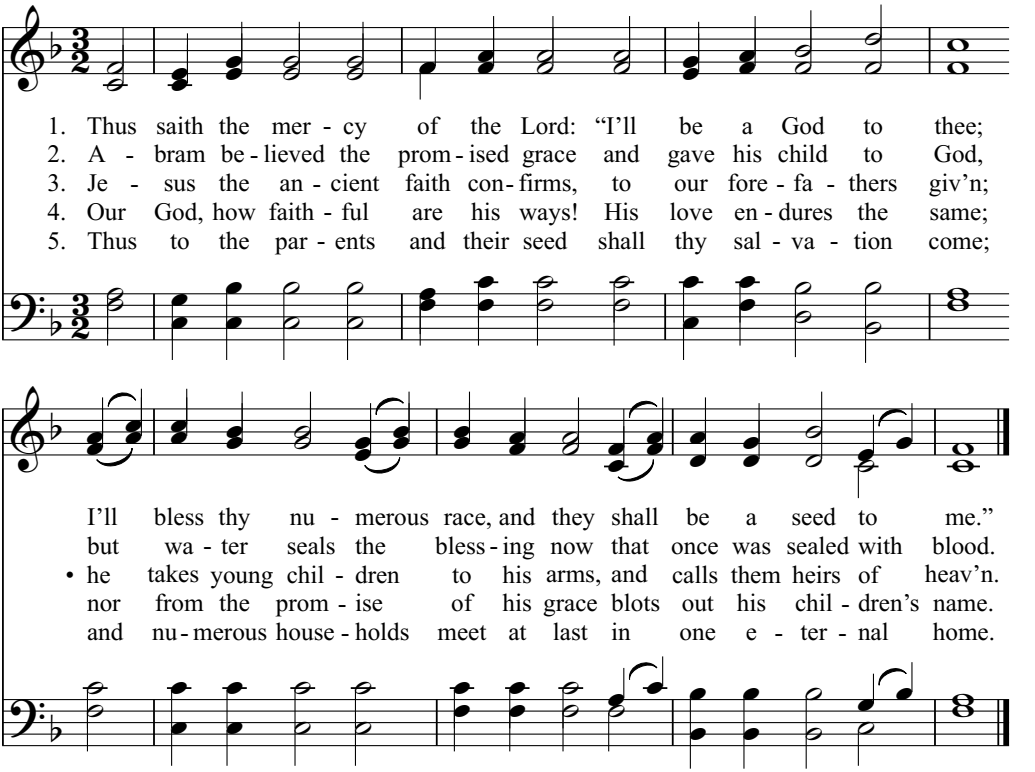
Lord Jesus Christ, Our Lord Most Dear 189

1. Lord Je - sus Christ, our Lord most dear, as thou wast once
2. As in thy heav'n - ly king - dom, Lord, all things o - bey
3. Their watch let an - gels round him keep, wher - e'er he be,
an in - fant here, so give this child of thine, we pray,
thy sa - cred word, do thou thy might - y suc - cor give,
a - wake, a - sleep; thy sav - ing grace on him be - stow,
Refrain
thy grace and bless - ing day by day.
and shield this child by morn and eve. O ho - ly Je - sus,
that he in thee may live and grow.
Lord di - vine, we pray thee guard this child of thine.

Heinrich of Laufenberg, 15th cent.
Tr. Catherine Winkworth, 1869; alt. 1961

ST. CHRYSOSTOM 8.8.8.8.8.8.
Joseph Barnby, 1872

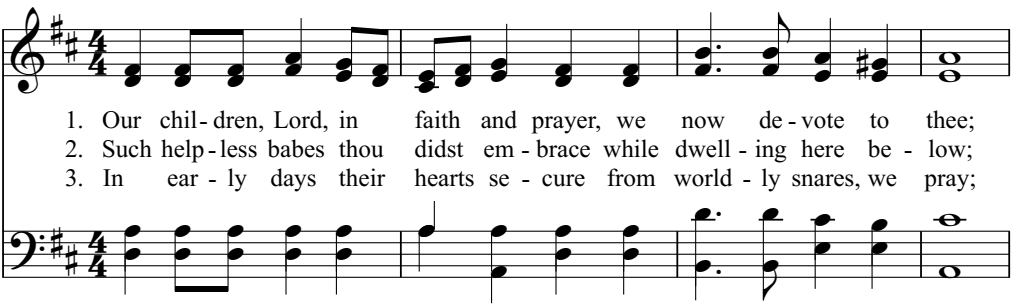
190 Thus Saith the Mercy of the Lord

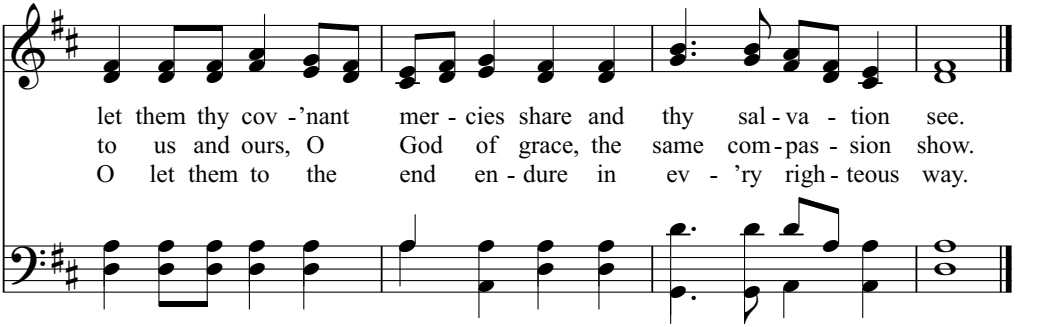

1. Thus saith the mer - cy of the Lord: "I'll be a God to thee;
2. A - bram be - lieved the prom - ised grace and gave his child to God,
3. Je - sus the an - cient faith con - firms, to our fore - fa - thers giv'n;
4. Our God, how faith - ful are his ways! His love en - dures the same;
5. Thus to the par - ents and their seed shall thy sal - va - tion come;
I'll bless thy nu - merous race, and they shall be a seed to me."
but wa - ter seals the bless - ing now that once was sealed with blood.
• he takes young chil - dren to his arms, and calls them heirs of heav'n.
nor from the prom - ise of his grace blots out his chil - dren's name.
and nu - merous house - holds meet at last in one e - ter - nal home.

Isaac Watts, 1707

I DO BELIEVE C.M.
Traditional English melody

191 Our Children, Lord, in Faith and Prayer

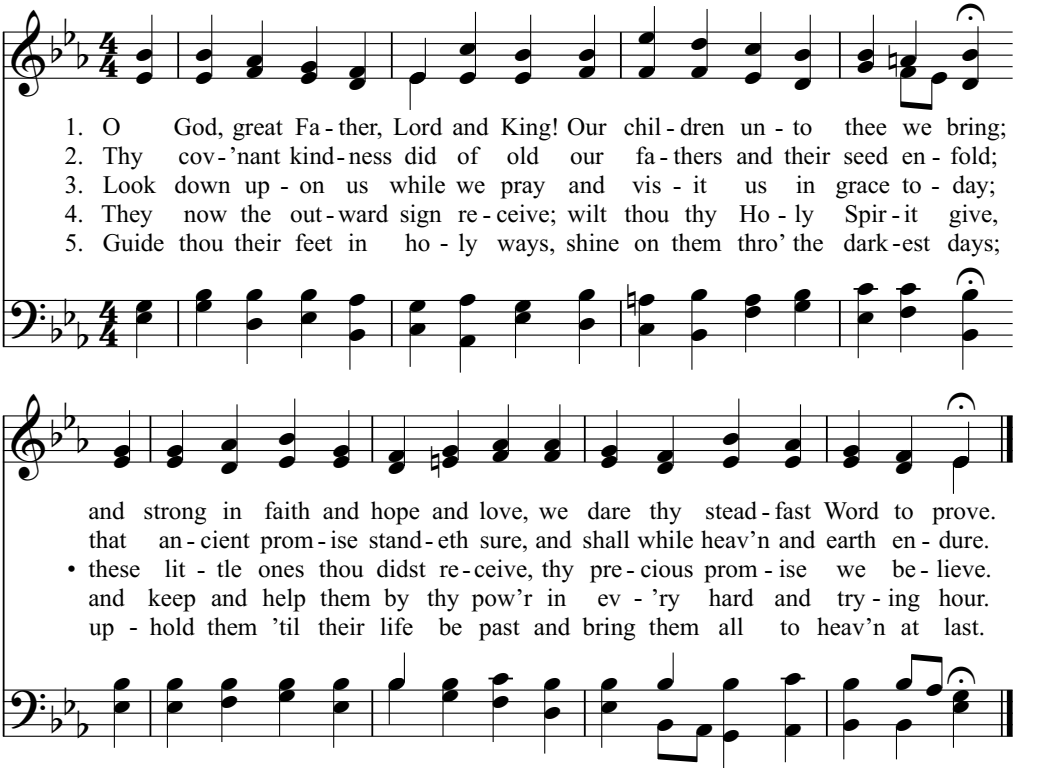

1. Our chil - dren, Lord, in faith and prayer, we now de - vote to thee;
2. Such help - less babes thou didst em - brace while dwell - ing here be - low;
3. In ear - ly days their hearts se - cure from world - ly snares, we pray;


let them thy cov - 'nant mer - cies share and thy sal - va - tion see.
to us and ours, O God of grace, the same com - pas - sion show.
O let them to the end en - dure in ev - 'ry righ - teous way.

Thomas Haweis, 1808

NAOMI C.M.
Arr. Lowell Mason, 1836
From Hans G. Nägeli, 1773–1836

O God, Great Father, Lord and King! 192


1. O God, great Fa - ther, Lord and King! Our chil - dren un - to thee we bring;
2. Thy cov - 'nant kind - ness did of old our fa - thers and their seed en - fold;
3. Look down up - on us while we pray and vis - it us in grace to - day;
4. They now the out - ward sign re - ceive; wilt thou thy Ho - ly Spir - it give,
5. Guide thou their feet in ho - ly ways, shine on them thro' the dark - est days;
and strong in faith and hope and love, we dare thy stead - fast Word to prove.
that an - cient prom - ise stand - eth sure, and shall while heav'n and earth en - dure.
• these lit - tle ones thou didst re - ceive, thy pre - cious prom - ise we be - lieve.
and keep and help them by thy pow'r in ev - 'ry hard and try - ing hour.
up - hold them 'til their life be past and bring them all to heav'n at last.

E. Embree Hoss, 1849–1919

MELCOMBE L.M.
Samuel Webbe, 1782

193 Baptized into Your Name Most Holy

1. Bap - tized in - to your name most ho - ly, O Fa - ther,
2. My lov - ing Fa - ther, me you've tak - en for - e'er to
3. And I have vowed to fear and love you, and to o -
4. My faith - ful God, your word fails nev - er, your cov - 'nant
Son, and Ho - ly Ghost, I claim a place, tho' weak and low - ly,
be your child and heir; my faith - ful Sav - ior, me you've giv - en
bey you, Lord, a - lone; be - cause the Ho - ly Spir - it moved me,
sure - ly will a - bide; oh, cast me not a - way for - ev - er,
a - mong your seed, your cho - sen host. Bur - ied with Christ and
your righ - teous, ho - ly life to share; O Ho - ly Spir - it,
I dared to pledge my - self your own, re - nounc - ing sin to
should I trans - gress it on my side! Though I have oft my
dead to sin: your Spir - it e'er shall live with - in.
you will be a com - fort, guide, and help to me.
keep the faith and war with e - vil un - to death.
soul de - filed, in love for - give, re - store your child.

5. Yes, all I am and love most dearly
I offer now, O Lord, to you.
Oh, let me make my vows sincerely,
and what I say, help me to do.
Let naught within me, naught I own,
serve any will but yours alone.

6. And never let my purpose falter,
O Father, Son, and Holy Ghost,
but keep me faithful to your altar,
till you shall call me from my post.
So unto you I live and die
and praise you evermore on high.

Johann J. Rambach, 1723
Tr. Catherine Winkworth, 1863
Rev. in *Lutheran Book of Worship,* 1978; alt. 1990

NEUMARK 9.8.9.8.8.8.
Georg Neumark, 1657

Gracious Savior, Gentle Shepherd 194

1. Gra - cious Sav - ior, gen - tle Shep - herd, our lit - tle ones are dear to thee;
2. Ten - der Shep - herd, nev - er leave them, from thy fold to go a - stray;
3. Let thy ho - ly Word in - struct them: fill their minds with heav'n - ly light;
4. Cleanse their hearts from sin - ful fol - ly in the stream thy love sup - plied,
gath - ered with thine arms and car - ried in thy bo - som may they be
by thy look of love di - rect - ed, may they walk the nar - row way;
let thy love and grace con - strain them to ap - prove what - e'er is right,
min - gled streams of blood and wa - ter flow - ing from thy wound - ed side;
sweet - ly, gent - ly, safe - ly tend - ed, from all want and dan - ger free.
thus di - rect them and pro - tect them, lest they fall an eas - y prey.
take thine eas - y yoke and wear it, and to prove thy bur - den light.
and to heav'n - ly pas - tures lead them, where thine own still wa - ters glide.

Jane E. Leeson, 1842
Adapted by John Keble, 1857; alt. 1961

DISMISSAL 8.7.8.7.8.7.
William L. Viner, 1845

195 Shine Thou upon Us, Lord

1. Shine thou up - on us, Lord, true light of men, to - day,
2. Breathe thou up - on us, Lord, thy Spir - it's liv - ing flame,
3. Speak thou for us, O Lord, in all we say of thee;
4. Live thou with - in us, Lord; thy mind and will be ours;
and through the writ - ten Word thy ver - y self dis - play,
so that with one ac - cord our lips may tell thy name.
ac - cord - ing to thy Word let all our teach - ing be,
be thou be - lov'd, a - dored, and served with all our pow'rs,
so that from hearts which burn with gaz - ing on thy face
Give thou the hear - ing ear, fix thou the wan - d'ring thought,
so that thy lambs may know their own true Shep - herd's voice,
so that our lives may teach thy chil - dren what thou art,
thy lit - tle ones may learn the won - ders of thy grace.
that those we teach may hear the great things thou hast wrought.
wher - e'er he leads them go, and in his love re - joice.
and plead, by more than speech, for thee with ev - 'ry heart.

John Ellerton, 1881

LEONI 6.6.8.4.D.
Jewish melody
Arr. Meyer Lyon, 1770

At the Lamb's High Feast We Sing 196

1. At the Lamb's high feast we sing praise to our vic - to - rious King,
2. Where the pas - chal blood is poured, death's dark an - gel sheathes his sword;
3. Might - y vic - tim from the sky, pow'rs of hell be - neath thee lie;
who has washed us in the tide flow - ing from his pierc - ed side;
Is - rael's hosts tri - um - phant go through the wave that drowns the foe.
death is con - quered in the fight, thou hast brought us life and light:
praise we him whose love di - vine gives his sa - cred blood for wine,
Praise we Christ, whose blood was shed, pas - chal vic - tim, pas - chal bread;
hymns of glo - ry and of praise, ris - en Lord, to thee we raise;
gives his bod - y for the feast, Christ the vic - tim, Christ the priest.
with sin - cer - i - ty and love eat we man - na from a - bove.
ho - ly Fa - ther, praise to thee, with the Spir - it, ev - er be.

Latin hymn, 6th cent.
Tr. Robert Campbell, 1849; alt.

ST. GEORGE'S WINDSOR 7.7.7.7.D.
George J. Elvey, 1858

197 Come, Take by Faith the Body of the Lord

1. Come, take by faith the bod - y of the Lord,
2. Led to the slaugh - ter as the Lamb of God,
3. Come, let us then with con - trite hearts draw near
4. With heaven - ly bread he makes the hun - gry whole,
and drink the blood of Christ for us out - poured.
our Sav - ior bought us with his pre - cious blood.
to seek the pledg - es of his mer - cy here.
gives liv - ing wa - ters to the thirst - y soul.
Praise and con - fess the won - ders of his grace:
Re - mem - ber how he bore our curse and shame;
He, who his saints in this world rules and shields,
Let us his ho - ly sup - per cel - e - brate
to res - cue us, he suf - fered in our place.
un - til he comes, let us his death pro - claim.
to all be - liev - ers life e - ter - nal yields.
and, so re - freshed, our com - ing King a - wait.

Partly based on a seventh-century Latin hymn
Tr. John Mason Neale, 1851

LANGRAN 10.10.10.10.
James Langran, 1862

Let Thy Blood in Mercy Poured 198

1. Let thy blood in mer - cy poured, let thy gra - cious
2. Thou didst die that I might live; bless - ed Lord, thou
3. By the thorns that crowned thy brow, by the spear wound
4. Wilt thou own the gift I bring? All my pen - i -
bod - y bro - ken, be to me, O gra - cious Lord,
cam'st to save me; all that love of God could give,
and the nail - ing, by the pain and death, I now
tence I give thee; thou art my ex - alt - ed King,
Refrain
of thy bound - less love the to - ken.
Je - sus by his sor - rows gave me.
claim, O Christ, thy love un - fail - ing.
of thy match - less love for - give me.
Thou didst give thy -
self for me, now I give my - self to thee.

Greek hymn
Tr. John Brownlie, 1907

JESUS, MEINE ZUVERSICHT 7.8.7.8.7.7.
Johann Crüger, 1653
Harmony after *The Chorale Book for England,* 1863

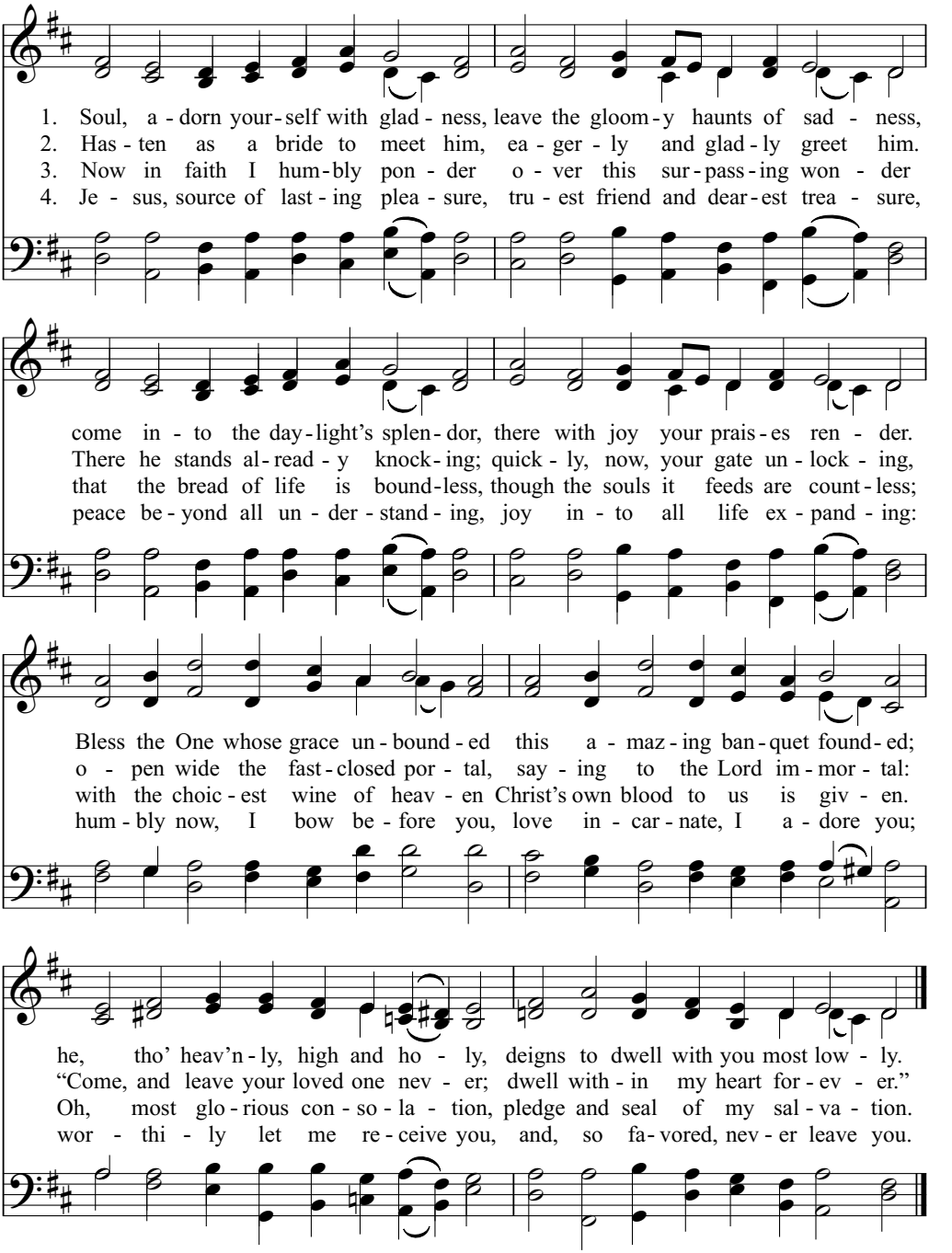
199 Zion, to Thy Savior Singing

1. Zi - on, to thy Sav - ior sing - ing, to thy Prince and
2. Of all won - ders that can thrill thee, and with ad - o -
3. Fill thy lips to o - ver - flow - ing with sweet praise, his
4. Here the King hath spread his ta - ble, where - on eyes of
5. O Good Shep - herd, Bread life - giv - ing, us, thy grace and
Shep - herd bring - ing sweet - est hymns of love and praise,
ra - tion fill thee, what than this can great - er be,
• mer - cy show - ing, who this heav'n - ly ta - ble spread:
faith are a - ble Christ our Pass - o - ver to trace:
life re - ceiv - ing, feed and shel - ter ev - er - more;
thou wilt nev - er reach the mea - sure of his worth, by
that him - self to thee he giv - eth? He that eat - eth
• on this day so glad and ho - ly, to each long - ing
shad - ows of the law are go - ing, light and life and
thou on earth our weak - ness guid - ing, we in heav'n with
all the trea - sure of thy most ec - stat - ic lays.
ev - er liv - eth, for the Bread of Life is he.
• spir - it low - ly giv - eth he the liv - ing Bread.
truth in - flow - ing, night to day is giv - ing place.
thee a - bid - ing with all saints will thee a - dore.

Thomas Aquinas, ca. 1260
Tr. Alexander R. Thompson, 1883

LAUDA SION SALVATOREM 8.8.7.8.8.7.
Gerald F. Cobb, 1838–1904

Soul, Adorn Yourself with Gladness 200


1. Soul, a - dorn your - self with glad - ness, leave the gloom - y haunts of sad - ness,
2. Has - ten as a bride to meet him, ea - ger - ly and glad - ly greet him.
3. Now in faith I hum - bly pon - der o - ver this sur - pass - ing won - der
4. Je - sus, source of last - ing plea - sure, tru - est friend and dear - est trea - sure,
come in - to the day - light's splen - dor, there with joy your prais - es ren - der.
There he stands al - read - y knock - ing; quick - ly, now, your gate un - lock - ing,
that the bread of life is bound - less, though the souls it feeds are count - less;
peace be - yond all un - der - stand - ing, joy in - to all life ex - pand - ing:
Bless the One whose grace un - bound - ed this a - maz - ing ban - quet found - ed;
o - pen wide the fast - closed por - tal, say - ing to the Lord im - mor - tal:
with the choic - est wine of heav - en Christ's own blood to us is giv - en.
hum - bly now, I bow be - fore you, love in - car - nate, I a - dore you;
he, tho' heav'n - ly, high and ho - ly, deigns to dwell with you most low - ly.
"Come, and leave your loved one nev - er; dwell with - in my heart for - ev - er."
Oh, most glo - rious con - so - la - tion, pledge and seal of my sal - va - tion.
wor - thi - ly let me re - ceive you, and, so fa - vored, nev - er leave you.

Johann Franck, 1649
Tr. Catherine Winkworth, 1858; alt.
Rev. in *Lutheran Book of Worship,* 1978
Used by permission of Augsburg Press.

SCHMÜCKE DICH L.M.D.
Johann Crüger, 1649

201 'Twas on That Night When Doomed to Know

1. 'Twas on that night when doomed to know the ea - ger
2. And af - ter thanks and glo - ry giv'n to him that
3. "My bro - ken bod - y thus I give for you, for
4. Then in his hands the cup he raised, and God a -
rage of ev - 'ry foe, that night in which he
rules in earth and heav'n, that sym - bol of his
all. Take, eat, and live. And oft the sa - cred
new he thanked and praised, while kind - ness in his
was be - trayed, the Sav - ior of the world took bread.
flesh he broke, and thus to all his fol - l'wers spoke:
rite re - new that brings my sav - ing love to view."
bo - som glowed, and from his lips sal - va - tion flowed.

5. "My blood I thus pour forth," he cries,
"to cleanse the soul in sin that lies;
in this the covenant is sealed,
and heav'n's eternal grace revealed.

6. "With love to man this cup is fraught;
let all partake the sacred draught;
through latest ages let it pour,
in mem'ry of my dying hour."

John Morison, 1781

ROCKINGHAM OLD L.M.
C. P. E. Bach
Arr. Edward Miller, 1790

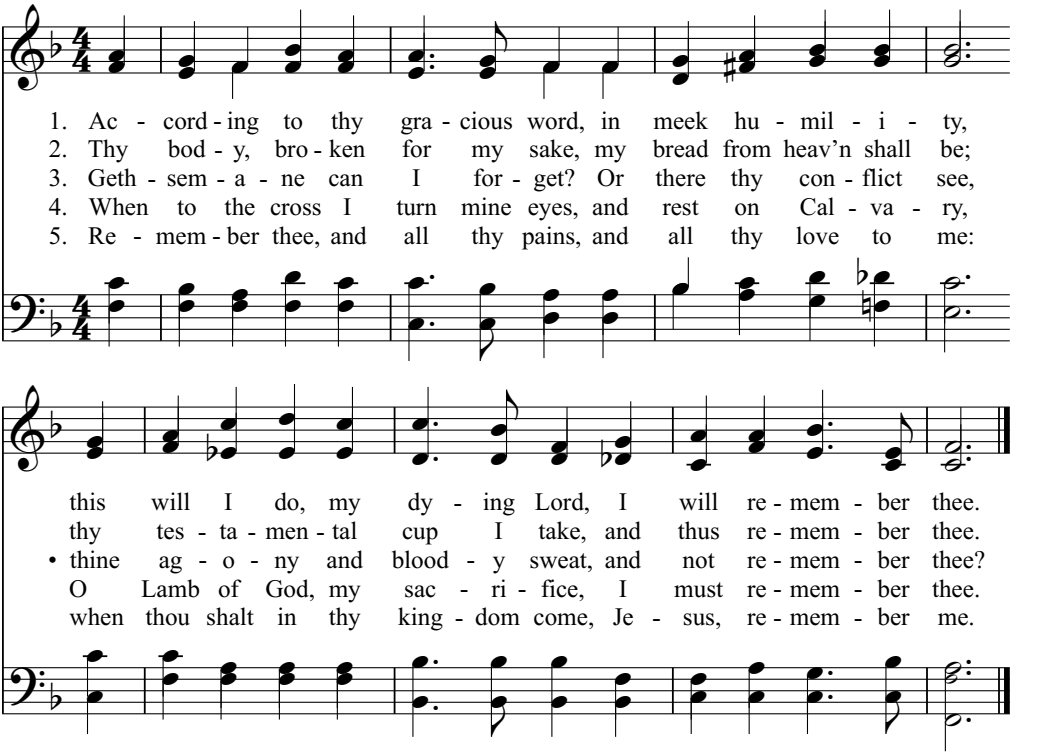
Here, O My Lord, I See Thee Face to Face 202

1. Here, O my Lord, I see thee face to face;
2. Here would I feed up - on the bread of God,
3. This is the hour of ban - quet and of song;
4. I have no help but thine, nor do I need
5. Mine is the sin, but thine the righ - teous - ness;
here would I touch and han - dle things un - seen,
here drink with thee the roy - al wine of heav'n;
• this is the heav'n - ly ta - ble spread for me:
an - oth - er arm save thine to lean up - on:
mine is the guilt, but thine the cleans - ing blood;
here grasp with firm - er hand th'e - ter - nal grace,
here would I lay a - side each earth - ly load,
• here let me feast, and, feast - ing, still pro - long
it is e - nough, my Lord, e - nough in - deed;
here is my robe, my ref - uge, and my peace:
and all my wea - ri - ness up - on thee lean.
here taste a - fresh the calm of sin for - giv'n.
• the brief, bright hour of fel - low - ship with thee.
my strength is in thy might, thy might a - lone.
thy blood, thy righ - teous - ness, O Lord my God.

Horatius Bonar, 1855

MORECAMBE 10.10.10.10.
Frederick C. Atkinson, 1870

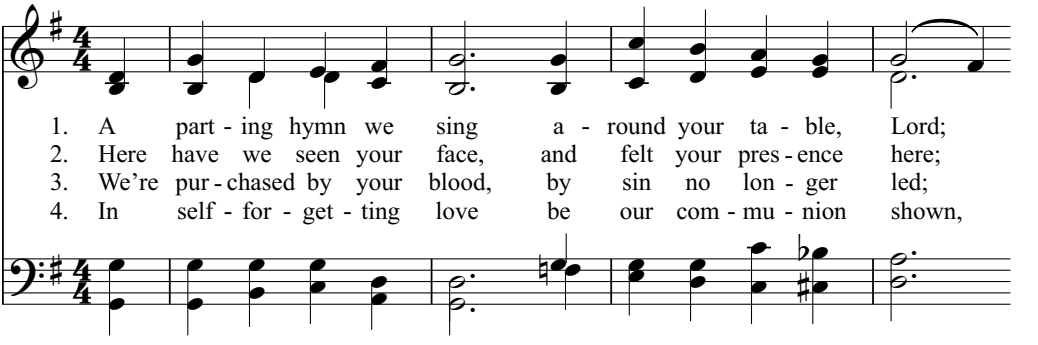
203 According to Thy Gracious Word

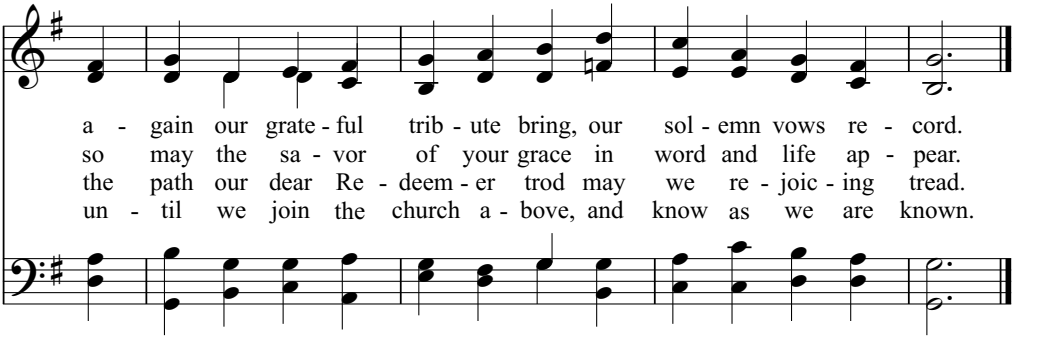

1. Ac - cord - ing to thy gra - cious word, in meek hu - mil - i - ty,
2. Thy bod - y, bro - ken for my sake, my bread from heav'n shall be;
3. Geth - sem - a - ne can I for - get? Or there thy con - flict see,
4. When to the cross I turn mine eyes, and rest on Cal - va - ry,
5. Re - mem - ber thee, and all thy pains, and all thy love to me:
this will I do, my dy - ing Lord, I will re - mem - ber thee.
thy tes - ta - men - tal cup I take, and thus re - mem - ber thee.
• thine ag - o - ny and blood - y sweat, and not re - mem - ber thee?
O Lamb of God, my sac - ri - fice, I must re - mem - ber thee.
when thou shalt in thy king - dom come, Je - sus, re - mem - ber me.

James Montgomery, 1825

DALEHURST C.M.
Arthur Cottman, 1874

204 A Parting Hymn We Sing


1. A part - ing hymn we sing a - round your ta - ble, Lord;
2. Here have we seen your face, and felt your pres - ence here;
3. We're pur - chased by your blood, by sin no lon - ger led;
4. In self - for - get - ting love be our com - mu - nion shown,


a - gain our grate - ful trib - ute bring, our sol - emn vows re - cord.
so may the sa - vor of your grace in word and life ap - pear.
the path our dear Re - deem - er trod may we re - joic - ing tread.
un - til we join the church a - bove, and know as we are known.

Aaron R. Wolfe, 1858
Mod.

SCHUMANN S.M.
Mason and Webb, *Cantica Laudis,* 1850

Bread of the World in Mercy Broken 205

1. Bread of the world in mer - cy bro - ken, wine of the
2. Look on the heart by sor - row bro - ken, look on the
soul in mer - cy shed, by whom the words of life were
tears by sin - ners shed; and be thy feast to us the
spo - ken, and in whose death our sins are dead.
to - ken that by thy grace our souls are fed.

Reginald Heber, 1827

EUCHARISTIC HYMN 9.8.9.8.
John S. B. Hodges, 1869

206 Forth in Your Name, O Lord, I Go

1. Forth in your name, O Lord, I go, my dai - ly
2. The task your wis - dom has as - signed here let me
3. You may I set at my right hand, whose eyes my
4. Help me to bear your eas - y yoke, and ev - 'ry
5. Then with de - light may I em - ploy all that your
la - bor to pur - sue, you on - ly, Lord, re -
cheer - ful - ly ful - fill; in all my work your
• in - most se - crets view, and la - bor on at
mo - ment watch and pray, and still to things e -
boun - teous grace has given, and run my earth - ly
solved to know in all I think or speak or do.
pres - ence find, and prove your good and per - fect will.
• your com - mand and of - fer all my work to you.
ter - nal look and has - ten to that glo - rious day.
course with joy, and close - ly walk with you in heaven.

Charles Wesley, 1749; alt.

HEBRON L.M.
Lowell Mason, 1792–1872

God Be with You Till We Meet Again 207

Unison
Harmony
1. God be with you till we meet a - gain; by his
2. God be with you till we meet a - gain; 'neath his
3. God be with you till we meet a - gain; when life's
4. God be with you till we meet a - gain; keep love's
coun - sels guide, up - hold you, with his sheep se - cure - ly
wings pro - tect - ing hide you, dai - ly man - na still pro -
per - ils thick con - found you, put his lov - ing arms a -
ban - ner float - ing o'er you, smite death's threat - 'ning wave be -
Unison
fold you: God be with you till we meet a - gain.
vide you: God be with you till we meet a - gain.
round you: God be with you till we meet a - gain.
fore you: God be with you till we meet a - gain.

Jeremiah E. Rankin, 1880

RANDOLPH 9.8.8.9.
Ralph Vaughn Williams, 1906
Tune from the *English Hymnal,* used by permission of Oxford University Press.

208 All Glory Be to Thee, Most High

1. All glo - ry be to thee, Most High, to thee all a - do - ra - tion;
2. We praise, we wor - ship thee, we trust, and give thee thanks for - ev - er,
3. O Je - sus Christ, our God and Lord, Son of the heav'n - ly Fa - ther,
4. O Ho - ly Spir - it, pre - cious gift, thou Com - fort - er un - fail - ing,
in grace and truth thou draw - est nigh to of - fer us sal - va - tion;
O Fa - ther, for thy rule is just and wise, and chang - es nev - er;
O thou who hast our peace re - stored, the stray - ing sheep dost gath - er;
from Sa - tan's snares our souls up - lift, and let thy pow'r, a - vail - ing,
thou show - est thy good - will to men, and peace shall reign on
thy hand al - might - y o'er us reigns, thou do - est what thy
thou Lamb of God, to thee on high out of the depths we
a - vert our woes and calm our dread. For us the Sav - ior's
earth a - gain; we praise thy name for - ev - er.
will or - dains; 'tis well for us thou rul - est.
sin - ners cry: have mer - cy on us, Je - sus!
blood was shed; we trust in thee to save us.

Gloria in Excelsis, 4th cent.
German trans. Nicolaus Decius, 1522
Anon. English trans.

ALLEIN GOTT IN DER HÖH' 8.7.8.7.8.8.7.
Valentin Schumann, *Geistliche Lieder,* 1539
Arr. Felix Mendelssohn-Bartholdy, 1809–1847; alt. 1990

O Splendor of God's Glory Bright 209

1. O Splen - dor of God's glo - ry bright, from light e -
2. Come, ver - y Sun of heav - en's love, in last - ing
3. And now to you our pray'rs as - cend, O Fa - ther,
4. Con - firm our will to do the right, and keep our
ter - nal bring - ing light, O Light of light, light's
ra - diance from a - bove, and pour the Ho - ly
glo - rious with - out end; we plead with Sov - 'reign
hearts from en - vy's blight; let faith her ea - ger
liv - ing Spring, true Day, all days il - lu - min - ing:
Spir - it's ray on all we think or do to - day.
Grace for pow'r to con - quer in temp - ta - tion's hour.
fires re - new, and hate the false, and love the true.

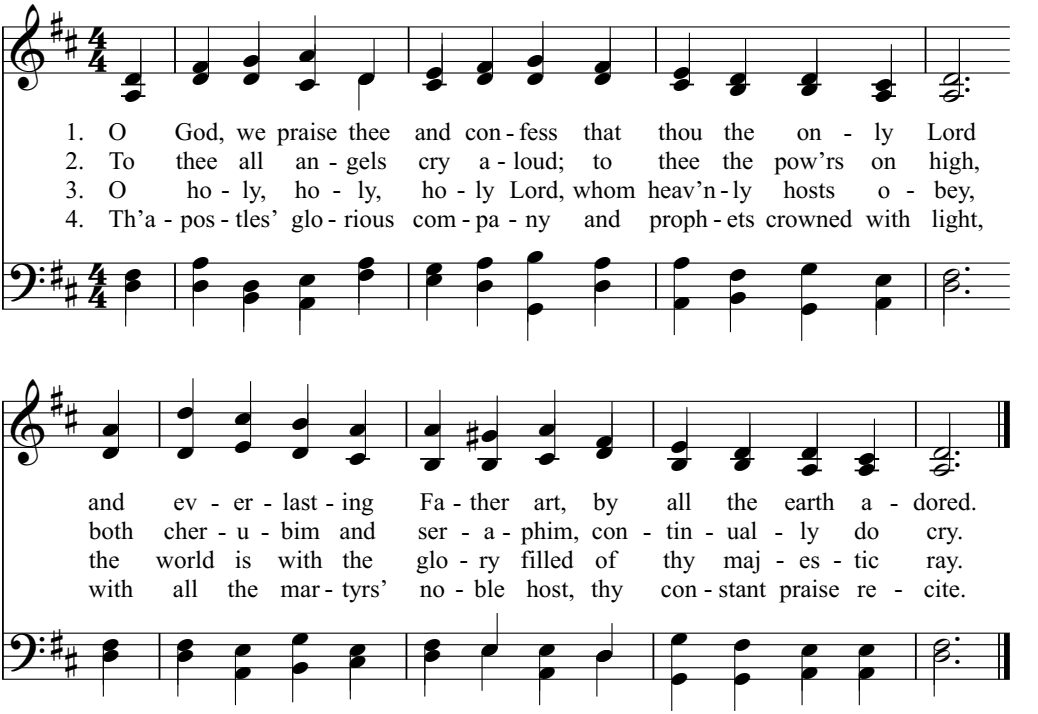
5. O joyful be the passing day
with thoughts as pure as morning's ray,
with faith like noontide shining bright,
our souls unshadowed by the night.

6. Dawn's glory gilds the earth and skies,
let him, our perfect Morn, arise,
the Word in God the Father one,
the Father imaged in the Son.

Ambrose of Milan, 340–397
Trans. compiled by Louis Benson, 1910
Alt. 1990; mod.

WINCHESTER NEW L.M.
Musikalisches Handbuch, Hamburg, 1690; alt. 1990

210 O God, We Praise Thee


1. O God, we praise thee and con - fess that thou the on - ly Lord
2. To thee all an - gels cry a - loud; to thee the pow'rs on high,
3. O ho - ly, ho - ly, ho - ly Lord, whom heav'n - ly hosts o - bey,
4. Th'a - pos - tles' glo - rious com - pa - ny and proph - ets crowned with light,
and ev - er - last - ing Fa - ther art, by all the earth a - dored.
both cher - u - bim and ser - a - phim, con - tin - ual - ly do cry.
the world is with the glo - ry filled of thy maj - es - tic ray.
with all the mar - tyrs' no - ble host, thy con - stant praise re - cite.

5. The holy church throughout the world,
O Lord, confesses thee,
that thou eternal Father art,
of boundless majesty.

6. Thine honored, true, and only Son,
and Holy Ghost, the Spring
of never-ceasing joy: O Christ,
of glory thou art King.

Te Deum, ca. 4th cent.
Tr. in Tate and Brady, *Supplement to the New Version,* 1708

DUNDEE C.M.
Scottish Psalter, 1615

We All Believe in One True God 211

1. We all be-lieve in one true God, Fa-ther, Son, and Ho-ly Ghost,
2. We all be-lieve in Je-sus Christ, Son of God and Mar-y's son,
3. We all con-fess the Ho-ly Ghost, who from both for-e'er pro-ceeds,
ev-er-pres-ent help in need, praised by all the heav'n-ly host,
who de-scend-ed from his throne and for us sal-va-tion won—
who up-holds and com-forts us in all tri-als, fears, and needs.
by whose might-y pow'r a-lone all is made and wrought and done.
by whose cross and death are we res-cued from all mis-er-y.
Blest and ho-ly Trin-i-ty, praise for-ev-er be to thee!

The Apostles' Creed
Tobias Clausnitzer, 1619–1684
Tr. Catherine Winkworth, 1827–1878; alt.

WIR GLAUBEN ALL' AN EINEN GOTT 8.7.7.7.7.7.
Kirchengesangbuch, Darmstadt, 1699

212 Come, Thou Almighty King

1. Come, thou Al - might - y King, help us thy name to sing,
2. Come, thou In - car - nate Word, gird on thy might - y sword,
3. Come, Ho - ly Com - fort - er, thy sa - cred wit - ness bear
4. To the great One in Three e - ter - nal prais - es be,
help us to praise. Fa - ther, all glo - ri - ous, o'er all vic -
scat - ter thy foes. Let thine al - might - y aid our sure de -
in this glad hour. Thou who al - might - y art, now rule in
hence ev - er - more. His sov - 'reign maj - est - y may we in
to - ri - ous, come and reign o - ver us, An - cient of Days.
fense be made, our souls on thee be stayed; thy won - ders show.
ev - 'ry heart, and ne'er from us de - part, Spir - it of power.
glo - ry see, and to e - ter - ni - ty love and a - dore.

Anon., ca. 1757

TRINITY (ITALIAN HYMN) 6.6.4.6.6.6.4.
Felice de Giardini, 1769

Glory Be to God the Father 213

1. Glo - ry be to God the Fa - ther, glo - ry be to God the Son,
2. Glo - ry be to him who loved us, washed us from all sin and stain;
3. Glo - ry to the King of an - gels, glo - ry to the church - 's King,
4. "Glo - ry, bless - ing, praise e - ter - nal!" Thus the choir of an - gels sings.
glo - ry be to God the Spir - it, God Al - might - y, Three in One!
glo - ry be to him who bought us, made us kings with him to reign!
glo - ry to the King of na - tions; heav'n and earth your prais - es bring!
"Hon - or, glo - ry, power, do - min - ion!" Thus its praise cre - a - tion brings.
Hal - le - lu - jah! Hal - le - lu - jah! Glo - ry be to him a - lone.
Hal - le - lu - jah! Hal - le - lu - jah! Praise the Lamb that once was slain!
Hal - le - lu - jah! Hal - le - lu - jah! To the King of glo - ry sing!
Hal - le - lu - jah! Hal - le - lu - jah! Praise the might - y King of kings!

Horatius Bonar, 1808–1889; alt.

REGENT SQUARE 8.7.8.7.8.7.
Henry Smart, 1867

214 Sing Praise to God Who Reigns Above

1. Sing praise to God who reigns a - bove, the God of all cre -
2. What God's al - might - y pow'r has made, in mer - cy he is
3. We sought the Lord in our dis - tress; O God, in mer - cy
4. Let all who name Christ's ho - ly name give God the praise and
a - tion, the God of pow'r, the God of love, the God of our
keep - ing; by morn - ing glow or eve - ning shade his eye is nev -
hear us. Our Sav - ior saw our help - less - ness and came with peace
glo - ry. Let all who know his pow'r pro - claim a - loud the won -
sal - va - tion. My soul with com - fort rich he fills, and
er sleep - ing. And where he rules in king - ly might, there
to cheer us. For this we thank and praise the Lord, who
drous sto - ry. Cast ev - 'ry i - dol from its throne; the
ev - 'ry grief he gen - tly stills: to God all praise and glo - ry!
all is just and all is right: to God all praise and glo - ry!
is by one and all a - dored: to God all praise and glo - ry!
Lord is God and he a - lone: to God all praise and glo - ry!

Johann J. Schütz, 1675
Tr. Frances E. Cox, 1864; alt.

MIT FREUDEN ZART 8.7.8.7.8.8.7.
Bohemian Brethren *Kirchengesänge,* 1566
Harm. Heinrich Reimann, 1895

Give to Our God Immortal Praise 215

1. Give to our God im - mor - tal praise; mer - cy and
2. Give to the Lord of lords re - nown; the King of
3. He built the earth, he spread the sky, and fixed the
4. He fills the sun with morn - ing light; he bids the
truth are all his ways: won - ders of grace to God be -
kings with glo - ry crown: his mer - cies ev - er shall en -
star - ry lights on high: won - ders of grace to God be -
moon di - rect the night: his mer - cies ev - er shall en -
long; re - peat his mer - cies in your song.
dure, when lords and kings are known no more.
long; re - peat his mer - cies in your song.
dure, when suns and moons shall shine no more.

5. He sent his Son with pow'r to save
from guilt and darkness and the grave:
wonders of grace to God belong;
repeat his mercies in your song.

6. Through this vain world he guides our feet,
and leads us to his heav'nly seat:
his mercies ever shall endure,
when this vain world shall be no more.

Based on Psalm 136
Isaac Watts, 1719

WARRINGTON L.M.
Ralph Harrison, 1784

216 Praise to the Lord, the Almighty

1. Praise to the Lord, the Al - might - y, the King of cre -
2. Praise to the Lord, who o'er all things so won - drous - ly
3. Praise to the Lord, who doth pros - per thy work and de -
4. Praise to the Lord, who with mar - vel - ous wis - dom hath
a - tion! O my soul, praise him, for he is thy
reign - eth, shel - ters thee un - der his wings, yea, so
fend thee! Sure - ly his good - ness and mer - cy here
made thee, decked thee with health, and with lov - ing hand
health and sal - va - tion! All ye who hear; now to his
gent - ly sus - tain - eth! Hast thou not seen how thy de -
dai - ly at - tend thee. Pon - der a - new what the Al -
guid - ed and stayed thee. How oft in grief hath not he
tem - ple draw near; join me in glad a - do - ra - tion.
sires e'er have been grant - ed in what he or - dain - eth?
might - y will do, if with his love he be - friend thee.
brought thee re - lief, spread - ing his wings to o'er - shade thee!

5. Praise to the Lord! O let all that is in me adore him!
All that hath life and breath, come now with praises before him!
Let the amen sound from his people again;
gladly fore'er we adore him.

Based on Psalm 103
Joachim Neander, 1680
Tr. Catherine Winkworth, 1863; alt. 1990

LOBE DEN HERREN 14.14.4.7.8.
Ernewerten Gesangbuch, Stralsund, 1665
Arr. in Johann Crüger, *Praxis Pietatis Melica,* 1668

My God, How Wonderful Thou Art 217

1. My God, how won - der - ful thou art, thy maj - es - ty how bright!
2. Won - drous are thine e - ter - nal years, O ev - er - last - ing Lord,
3. O how I fear thee, liv - ing God, with deep - est, ten - d'rest fears,
4. Yet I may love thee too, O Lord, al - might - y as thou art,
5. No earth - ly fa - ther loves like thee, no moth - er half so mild
How beau - ti - ful thy mer - cy seat, in depths of burn - ing light!
by ho - ly an - gels day and night un - ceas - ing - ly a - dored!
• and wor - ship thee with trem - bling hope and pen - i - ten - tial tears!
for thou hast stooped to ask of me the love of my poor heart.
bears and for - bears, as thou hast done with me, thy sin - ful child.

6. How wonderful, how beautiful,
the sight of thee will be,
thine endless wisdom, boundless pow'r,
and awesome purity!

7. Father of Jesus, Love divine,
what rapture it will be,
prostrate before thy throne to lie,
and gaze and gaze on thee!

From Psalm 113
Frederick W. Faber, 1848; alt. 1961, 1990

ST. ETHELDREDA C.M.
Thomas Turton, 1780–1864

218 Mighty God, While Angels Bless You

Unison
1. Might - y God, while an - gels bless you, may a mor - tal sing your name?
2. Lord of ev - 'ry land and na - tion, an - cient of e - ter - nal days,
3. For the gran - deur of your na - ture, grand be - yond a ser - aph's thought,
4. But your rich, your free re - demp - tion, dark through bright - ness all a - long,
Lord of men as well as an - gels, you are ev - 'ry crea - ture's theme.
sound - ed through the wide cre - a - tion be your just and law - ful praise.
for cre - a - ted works of pow - er, works with skill and kind - ness wrought.
thought is poor, and poor ex - pres - sion, who dare sing that won - drous song?
Harmony
Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia! A - men.

5. Brightness of the Father's glory,
shall your praise unuttered lie?
Fly, my tongue, such guilty silence,
sing the Lord who came to die.
Alleluia! Alleluia! Alleluia! Amen.

6. From the highest throne in glory,
to the cross of deepest woe,
all to ransom guilty captives,
flow my praise, forever flow.
Alleluia! Alleluia! Alleluia! Amen.

Robert Robinson, 1774
Alt. 1990; mod.

ALLELUIA (Lowe) 8.7.8.7.al.
Albert Lowe, 1868

O Worship the King 219

1. O wor - ship the King, all - glo - rious a - bove, O grate - ful - ly
2. O tell of his might, O sing of his grace, whose robe is the
3. The earth with its store of won - ders un - told, Al - might - y, your
4. Your boun - ti - ful care, what tongue can re - cite? It breathes in the
sing his pow'r and his love; our Shield and De - fend - er, the
light, whose can - o - py space. His char - iots of wrath the deep
pow'r has found - ed of old; has 'stab - lished it fast by a
air, it shines in the light; it streams from the hills, it de -
An - cient of Days, pa - vil - ioned in splen - dor and gird - ed with praise.
thun - der - clouds form, and dark is his path on the wings of the storm.
change - less de - cree, and round it has cast, like a man - tle, the sea.
scends to the plain, and sweet - ly dis - tills in the dew and the rain.

5. Frail children of dust, and feeble as frail,
in you do we trust, nor find you to fail;
your mercies how tender, how firm to the end,
our Maker, Defender, Redeemer, and Friend!

6. O measureless Might! Ineffable Love!
While angels delight to hymn you above,
the humbler creation, though feeble their lays,
with true adoration shall lisp to your praise.

Based on Psalm 104
Robert Grant, 1833
Mod.

LYONS 10.10.11.11.
Michael Haydn, 1737–1806
Arr. in William Gardiner, *Sacred Melodies,* 1815

220 Give Praise to God

1. Give praise to God, who reigns a - bove, for per - fect
2. No one can coun - sel God all - wise or truths un -
3. Noth - ing ex - ists that God might need, for all things
4. Cre - a - tion, life, sal - va - tion too, and all things
know - ledge, wis - dom, love; his judg - ments are di -
veil to his sharp eyes; he marks our paths be -
good from him pro - ceed. We praise him as our
else both good and true, come from and through our
vine, de - vout, his paths be - yond all trac - ing out.
hind, be - fore; he is our stead - fast Coun - sel - or.
Lord, and yet we nev - er place God in our debt.
God al - ways, and fill our hearts with grate - ful praise.
Refrain
Come, lift your voice to heav'n's high throne, and glo - ry give to God a - lone!

Based on Romans 11:33–36
James Montgomery Boice, 1999
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SOLI DEO L.M.ref.
Paul S. Jones, 1999
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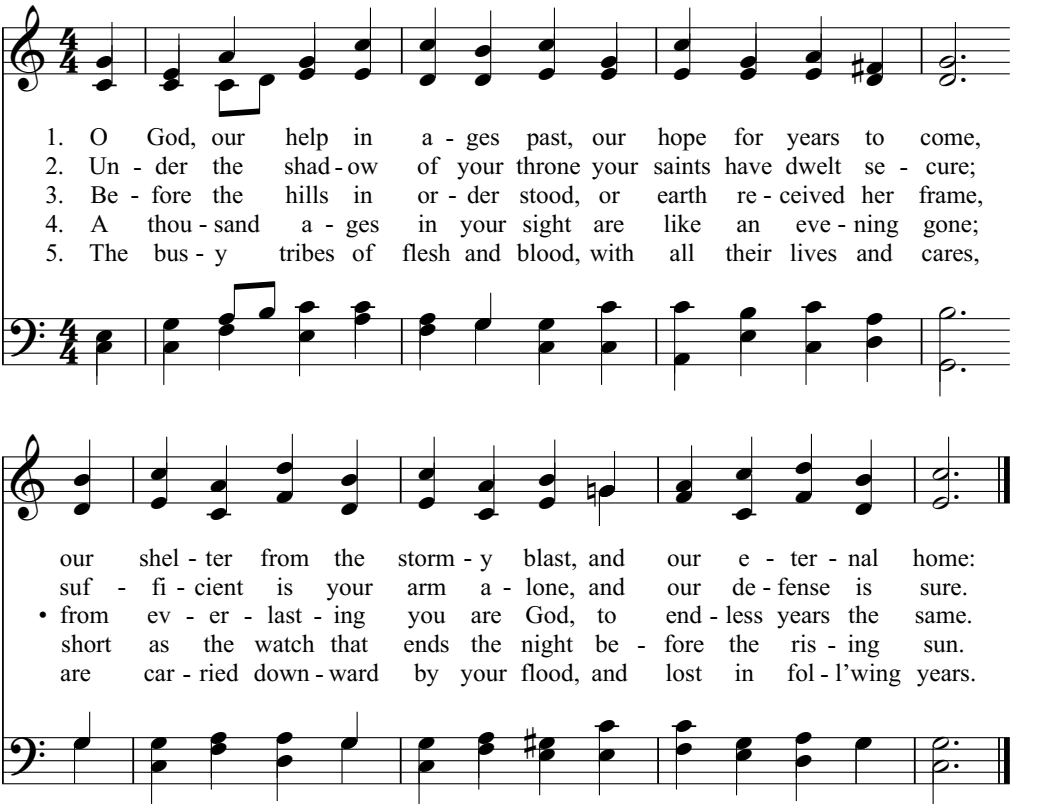
O Light That Knew No Dawn 221

1. O Light that knew no dawn, that shines to end - less day,
2. Thy grace, O Fa - ther, give, that I may serve in fear;
3. That, cleansed from stain of sin, I may meet hom - age give,
4. In sup - pli - ca - tion meek to thee I bend the knee;
5. Thy grace, O Fa - ther, give, I hum - bly thee im - plore;
all things in earth and heav'n are lus - tered by thy ray; no eye can
a - bove all boons, I pray, grant me thy voice to hear; from sin thy
• and, pure in heart, be - hold thy beau - ty while I live; clean hands in
O Christ, when thou shalt come, in love re - mem - ber me, and in thy
and let thy mer - cy bless thy ser - vant more and more. All grace and
to thy throne as - cend, nor mind thy bright - ness com - pre - hend.
child in mer - cy free, and let me dwell in light with thee:
• ho - ly wor - ship raise, and thee, O Christ my Sav - ior, praise.
king - dom, by thy grace, grant me a hum - ble ser - vant's place.
glo - ry be to thee, from age to age e - ter - nal - ly.

Gregory of Nazianzus, 325–390
Tr. John Brownlie, 1859–1925

WAVERTON 6.6.6.6.8.8.
Robert Jackson, 1876

222 O God, Our Help in Ages Past


1. O God, our help in a - ges past, our hope for years to come,
2. Un - der the shad - ow of your throne your saints have dwelt se - cure;
3. Be - fore the hills in or - der stood, or earth re - ceived her frame,
4. A thou - sand a - ges in your sight are like an eve - ning gone;
5. The bus - y tribes of flesh and blood, with all their lives and cares,
our shel - ter from the storm - y blast, and our e - ter - nal home:
suf - fi - cient is your arm a - lone, and our de - fense is sure.
• from ev - er - last - ing you are God, to end - less years the same.
short as the watch that ends the night be - fore the ris - ing sun.
are car - ried down - ward by your flood, and lost in fol - l'wing years.

6. Time, like an ever-rolling stream,
bears all its sons away;
they fly forgotten, as a dream
dies at the op'ning day.

7. O God, our help in ages past,
our hope for years to come:
O be our guard while troubles last,
and our eternal home.

From Psalm 90
Isaac Watts, 1719
Alt. 1990; mod.

ST. ANNE C.M.
Attr. to William Croft, 1678–1727
Tate and Brady, *Supplement to the New Version,* 1708

Thee We Adore, Eternal Lord! 223

1. Thee we a - dore, e - ter - nal Lord! We praise thy name with
2. To thee a - loud all an - gels cry, the heav'ns and all the
3. A - pos - tles join the glo - rious throng, and proph - ets swell th'im -
4. From day to day, O Lord, do we ex - alt and high - ly
one ac - cord. Thy saints, who here thy good - ness see, thro' all the
pow'rs on high: thee, ho - ly, ho - ly, ho - ly King, Lord God of
mor - tal song; thy mar - tyrs' no - ble ar - my raise e - ter - nal
hon - or thee! Thy name we wor - ship and a - dore, world with - out
world do wor - ship thee, thro' all the world do wor - ship thee.
hosts, they ev - er sing, Lord God of hosts, they ev - er sing.
an - thems to thy praise, e - ter - nal an - thems to thy praise.
end, for - ev - er - more, world with - out end, for - ev - er - more.

Moravian Collection, 1724

PARK STREET L.M.rep.
Frederick M. A. Venua, ca. 1810; arr.

224 Immortal, Invisible, God Only Wise

1. Im - mor - tal, in - vis - i - ble, God on - ly wise,
2. Un - rest - ing, un - hast - ing, and si - lent as light,
3. Great Fa - ther of glo - ry, pure Fa - ther of light,
in light in - ac - ces - si - ble hid from our eyes,
nor want - ing, nor wast - ing, thou rul - est in might;
thine an - gels a - dore thee, all veil - ing their sight;
most bless - ed, most glo - rious, the An - cient of Days,
thy jus - tice like moun - tains high soar - ing a - bove
all praise we would ren - der; O help us to see
al - might - y, vic - to - rious, thy great name we praise.
thy clouds which are foun - tains of good - ness and love.
'tis on - ly the splen - dor of light hid - eth thee!

Walter Chalmers Smith, 1867

JOANNA (ST. DENIO) 11.11.11.11.
Traditional Welsh hymn melody

Lord, My Weak Thought in Vain Would Climb 225

1. Lord, my weak thought in vain would climb to search the
2. But weak - er yet that thought must prove to search thy
3. When my dim rea - son would de - mand why that, or
4. When doubts dis - turb my trou - bled breast, and all is
5. Be this my joy, that ev - er - more thou rul - est
star - ry vault pro - found; in vain would wing her
great e - ter - nal plan, thy sov - 'reign coun - sels,
• this, thou dost or - dain, by some vast deep I
dark as night to me, here, as on sol - id
all things at thy will; thy sov - 'reign wis - dom
flight sub - lime to find cre - a - tion's ut - most bound.
born of love long a - ges ere the world be - gan.
• seem to stand, whose se - crets I must ask in vain.
rock, I rest— that so it seem - eth good to thee.
I a - dore, and calm - ly, sweet - ly, trust thee still.

Ray Palmer, 1858

CANONBURY L.M.
Robert Schumann, 1839
Harm. Dale Grotenhuis, 2009
© 2009 Dale Grotenhuis

226 O the Deep, Unbounded Riches

O the deep, un-bound-ed rich - es of God de-serve our praise!
How un-search - a-ble his judg-ments, how mar-vel-ous his ways!
For who his thoughts has fath-omed, or coun - sel to him giv'n?

And who could make a debt - or of God, the Lord of heav'n?
For from and through and to him are all things, now and then.
To him be all the glo - ry for - ev - er - more. A - men.

Based on Romans 11:33–36
Jonathan Landry Cruse, 2015
© 2017 Jonathan Landry Cruse

THAXTED 14.14.13.13.13.13.
Gustav Holst, 1918
Arr. Brian E. Coombs, 2003
© 2003 Brian E. Coombs
Harm. OPC/URCNA 2016
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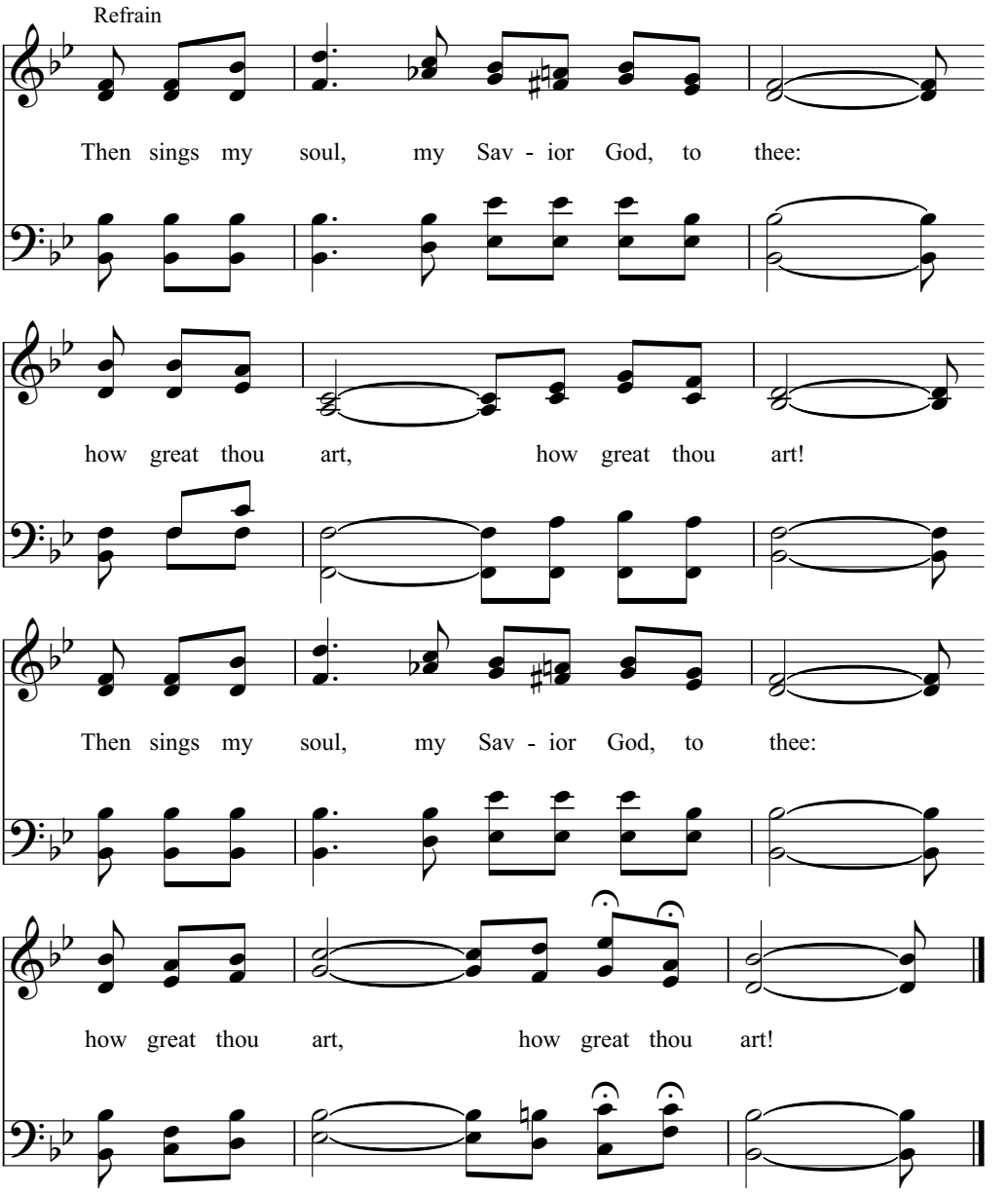
227 How Great Thou Art

1. O Lord my God, when I in awe - some won - der
con - sid - er all the worlds thy hands have made,
thy pow'r through - out the u - ni - verse dis - played.
2. When thro' the woods and for - est glades I wan - der
and hear the birds sing sweet - ly in the trees,
and hear the brook and feel the gen - tle breeze;
3. And when I think that God, his Son not spar - ing,
sent him to die, I scarce can take it in,
he bled and died to take a - way my sin.
4. When Christ shall come with shout of ac - cla - ma - tion
and take me home, what joy shall fill my heart!
and there pro - claim, my God, how great thou art.
I see the stars, I hear the roll - ing thun - der,
when I look down from loft - y moun - tain gran - deur,
that on the cross, my bur - den glad - ly bear - ing,
Then I shall bow in hum - ble ad - o - ra - tion,


Refrain
Then sings my soul, my Sav - ior God, to thee:
how great thou art, how great thou art!
Then sings my soul, my Sav - ior God, to thee:
how great thou art, how great thou art!

Stuart K. Hine, 1949; alt.

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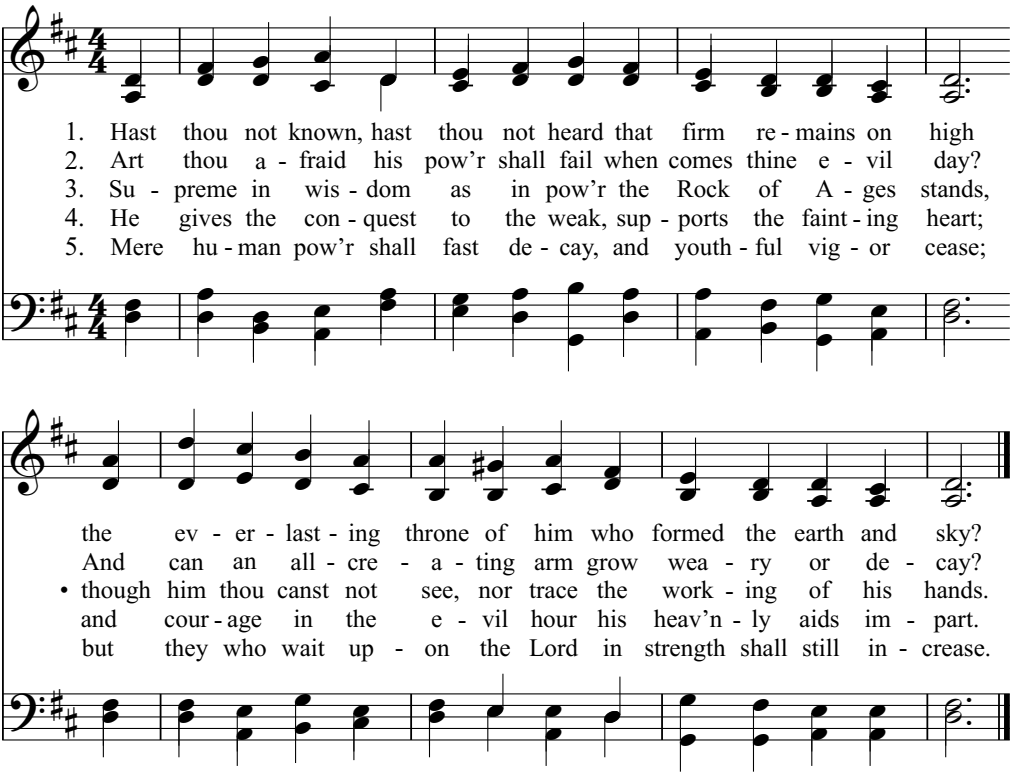
HOW GREAT THOU ART 11.10.11.10.ref.
Swedish folk melody
Arr. Stuart K. Hine, 1949

228 Hast Thou Not Known, Hast Thou Not Heard


1. Hast thou not known, hast thou not heard that firm re - mains on high
2. Art thou a - fraid his pow'r shall fail when comes thine e - vil day?
3. Su - preme in wis - dom as in pow'r the Rock of A - ges stands,
4. He gives the con - quest to the weak, sup - ports the faint - ing heart;
5. Mere hu - man pow'r shall fast de - cay, and youth - ful vig - or cease;
the ev - er - last - ing throne of him who formed the earth and sky?
And can an all - cre - a - ting arm grow wea - ry or de - cay?
• though him thou canst not see, nor trace the work - ing of his hands.
and cour - age in the e - vil hour his heav'n - ly aids im - part.
but they who wait up - on the Lord in strength shall still in - crease.

6. They with unwearied feet shall tread
the path of life divine,
with growing ardor onward move,
with growing brightness shine.

7. On eagle's wings they mount, they soar—
their wings are faith and love—
till, past the cloudy regions here,
they rise to heav'n above.

Isaac Watts, 1707
Alt. in Scottish Paraphrases, 1781

DUNDEE C.M.
Scottish Psalter, 1615

Holy God, We Praise Your Name 229

1. Ho - ly God, we praise your name; Lord of all, we bow be - fore you;
2. Hark, the loud ce - les - tial hymn an - gel choirs a - bove are rais - ing;
3. Lo! the ap - os - tol - ic train join your sa - cred name to hal - low;
4. Ho - ly Fa - ther, Ho - ly Son, Ho - ly Spir - it, Three we name you;
all on earth your scep - ter claim, all in heav'n a - bove a - dore you.
cher - u - bim and ser - a - phim in un - ceas - ing cho - rus prais - ing,
proph - ets swell the glad re - frain, and the white - robed mar - tyrs fol - low;
while in es - sence on - ly One, un - di - vid - ed God we claim you,
In - fi - nite your vast do - main, ev - er - last - ing is your reign.
fill the heav'ns with sweet ac - cord: "Ho - ly, ho - ly, ho - ly Lord."
and from morn to set of sun, through the church the song goes on.
and a - dor - ing bend the knee, while we sing this mys - ter - y.

Based on *Te Deum,* ca. 4th cent.
Attr. to Ignace Franz, ca. 1774
Tr. Clarence A. Walworth, 1853; alt. 1990; mod.

GROSSER GOTT, WIR LOBEN DICH 7.8.7.8.7.7.
Katholisches Gesangbuch, Vienna, 1774

230 Holy, Holy, Holy!

1. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!
2. Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,
3. Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,
4. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!
Ear - ly in the morn - ing our song shall rise to thee.
cast - ing down their gold - en crowns a - round the glass - y sea;
though the eye of sin - ful man thy glo - ry may not see,
All thy works shall praise thy name in earth and sky and sea.
Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y!
cher - u - bim and ser - a - phim fall - ing down be - fore thee,
on - ly thou art ho - ly; there is none be - side thee
Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y!
God in three Per - sons, bless - ed Trin - i - ty!
who wert, and art, and ev - er - more shalt be.
per - fect in pow'r, in love, and pur - i - ty.
God in three Per - sons, bless - ed Trin - i - ty!

Reginald Heber, 1783–1826

NICAEA 11.12.12.10.
John B. Dykes, 1861

Whate'er My God Ordains Is Right 231

1. What - e'er my God or - dains is right: his ho - ly will a -
2. What - e'er my God or - dains is right: he nev - er will de -
3. What - e'er my God or - dains is right: though now this cup, in
4. What - e'er my God or - dains is right: here shall my stand be
bid - eth; I will be still, what - e'er he doth, and fol - low where he
ceive me; he leads me by the prop - er path; I know he will not
drink - ing, may bit - ter seem to my faint heart, I take it, all un -
tak - en; though sor - row, need, or death be mine, yet am I not for -
guid - eth. He is my God; though dark my road, he holds me
leave me. I take, con - tent, what he hath sent; his hand can
shrink - ing. My God is true; each morn a - new sweet com - fort
sak - en. My Fa - ther's care is round me there; he holds me
that I shall not fall: where - fore to him I leave it all.
turn my griefs a - way, and pa - tient - ly I wait his day.
yet shall fill my heart, and pain and sor - row shall de - part.
that I shall not fall: and so to him I leave it all.

Samuel Rodigast, 1675
Tr. Catherine Winkworth, 1863
Alt. 1961

WAS GOTT TUT 8.7.8.7.4.4.8.8.
Attr. to Severus Gastorius
Gesangbuch, Weimar, 1681

232 O Righteous, in the Lord Rejoice

1. O righ - teous, in the Lord re - joice; how pleas - ant that
2. Let all the earth the Lord God fear; let all who dwell
3. The Lord God from his throne on high looks down with clear
4. His eye is on all those who fear; to those who hope,
with joy - ful voice God's saints his name should praise.
both far and near in awe be - fore him stand!
and search - ing eye on all that dwell be - low.
the Lord is near ac - cord - ing to his word.
With harp and hymn of glad - ness sing, your gift of
For, lo, he spoke and it was done, and all, with
And he that fash - ioned heart and mind looks ev - er
Death can - not touch those in his hand, nor trou - ble
sweet - est mu - sic bring, to him a new song raise.
sov - 'reign pow'r be - gun, stood firm at his com - mand.
down on hu - man - kind the works of all to know.
con - quer in the land; we wait up - on the Lord.

From Psalm 33
The Psalter, 1912; alt.

FRANCES 8.8.6.D.
James McGranahan, 1840–1907

O Father, You Are Sovereign 233

1. O Fa - ther, you are sov - ereign in all the worlds you made;
2. O Fa - ther, you are sov - ereign in all af - fairs of man;
3. O Fa - ther, you are sov - ereign, the Lord of hu - man pain,
4. O Fa - ther, you are sov - ereign! We see you dim - ly now,
your might - y word was spo - ken, and light and life o - beyed.
no pow'rs of death or dark - ness can thwart your per - fect plan.
trans - mut - ing earth - ly sor - rows to gold of heav'n - ly gain.
but soon be - fore your tri - umph earth's ev - 'ry knee shall bow.
Your voice com - mands the sea - sons and bounds the o - cean's shore,
All chance and change tran - scend - ing, su - preme in time and space,
All e - vil o - ver - rul - ing, as none but Con - qu'ror could,
With this glad hope be - fore us, our faith springs up a - new:
sets stars with - in their cours - es and stills the tem - pest's roar.
you hold your trust - ing chil - dren se - cure in your em - brace.
your love pur - sues its pur - pose—our souls' e - ter - nal good.
our sov - ereign Lord and Sav - ior, we trust and wor - ship you!

Margaret Clarkson, 1982

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ST. THEODULPH 7.6.7.6.D.
Melchior Teschner, ca. 1615

234 The God of Abraham Praise

1. The God of A - braham praise, who reigns en - throned a - bove,
2. The God of A - braham praise, at whose su - preme com - mand
3. He by him - self hath sworn, I on his oath de - pend;
4. The good - ly land I see, with peace and plen - ty blest,
An - cient of ev - er - last - ing days and God of love.
from earth I rise and seek the joys at his right hand.
I shall, on ea - gles' wings up - borne, to heav'n as - cend.
a land of sa - cred lib - er - ty and end - less rest.
Je - ho - vah! Great I AM! by earth and heav'n con - fessed;
I all on earth for - sake, its wis - dom, fame, and pow'r,
I shall be - hold his face, I shall his pow'r a - dore,
There milk and hon - ey flow, and oil and wine a - bound,
I bow and bless the sa - cred name, for - ev - er blest.
and him my on - ly por - tion make, my shield and tow'r.
and sing the won - ders of his grace for - ev - er - more.
and trees of life for - ev - er grow, with mer - cy crowned.

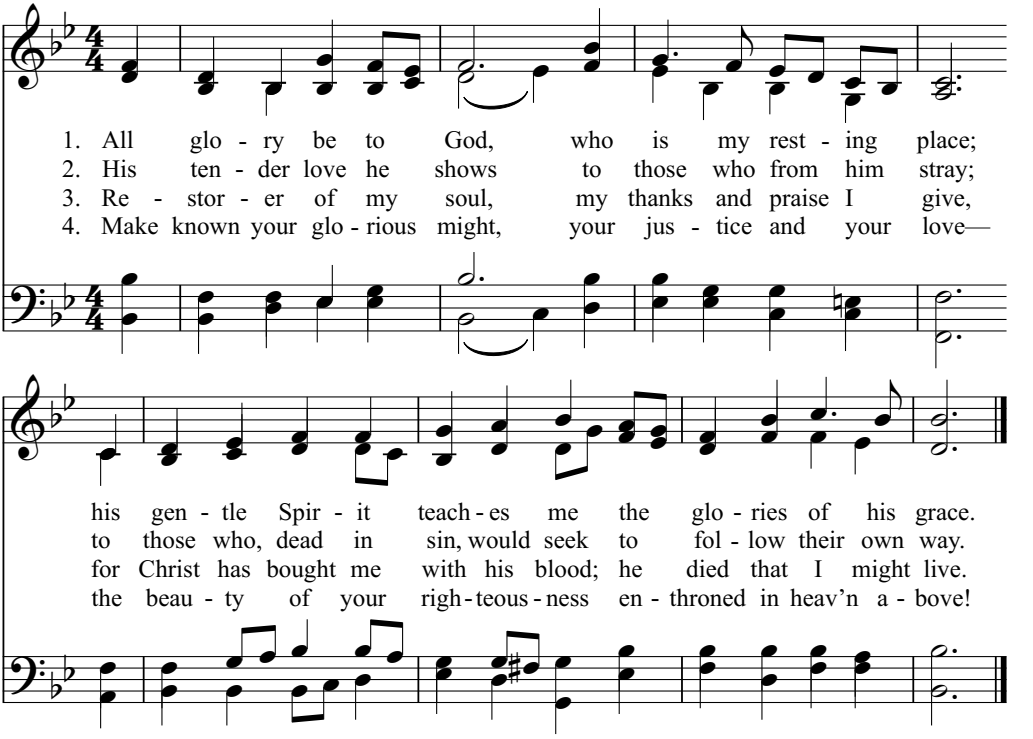
5. There dwells the Lord our King, the Lord our Righteousness,
triumphant o'er the world and sin, the Prince of Peace.
On Zion's sacred height his kingdom he maintains,
and glorious with his saints in light forever reigns.

6. The whole triumphant host gives thanks to God on high;
"Hail, Father, Son, and Holy Ghost!" they ever cry.
Hail, Abraham's God and mine! I join the heav'nly lays;
all might and majesty are thine, and endless praise.

Based on a Jewish text of Daniel ben Judah, 1404
Thomas Olivers, 1770

LEONI 6.6.8.4.D.
Jewish melody
Arr. Meyer Lyon, 1770

All Glory Be to God 235


1. All glo - ry be to God, who is my rest - ing place;
2. His ten - der love he shows to those who from him stray;
3. Re - stor - er of my soul, my thanks and praise I give,
4. Make known your glo - rious might, your jus - tice and your love—
his gen - tle Spir - it teach - es me the glo - ries of his grace.
to those who, dead in sin, would seek to fol - low their own way.
for Christ has bought me with his blood; he died that I might live.
the beau - ty of your righ - teous - ness en - throned in heav'n a - bove!

Elisabeth Shafer, 2012
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GLORIOUS MIGHT S.M.
Paul S. Jones, 2013
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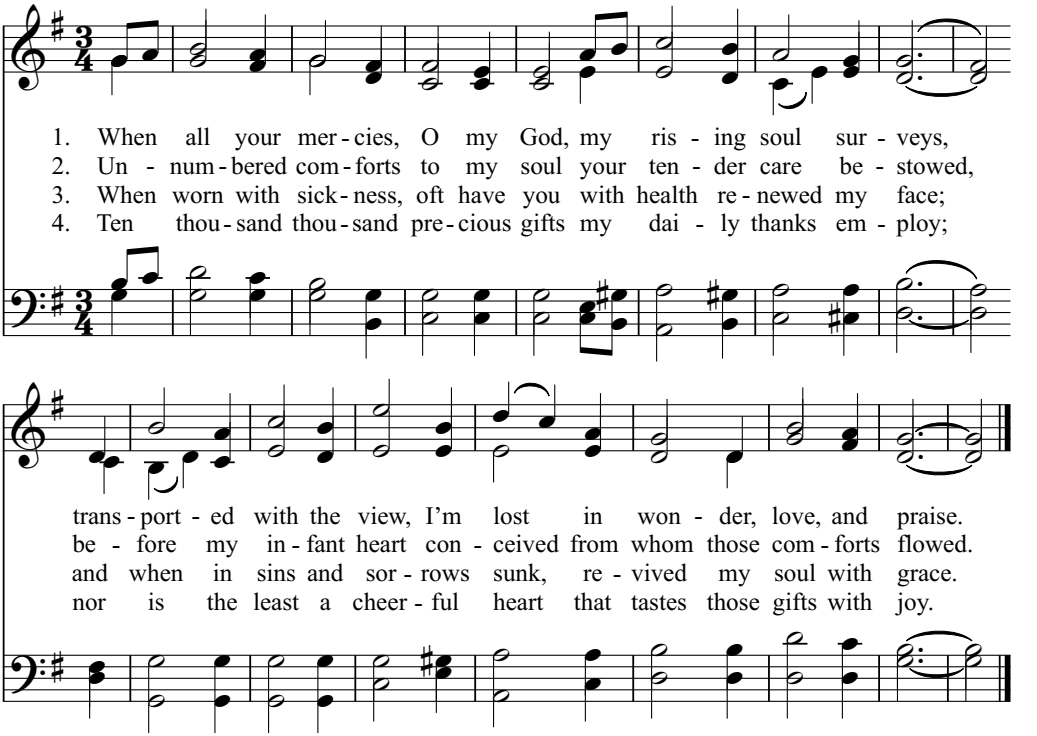
236 To God Be the Glory

1. To God be the glo - ry, great things he has done! So loved he the world that he gave us his Son, who yield - ed his life an a - tone - ment for sin, and o - pened the life - gate that we may go in.
2. O per - fect re - demp - tion, the pur - chase of blood! To ev - 'ry be - liev - er the prom - ise of God; the vil - est of - fend - er who tru - ly be - lieves, that mo - ment from Je - sus for - give - ness re - ceives.
3. Great things he has taught us, great things he has done, and great our re - joic - ing through Je - sus the Son; but pur - er and high - er and great - er will be our won - der, our trans - port, when Je - sus we see.
Refrain
Praise the Lord, praise the Lord, let the earth hear his voice! Praise the Lord, praise the Lord, let the peo - ple re - joice! O come to the Fa - ther thro'

Fanny J. Crosby, 1875; alt.
Mod.

TO GOD BE THE GLORY 11.11.11.11.ref.
William H. Doane, 1875

When All Your Mercies, O My God 237


1. When all your mer - cies, O my God, my ris - ing soul sur - veys,
2. Un - num - bered com - forts to my soul your ten - der care be - stowed,
3. When worn with sick - ness, oft have you with health re - newed my face;
4. Ten thou - sand thou - sand pre - cious gifts my dai - ly thanks em - ploy;
trans - port - ed with the view, I'm lost in won - der, love, and praise.
be - fore my in - fant heart con - ceived from whom those com - forts flowed.
and when in sins and sor - rows sunk, re - vived my soul with grace.
nor is the least a cheer - ful heart that tastes those gifts with joy.

5. Through ev'ry period of my life
your goodness I'll pursue;
and after death, in distant worlds,
the glorious theme renew.

6. Through all eternity to you
a joyful song I'll raise;
for oh, eternity's too short
to utter all your praise.

Joseph Addison, 1712; mod.

MANOAH C.M.
Arr. in Henry W. Greatorex, *Collection,* 1851

238 Lord, with Glowing Heart I'd Praise Thee

1. Lord, with glow - ing heart I'd praise thee for the bliss thy love be - stows,
for the par - d'ning grace that saves me, and the peace that from it flows.
Help, O God, my weak en - deav - or; this dull soul to rap - ture raise:
thou must light the flame, or nev - er can my love be warmed to praise.
2. Praise, my soul, the God that sought thee, wretch - ed wan - d'rer far a - stray;
found thee lost, and kind - ly brought thee from the paths of death a - way.
Praise, with love's de - vout - est feel - ing, him who saw thy guilt - born fear,
and, the light of hope re - veal - ing, bade the blood - stained cross ap - pear.
3. Praise thy Sav - ior God that drew thee to that cross, new life to give,
held a blood - sealed par - don to thee, bade thee look to him and live.
Praise the grace whose threats a - larmed thee, roused thee from thy fa - tal ease;
praise the grace whose prom - ise warmed thee, praise the grace that whis - pered peace.
4. Lord, this bo - som's ar - dent feel - ing vain - ly would my lips ex - press:
low be - fore thy foot - stool kneel - ing, deign thy sup - pliant's pray'r to bless.
Let thy love, my soul's chief trea - sure, love's pure flame with - in me raise;
and, since words can nev - er mea - sure, let my life show forth thy praise.

Francis Scott Key, 1817

RIPLEY 8.7.8.7.D.
Lowell Mason, 1839

Praise, My Soul, the King of Heaven 239

1. Praise, my soul, the King of heav - en, to his feet your trib - ute bring;
2. Praise him for his grace and fa - vor to our fa - thers in dis - tress;
3. Fa - ther - like, he tends and spares us; well our fee - ble frame he knows;
4. Frail as sum - mer's flow'r we flour - ish, blows the wind and it is gone;
5. An - gels, help us to a - dore him; you be - hold him face to face;
ran - somed, healed, re - stored, for - giv - en, who, like me, his praise should sing?
praise him, still the same for - ev - er, slow to chide and swift to bless.
• in his hands he gent - ly bears us, res - cues us from all our foes.
but while mor - tals rise and per - ish, God en - dures un - chang - ing on.
sun and moon, bow down be - fore him, dwell - ers all in time and space.
Praise him, praise him, praise him, praise him, praise the ev - er - las - ting King.
Praise him, praise him, praise him, praise him, glo - rious in his faith - ful - ness.
• Praise him, praise him, praise him, praise him, wide - ly as his mer - cy goes.
Praise him, praise him, praise him, praise him, praise the High E - ter - nal One.
Praise him, praise him, praise him, praise him, praise with us the God of grace.

From Psalm 103
Henry F. Lyte, 1834; mod.

LAUDA ANIMA 8.7.8.7.8.7.
John Goss, 1869

240 O Love of God, How Strong and True

1. O love of God, how strong and true, e - ter - nal
2. O heav'n - ly love, how pre - cious still, in days of
3. We read you best in him who came bear - ing for
4. O love of God, our shield and stay through all the
and yet ev - er new, un - com - pre - hend - ed and un -
wea - ri - ness and ill, in nights of pain and help - less -
us the cross of shame; sent by the Fa - ther from on
per - ils of our way! E - ter - nal love, in you we
bought, be - yond all knowl - edge and all thought!
ness, to heal, to com - fort, and to bless!
high, our life to live, our death to die.
rest, for - ev - er safe, for - ev - er blest.

O love of God, how deep and great, far deep - er
than man's deep - est hate; self - fed, self - kin - dled like the
light, change - less, e - ter - nal, in - fi - nite.
O wide - em - brac - ing, won - drous love! We read you
in the sky a - bove, we read you in the earth be -
low, in seas that swell and streams that flow.
We read your pow'r to bless and save, e'en in the
dark - ness of the grave; still more in res - ur - rec - tion
light we read the full - ness of your might.
We will ex - alt you, God and King, and we will
ev - er praise your name; we will ex - tol you ev - 'ry
day, and ev - er - more your praise pro - claim.

Horatius Bonar, 1858
Mod.

JERUSALEM (Parry) L.M.D.
C. Hubert H. Parry, 1916
Arr. Brian E. Coombs and Andrew K. Schep, 2004

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241 O God beyond All Praising

1. O God be-yond all prais - ing, we wor - ship you to - day
2. The flow'r of earth - ly splen - dor in time must sure - ly die,
3. Then hear, O gra - cious Sav - ior, ac - cept the love we bring,
and sing the love a - maz - ing that songs can - not re - pay;
its frag - ile bloom sur - ren - der to you, the Lord Most High;
that we who know your fa - vor may serve you as our King;
for we can on - ly won - der at ev - 'ry gift you send,
but hid - den from all na - ture the e - ter - nal seed is sown—
and wheth - er our to - mor - rows be filled with good or ill,

at bless - ings with - out num - ber and mer - cies with - out end:
though small in mor - tal stat - ure, to heav - en's gar - den grown:
we'll tri - umph through our sor - rows and rise to bless you still:
we lift our hearts be - fore you and wait up - on your word,
for Christ, your gift from heav - en, from death has set us free,
to mar - vel at your beau - ty and glo - ry in your ways,
we hon - or and a - dore you, our great and might - y Lord.
and we through him are giv - en the fi - nal vic - to - ry.
and make a joy - ful du - ty our sac - ri - fice of praise.

Michael A. Perry, 1982

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THAXTED 7.6.7.6.T.
Gustav Holst, 1918
Arr. Brian E. Coombs, 2003

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242 Father, Long before Creation

1. Fa - ther, long be - fore cre - a - tion you had cho - sen us in love,
2. Though the world may change its fash - ion, you will still re - main the same;
3. Your com - pas - sion is our sto - ry, is our boast - ing all the day;
4. Lov - ing Fa - ther, now be - fore you we shall ev - er sing your grace,
and that love so deep, so mov - ing, draws us close to Christ a - bove.
your com - pas - sion and your cov - 'nant through all a - ges will re - main.
mer - cy free and nev - er fail - ing moves our will, di - rects our way.
and our song will sound for - ev - er when we see you face to face,
Still it keeps us firm - ly fixed in Christ a - lone.
Your own chil - dren shall for - ev - er praise your name.
God so loved us that he gave his on - ly Son.
giv - ing glo - ry to the Lamb up - on the throne.

Chinese, ca. 1952
Tr. Francis P. Jones, 1953; alt.

CORONAE 8.7.8.7.4.7.
William H. Monk, 1871

How Firm a Foundation 243

1. How firm a foun - da - tion, you saints of the Lord, is laid for your
2. "Fear not, I am with you, O be not dis - mayed; for I am your
3. "When through the deep wa - ters I call you to go, the riv - ers of
4. "When through fi - ery tri - als your path - way shall lie, my grace, all - suf -
faith in his ex - cel - lent Word! What more can he say than to
God, and will still give you aid; I'll strength - en you, help you, and
sor - row shall not o - ver - flow; for I will be with you, your
fi - cient, shall be your sup - ply; the flame shall not hurt you; I
you he has said, to you who for ref - uge to Je - sus have fled?
cause you to stand, up - held by my righ - teous, om - nip - o - tent hand.
trou - bles to bless, and sanc - ti - fy to you your deep - est dis - tress.
on - ly de - sign your dross to con - sume and your gold to re - fine.

5. "E'en down to old age all my people shall prove
my sov'reign, eternal, unchangeable love;
and when hoary hairs shall their temples adorn,
like lambs they shall still in my bosom be borne.

6. "The soul that on Jesus has leaned for repose,
I will not, I will not desert to his foes;
that soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

John Rippon, A *Selection of Hymns,* 1787; alt. Mod.

FOUNDATION 11.11.11.11.
Joseph Funk, *A Compilation of Genuine Church Music,* 1832
Harm. Dale Grotenhuis, 1985

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244 A Mighty Fortress Is Our God

1. A might - y for - tress is our God, a bul - wark nev - er
2. Did we in our own strength con - fide, our striv - ing would be
3. And though this world, with dev - ils filled, should threat - en to un -
4. That Word a - bove all earth - ly pow'rs, no thanks to them, a -
fail - ing; our help - er he, a - mid the flood of
los - ing; were not the right man on our side, the
do us, we will not fear, for God hath willed his
bid - eth; the Spir - it and the gifts are ours through
mor - tal ills pre - vail - ing. For still our an - cient foe
man of God's own choos - ing. Dost ask who that may be?
truth to tri - umph through us. The prince of dark - ness grim,
him who with us sid - eth. Let goods and kin - dred go,

doth seek to work us woe; his craft and power are great,
Christ Je - sus, it is he, Lord Sa - ba - oth his name,
we trem - ble not for him; his rage we can en - dure,
this mor - tal life al - so; the bod - y they may kill:
and armed with cru - el hate, on earth is not his e - qual.
from age to age the same, and he must win the bat - tle.
for lo, his doom is sure; one lit - tle word shall fell him.
God's truth a - bid - eth still; his king - dom is for - ev - er.

Based on Psalm 46
Martin Luther, 1529
Tr. Frederick H. Hedge, 1853

EIN' FESTE BURG 8.7.8.7.6.6.6.6.7.
Martin Luther, 1529

245 Great Is Thy Faithfulness

1. Great is thy faith - ful - ness, O God my Fa - ther; there is no
2. Sum - mer and win - ter and spring - time and har - vest, sun, moon, and
3. Par - don for sin and a peace that en - dur - eth, thine own dear
shad - ow of turn - ing with thee; thou chang - est not, thy com -
stars in their cours - es a - bove join with all na - ture in
pres - ence to cheer and to guide, strength for to - day and bright
pas - sions, they fail not; as thou hast been thou for - ev - er wilt be.
man - i - fold wit - ness to thy great faith - ful - ness, mer - cy, and love.
hope for to - mor - row, bless - ings all mine, with ten thou - sand be - side!

Refrain
Great is thy faith - ful - ness! Great is thy faith - ful - ness! Morn - ing by
morn - ing new mer - cies I see: all I have need - ed thy
hand hath pro - vid - ed— Great is thy faith - ful - ness, Lord, un - to me!

Thomas O. Chisholm, 1923
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FAITHFULNESS 11.10.11.10.ref.
William M. Runyan, 1923
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246 Though Troubles Assail Us

1. Though trou - bles as - sail us and dan - gers af - fright,
though friends should all fail us and foes all u - nite,
yet one thing se - cures us, what - ev - er be - tide,
the prom - ise as - sures us, "The Lord will pro - vide."
2. The birds, with - out gar - ner or store - house, are fed;
from them let us learn to trust God for our bread.
His saints what is fit - ting shall ne'er be de - nied
so long as 'tis writ - ten, "The Lord will pro - vide."
3. When Sa - tan as - sails us to stop up our path,
and cour - age all fails us, we tri - umph by faith.
He can - not take from us, though oft he has tried,
this heart - cheer - ing prom - ise, "The Lord will pro - vide."
4. No strength of our own and no good - ness we claim;
yet, since we have known of the Sav - ior's great name,
in this our strong tow - er for safe - ty we hide:
the Lord is our pow - er, "The Lord will pro - vide."

John Newton, 1779
The New Christian Hymnal, 1929

JOANNA (ST. DENIO) 11.11.11.11.
Traditional Welsh hymn melody

We Praise You, O God, Our Redeemer, Creator 247

1. We praise you, O God, our Re - deem - er, Cre - a - tor;
2. We wor - ship you, God of our fa - thers, we bless you;
3. With voic - es u - nit - ed our prais - es we of - fer,
in grate - ful de - vo - tion our trib - ute we bring.
through life's storm and tem - pest our guide you have been.
to you, great Je - ho - vah, glad an - thems we raise.
We lay it be - fore you, we kneel and a - dore you;
When per - ils o'er - take us, es - cape you will make us,
Your strong arm will guide us, our God is be - side us;
we bless your ho - ly name, glad prais - es we sing.
and with your help, O Lord, our bat - tles we win.
to you, our great Re - deem - er, for - ev - er be praise.

Julia Cady Cory, 1902
Mod.

KREMSER 12.11.12.11.
Adrianus Valerius, *Nederlandtsch Gedenckclank,* 1626
Harm. Edward Kremser, 1877

CREATION

248 All Creatures of Our God and King

1. All crea - tures of our God and King, lift up your voice and
2. Thou rush - ing wind that art so strong, ye clouds that sail in
3. Thou flow - ing wa - ter, pure and clear, make mu - sic for thy
4. And all ye men of ten - der heart, for - giv - ing oth - ers,
5. Let all things their Cre - a - tor bless, and wor - ship him in
with us sing al - le - lu - ia, al - le - lu - ia! Thou burn - ing
heav'n a - long, O praise him, al - le - lu - ia! Thou ris - ing
• Lord to hear, al - le - lu - ia, al - le - lu - ia! Thou fire so
take your part, O sing ye, al - le - lu - ia! Ye who long
hum - ble - ness, O praise him, al - le - lu - ia! Praise, praise the
sun with gold - en beam, thou sil - ver moon with soft - er gleam,
morn, in praise re - joice, ye lights of eve - ning, find a voice,
• mas - ter - ful and bright, that giv - est man both warmth and light,
pain and sor - row bear, praise God and on him cast your care,
Fa - ther, praise the Son, and praise the Spir - it, three in one,
O praise him, O praise him, al - le -

Francis of Assisi, ca. 1225
Tr. William H. Draper, 1926
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LASST UNS ERFREUEN L.M.al.
Geistliche Kirchengesänge, Cologne, 1623
Tune from the *English Hymnal,* used by permission of Oxford University Press.

For the Beauty of the Earth 249

1. For the beau - ty of the earth, for the glo - ry of the skies,
2. For the beau - ty of each hour of the day and of the night,
3. For the joy of ear and eye, for the heart and mind's de - light,
4. For the joy of hu - man love, broth - er, sis - ter, par - ent, child,
5. For thy - self, best gift di - vine, to our race so free - ly giv'n,
for the love which from our birth o - ver and a - round us lies,
hill and vale, and tree and flow'r, sun and moon and stars of light,
• for the mys - tic har - mo - ny link - ing sense to sound and sight,
friends on earth and friends a - bove, for all gen - tle thoughts and mild,
for that great, great love of thine, peace on earth and joy in heav'n.
Refrain
Lord of all, to thee we raise this our hymn of grate - ful praise.

Folliott S. Pierpoint, 1864; alt.

DIX 7.7.7.7.7.7.
Conrad Kocher, 1838
Arr. William H. Monk, 1861

CREATION

250 I Sing the Almighty Power of God

1. I sing th'al - might - y pow'r of God that made the moun - tains rise,
2. I sing the good - ness of the Lord that filled the earth with food;
3. There's not a plant or flow'r be - low but makes your glo - ries known;
that spread the flow - ing seas a - broad and built the loft - y skies.
he formed the crea - tures with his word, and then pro - nounced them good.
and clouds a - rise and tem - pests blow by or - der from your throne;
I sing the wis - dom that or - dained the sun to rule the day;
Lord, how your won - ders are dis - played wher - e'er I turn my eye,
while all that bor - rows life from you is ev - er in your care,
the moon shines full at his com - mand and all the stars o - bey.
if I sur - vey the ground I tread or gaze up - on the sky!
and ev - 'ry - where that man can be, you, God, are pres - ent there.

Isaac Watts, 1715
Mod.

FOREST GREEN C.M.D.
Traditional English melody
Arr. Ralph Vaughan Williams, 1906

All Things Bright and Beautiful 251

Unison
(Ref.) All things bright and beau - ti - ful, all crea - tures great and small,
all things wise and won - der - ful, the Lord God made them all.
Fine
1. Each lit - tle flow'r that o - pens, each lit - tle bird that sings,
2. The pur - ple - head - ed moun - tain, the riv - er run - ning by,
3. The cold wind in the win - ter, the pleas - ant sum - mer sun,
4. The tall trees in the green - wood, the mead - ows where we play,
5. He gave us eyes to see them, and lips that we might tell
D.C.
he made their glow - ing col - ors, he made their ti - ny wings.
the sun - set, and the morn - ing that bright - ens up the sky.
• the ripe fruits in the gar - den, he made them, ev - 'ry one.
the flow - ers by the wa - ter we gath - er ev - 'ry day.
how great is God Al - might - y, who has made all things well.

Cecil Frances Alexander, 1848; alt. 1961

ROYAL OAK 7.6.7.6.D.
English melody, 17th cent.

252 This Is My Father's World

1. This is my Fa - ther's world, and to my lis - t'ning ears,
2. This is my Fa - ther's world, the birds their car - ols raise,
3. This is my Fa - ther's world, O let me ne'er for - get
all na - ture sings, and round me rings the mu - sic of the spheres.
the morn - ing light, the lil - y white, de - clare their Mak - er's praise.
that though the wrong seems oft so strong, God is the Rul - er yet.
This is my Fa - ther's world: I rest me in the thought
This is my Fa - ther's world: he shines in all that's fair;
This is my Fa - ther's world: the bat - tle is not done;
of rocks and trees, of skies and seas; his hand the won - ders wrought.
in the rus - tling grass I hear him pass, he speaks to me ev-'ry - where.
Je - sus who died shall be sat - is - fied, and earth and heav'n be one.

Maltbie D. Babcock, 1901

TERRA BEATA S.M.D
Franklin L. Sheppard, 1915
Arr. Edward Shippen Barnes, 1926

God, All Nature Sings Thy Glory 253

1. God, all na - ture sings thy glo - ry, and thy works pro - claim thy might:
2. Clear - er still we see thy hand in man whom thou hast made for thee:
3. But our sins have spoiled thine im - age; na - ture, con - science on - ly serve
4. God of glo - ry, pow - er, mer - cy, all cre - a - tion prais - es thee;
or - dered vast - ness in the heav - ens, or - dered course of day and night,
rul - er of cre - a - tion's glo - ry, im - age of thy maj - es - ty.
as un - ceas - ing, grim re - mind - ers of the wrath which we de - serve.
we, thy crea - tures, would a - dore thee now and through e - ter - ni - ty.
beau - ty in the chang - ing sea - sons, beau - ty in the storm - ing sea;
Mu - sic, art, the fruit - ful gar - den, all the la - bor of his days,
Yet thy grace and sav - ing mer - cy, in thy Word of truth re - vealed,
Saved to mag - ni - fy thy good - ness, grant us strength to do thy will,
all the chang - ing moods of na - ture praise the change - less Trin - i - ty.
are the call - ing of his Mak - er to the har - vest feast of praise.
claim the praise of all who know thee, in the blood of Je - sus sealed.
with our acts as with our voic - es thy com - mand - ments to ful - fill.

David Clowney, 1960

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ODE TO JOY 8.7.8.7.D.
Ludwig van Beethoven, 1824

254 Let All Things Now Living

1. Let all things now liv - ing a song of thanks - giv - ing
2. His law he en - forc - es: the stars in their cours - es,
to God the Cre - a - tor tri - um - phant - ly raise,
the sun in its or - bit, o - be - dient - ly shine;
who fash - ioned and made us, pro - tect - ed and stayed us,
the hills and the moun - tains, the riv - ers and foun - tains,
who guides us and leads to the end of our days.
the deeps of the o - cean pro - claim him di - vine.

His ban - ners are o'er us, his light goes be - fore us,
We too should be voic - ing our love and re - joic - ing,
a pil - lar of fire shin - ing forth in the night,
with glad ad - o - ra - tion a song let us raise,
'til shad - ows have van - ished and dark - ness is ban - ished,
'til all things now liv - ing u - nite in thanks - giv - ing
as for - ward we trav - el from light in - to light.
to God in the high - est, ho - san - na and praise!

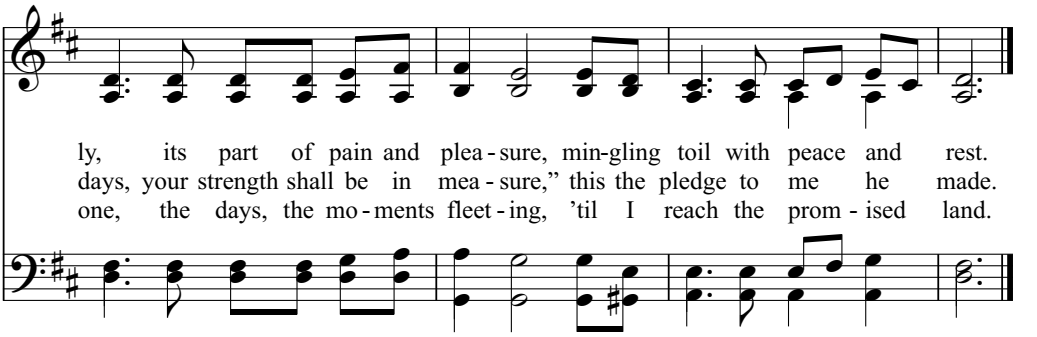
Katherine K. Davis, 1939
Alt. 1990; mod.
© 1939, 1966 E. C. Schirmer Music Co.

ASH GROVE 12.11.12.11.D.
Traditional Welsh melody
Arr. Katherine K. Davis, 1939

PROVIDENCE

255 Day by Day and with Each Passing Moment

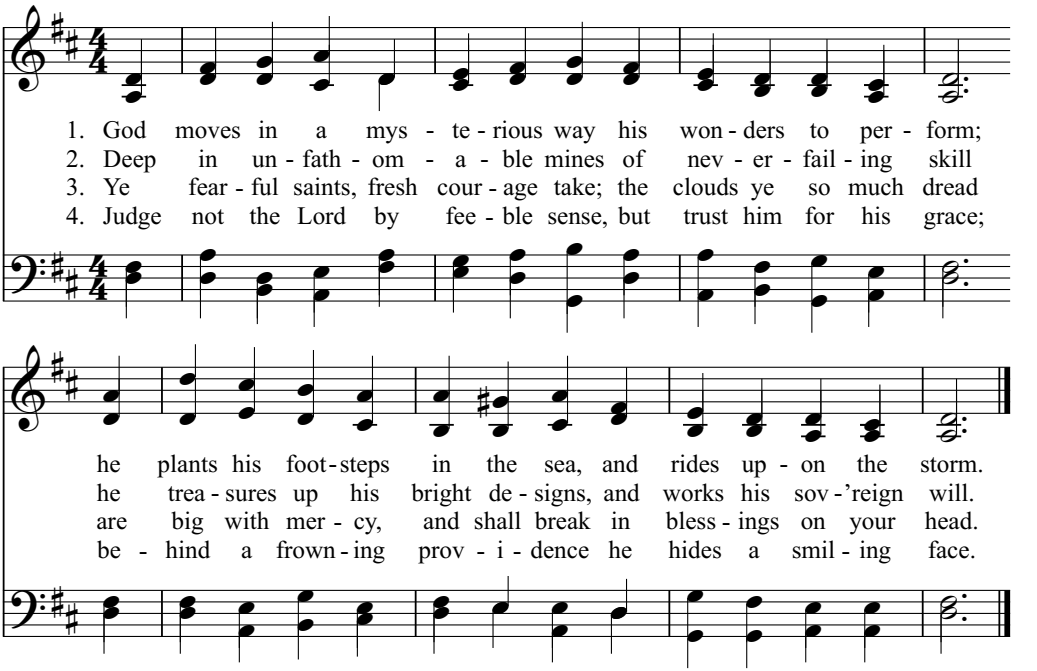
1. Day by day and with each pass-ing mo-ment, strength I find to
2. Ev-'ry day the Lord him-self is near me with a spe-cial
3. Help me then in ev-'ry trib-u-la-tion so to trust your
meet my tri-als here; trust-ing in my Fa-ther's wise be-stow-ment,
mer-cy for each hour; all my cares he fain would bear, and cheer me,
prom-is-es, O Lord, that I lose not faith's sweet con-so-la-tion
I've no cause for wor-ry or for fear. He whose heart is kind be-
he whose name is Coun-sel-or and Pow'r. The pro-tec-tion of his
of-fered me with-in your ho-ly Word. Help me, Lord, when toil and
yond all mea-sure gives un-to each day what he deems best— lov-ing-
child and trea-sure is a charge that on him-self he laid; "As your
trou-ble meet-ing, e'er to take, as from a fa-ther's hand, one by


ly, its part of pain and plea - sure, min-gling toil with peace and rest.
days, your strength shall be in mea - sure," this the pledge to me he made.
one, the days, the mo - ments fleet - ing, 'til I reach the prom - ised land.

Carolina V. Sandell Berg, 1865
Tr. A. L. Skoog, 1931; mod.

BLOTT EN DAG Irreg.
Oscar Ahnfelt, 1872; alt. 1990

God Moves in a Mysterious Way 256


1. God moves in a mys - te - rious way his won - ders to per - form;
2. Deep in un - fath - om - a - ble mines of nev - er - fail - ing skill
3. Ye fear - ful saints, fresh cour - age take; the clouds ye so much dread
4. Judge not the Lord by fee - ble sense, but trust him for his grace;
he plants his foot - steps in the sea, and rides up - on the storm.
he trea - sures up his bright de - signs, and works his sov - 'reign will.
are big with mer - cy, and shall break in bless - ings on your head.
be - hind a frown - ing prov - i - dence he hides a smil - ing face.

5. His purposes will ripen fast,
unfolding ev'ry hour;
the bud may have a bitter taste,
but sweet will be the flow'r.

6. Blind unbelief is sure to err,
and scan his work in vain;
God is his own interpreter,
and he will make it plain.

William Cowper, 1774

DUNDEE C.M.
Scottish Psalter, 1615

PROVIDENCE

257 Children of the Heavenly Father

1. Chil - dren of the heav'n - ly Fa - ther safe - ly
2. God his own doth tend and nour - ish, in his
3. Nei - ther life nor death shall ev - er from the
4. Praise the Lord in joy - ful num - bers, your Pro -
in his bo - som gath - er; nest - ling bird nor star in
ho - ly courts they flour - ish; from all e - vil things he
Lord his chil - dren sev - er; un - to them his grace he
tec - tor nev - er slum - bers; at the will of your De -
heav - en such a ref - uge e'er was giv - en.
spares them, in his might - y arms he bears them.
show - eth, and their sor - rows all he know - eth.
fend - er ev - 'ry foe - man must sur - ren - der.

5. Though he giveth or he taketh,
God his children ne'er forsaketh;
his the loving purpose solely
to preserve them pure and holy.

6. More secure is no one ever
than the loved ones of the Savior;
not yon star on high abiding
nor the bird in home-nest hiding.

Carolina V. Sandell Berg, ca. 1855
Tr. Ernst W. Olson, 1925
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TRYGGARE KAN INGEN VARA L.M.
Traditional Swedish melody
Arr. Marc Hedlin, 1976

Shepherd of Tender Youth 258

1. Shep - herd of ten - der youth, guid - ing in love and truth
2. You are our ho - ly Lord, the all - sub - du - ing Word,
3. You are the great High Priest, you have pre - pared the feast
4. For - ev - er be our Guide, our Shep - herd and our pride,
5. So now and till we die, sound we your prais - es high,
through wind - ing ways: Christ, our tri - um - phant King, we come your
heal - er of strife: you did your - self a - base, that from sin's
• of heav'n - ly love: while in our mor - tal pain, none calls on
our staff and song: Je - sus, O Christ of God, by your en -
and joy - ful sing: in - fants and the glad throng who to your
name to sing; here we our chil - dren bring to shout your praise.
deep dis - grace you might now save our race, and give us life.
• you in vain; help you do not dis - dain, help from a - bove.
dur - ing Word, lead us where you have trod; make our faith strong.
church be - long u - nite to swell the song to Christ our King.

Attr. to Clement of Alexandria, ca. 200
Tr. Henry M. Dexter, 1846; alt. 1990; mod.

CUTTING 6.6.4.6.6.6.4.
William F. Sherman, 1826–1888
Alternate tune: TRINITY (ITALIAN HYMN)

259 O Lord, How Shall I Meet You

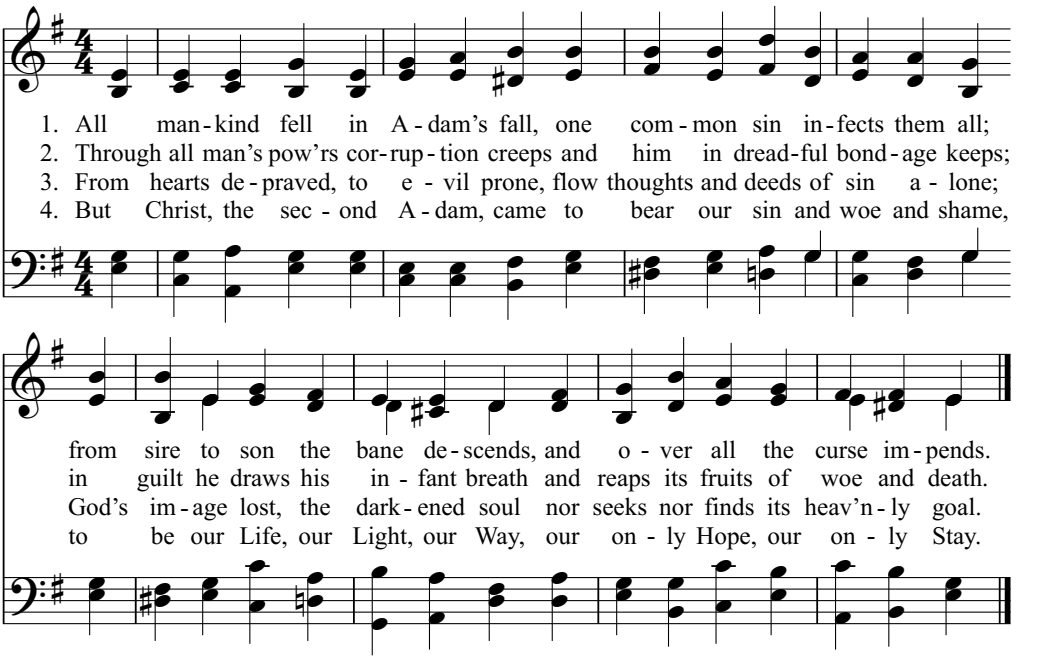
1. O Lord, how shall I meet you, how wel - come you a - right?
2. Love caused your in - car - na - tion, love brought you down to me;
3. Re - joice, then, you sad - heart - ed, who sit in deep - est gloom,
4. Sin's debt, that fear - ful bur - den, let not your souls dis - tress;
5. You come, O Lord, with glad - ness, in mer - cy and good - will,
Your peo - ple long to greet you, my hope, my heart's de - light!
your thirst for my sal - va - tion pro - cured my lib - er - ty.
• who mourn o'er joys de - part - ed and trem - ble at your doom.
your guilt the Lord will par - don and cov - er by his grace.
to bring an end to sad - ness and bid our fears be still.
O kin - dle, Lord Most Ho - ly, your lamp with - in my breast
O love be - yond all tell - ing, that led you to em - brace,
• De - spair not, he is near you, yea, stand - ing at the door,
He comes, for men pro - cur - ing the peace of sin for - giv'n,
In pa - tient ex - pec - ta - tion we live for that great day

to do in spir - it low - ly all that may please you best.
in love all love ex - cel - ling, our lost and fall - en race!
• who best can help and cheer you and bids you weep no more.
for all God's sons se - cur - ing their her - i - tage in heav'n.
when a re - newed cre - a - tion your glo - ry shall dis - play.

Paul Gerhardt, 1653, cento
Trans. composite; mod.

WIE SOLL ICH DICH EMPFANGEN 7.6.7.6.D.
Johann Crüger, 1653
Alternate tune: ST. THEODULPH

All Mankind Fell in Adam's Fall 260


1. All man - kind fell in A - dam's fall, one com - mon sin in - fects them all;
2. Through all man's pow'rs cor - rup - tion creeps and him in dread - ful bond - age keeps;
3. From hearts de - praved, to e - vil prone, flow thoughts and deeds of sin a - lone;
4. But Christ, the sec - ond A - dam, came to bear our sin and woe and shame,
from sire to son the bane de - scends, and o - ver all the curse im - pends.
in guilt he draws his in - fant breath and reaps its fruits of woe and death.
God's im - age lost, the dark - ened soul nor seeks nor finds its heav'n - ly goal.
to be our Life, our Light, our Way, our on - ly Hope, our on - ly Stay.

5. As by one man all mankind fell
and, born in sin, was doomed to hell,
so by one Man, who took our place,
we all received the gift of grace.

6. We thank thee, Christ; new life is ours,
new light, new hope, new strength, new pow'rs:
may grace our ev'ry way attend
until we reach our journey's end!

Lazarus Spengler, 1524, cento
Tr. Matthias Loy, 1880; alt. 1941

SAXONY L.M.
Cyriacus Spangenberg, *Christliches Gesangbüchlein,* 1568; alt. 1990

261 O Love, How Deep, How Broad, How High!

Unison
1. O love, how deep, how broad, how high! How pas - sing
2. For us bap - tized, for us he bore his ho - ly
3. For us to wick - ed men be - trayed, scourged, mocked, in
4. For us he rose from death a - gain, for us he
5. All hon - or, laud, and glo - ry be, O Je - sus,
thought and fan - ta - sy, that God, the Son of
fast and hun - ger sore; for us temp - ta - tions
• crown of thorns ar - rayed; for us he bore the
went on high to reign; for us he sent his
vir - gin - born, to thee; whom with the Fa - ther
God, should take our mor - tal form for mor - tals' sake!
sharp he knew, for us the tempt - er o - ver - threw.
• cross - 's death, for us at length gave up his breath.
Spir - it here to guide, to strength - en, and to cheer.
we a - dore, and Ho - ly Ghost, for - ev - er - more.

Latin hymn, 15th cent.
Tr. Benjamin Webb, 1854, 1871

DEO GRACIAS (AGINCOURT HYMN) L.M.
English, 15th cent.; harm. Carl Schalk, 1969
Harmonization © 1969, Concordia Publishing House
Alternate tune: MELCOMBE

One There Is, above All Others 262

1. One there is, a - bove all oth - ers, well de - serves the name of Friend;
2. Which of all our friends, to save us, could or would have shed his blood?
3. When he lived on earth a - bas - ed, "Friend of sin - ners" was his name.
4. Could we bear from one an - oth - er what he dai - ly bears from us?
5. O for grace our hearts to soft - en! Teach us, Lord, at length to love;
his is love be - yond a broth - er's, cost - ly, free, and knows no end.
But our Je - sus died to have us rec - on - ciled in him to God.
• Now a - bove all glo - ry rais - ed, he re - joic - es in the same;
Yet this glo - rious Friend and Broth - er loves us, though we treat him thus:
we, a - las! for - get too of - ten what a Friend we have a - bove:
They who once his kind - ness prove find it ev - er - last - ing love.
This was bound - less love in - deed; Je - sus is a Friend in need.
• still he calls them breth - ren, friends, and to all their wants at - tends.
though for good we ren - der ill, he ac - counts us breth - ren still.
but when home our souls are brought, we will love you as we ought.

John Newton, 1779
Mod.

GODESBERG 8.7.8.7.7.7.
Heinrich Albert, 1643

263 O Savior, Precious Savior

1. O Sav - ior, pre - cious Sav - ior, whom yet un - seen we love,
2. O bring - er of sal - va - tion, who won - drous - ly has wrought,
3. In you all full - ness dwell - ing, all grace and pow'r out - pours:
4. O grant the con - sum - ma - tion of this our song a - bove
O name of might and fa - vor, all oth - er names a - bove;
your - self the rev - e - la - tion of love be - yond our thought;
the glo - ry all - ex - cel - ling, O Son of God, is yours;
in end - less ad - o - ra - tion and ev - er - last - ing love;
we wor - ship you, we bless you, to you a - lone we sing;
we wor - ship you, we bless you, to you a - lone we sing;
we wor - ship you, we bless you, to you a - lone we sing;
then shall we praise and bless you where per - fect prais - es ring,
we praise you, and con - fess you our ho - ly Lord and King.
we praise you, and con - fess you our gra - cious Lord and King.
we praise you, and con - fess you our glo - rious Lord and King.
and ev - er - more con - fess you our Sav - ior and our King.

Frances R. Havergal, 1870
Alt. 1990; mod.

MEIRIONYDD 7.6.7.6.D.
William Freeman Lloyd, 1840

None Other Lamb 264

1. None oth - er Lamb, none oth - er name, none oth - er
hope in heav'n or earth or sea, none oth - er hid - ing place
from guilt and shame, none be - side thee!
2. My faith burns low, my hope burns low; on - ly my
heart's de - sire cries out in me by the deep thun - der of
its want and woe, cries out to thee.
3. Lord, thou art Life, though I be dead; love's fire thou
art, how - ev - er cold I be: nor heav'n have I, nor place
to lay my head, nor home, but thee.

Christina G. Rossetti, 1830–1894

ROSSETTI 8.10.10.4.
William Jeater, 1907

265 In Christ Alone

1. In Christ a - lone my hope is found, he is my light, my strength, my
2. In Christ a - lone! Who took on flesh, full - ness of God in help - less
3. There in the ground his bod - y lay, light of the world by dark - ness
4. No guilt in life, no fear in death: this is the pow'r of Christ in
song; this cor - ner - stone, this sol - id ground, firm through the
babe! This gift of love and righ - teous - ness, scorned by the
slain; then burst - ing forth in glo - rious day, up from the
me. From life's first cry to fin - al breath, Je - sus com-
fierc - est drought and storm. What heights of love, what depths of peace,
ones he came to save. 'Til on that cross as Je - sus died,
grave he rose a - gain! And as he stands in vic - to - ry,
mands my des - ti - ny. No pow'r of hell, no scheme of man,
when fears are stilled, when striv - ings cease! My com - for -
the wrath of God was sat - is - fied; for ev - 'ry
sin's curse has lost its grip on me; for I am
can ev - er pluck me from his hand; 'til he re -

ter, my all in all— here in the love of Christ I stand.
sin on him was laid— here in the death of Christ I live.
his and he is mine— bought with the pre - cious blood of Christ.
turns or calls me home— here in the pow'r of Christ I'll stand.

Keith Getty and Stuart Townend

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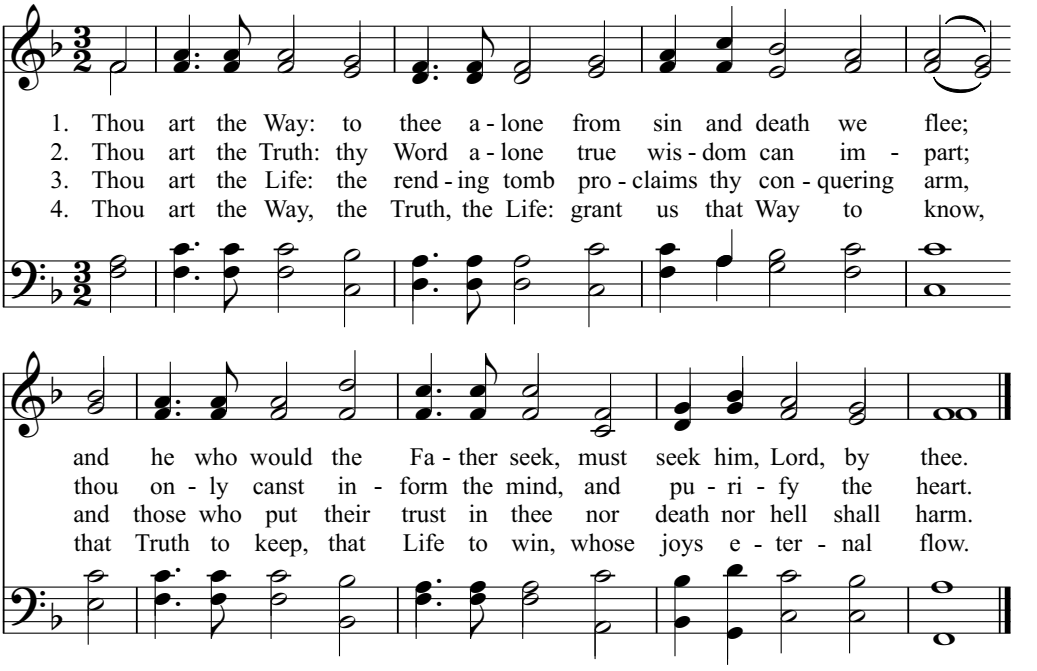
IN CHRIST ALONE L.M.D.
Keith Getty and Stuart Townend
Arr. Ruth Coleman

Thou Art the Way 266


1. Thou art the Way: to thee a - lone from sin and death we flee;
2. Thou art the Truth: thy Word a - lone true wis - dom can im - part;
3. Thou art the Life: the rend - ing tomb pro - claims thy con - quering arm,
4. Thou art the Way, the Truth, the Life: grant us that Way to know,
and he who would the Fa - ther seek, must seek him, Lord, by thee.
thou on - ly canst in - form the mind, and pu - ri - fy the heart.
and those who put their trust in thee nor death nor hell shall harm.
that Truth to keep, that Life to win, whose joys e - ter - nal flow.

George W. Doane, 1824

ARLINGTON C.M.
Thomas A. Arne, 1762
Arr. Ralph Harrison, 1784

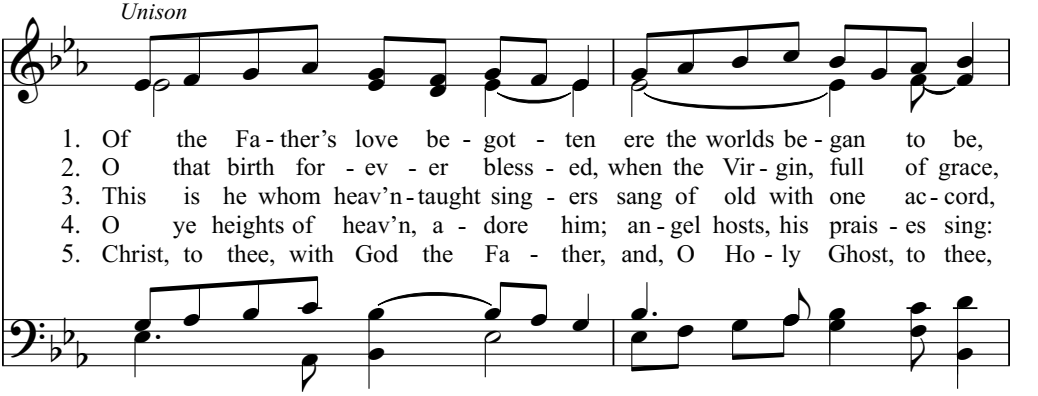
267 O Christ, Our Hope, Our Heart's Desire

1. O Christ, our hope, our heart's de - sire, re - demp - tion's on - ly spring!
2. How vast the mer - cy and the love which laid our sins on thee,
3. But now the bands of death are burst, the ran - som has been paid;
4. O Christ, be thou our last - ing joy, our ev - er - great re - ward!
Cre - a - tor of the world art thou, its Sav - ior and its King.
and led thee to a cru - el death, to set thy peo - ple free.
and thou art on thy Fa - ther's throne, in glo - rious robes ar - rayed.
Our on - ly glo - ry may it be to glo - ry in the Lord.

Latin hymn, ca. 8th cent.
Tr. John Chandler, 1837

BRADFORD C.M.
George Frideric Handel, 1741; arr.

268 Of the Father's Love Begotten


Unison
1. Of the Fa - ther's love be - got - ten ere the worlds be - gan to be,
2. O that birth for - ev - er bless - ed, when the Vir - gin, full of grace,
3. This is he whom heav'n - taught sing - ers sang of old with one ac - cord,
4. O ye heights of heav'n, a - dore him; an - gel hosts, his prais - es sing:
5. Christ, to thee, with God the Fa - ther, and, O Ho - ly Ghost, to thee,

he is Al - pha and O - me - ga, he the Source, the End - ing he,
by the Ho - ly Ghost con - ceiv - ing, bore the Sav - ior of our race;
• whom the Scrip - tures of the proph - ets prom - ised in their faith - ful word;
all do - min - ions, bow be - fore him and ex - tol our God and King;
hymn and chant and high thanks - giv - ing and un - wea - ried prais - es be,
of the things that are, that have been, and that fu - ture
and the babe, the world's Re - deem - er, first re - vealed his
• now he shines, the long - ex - pect - ed; let cre - a - tion
let no tongue on earth be si - lent, ev - 'ry voice in
hon - or, glo - ry, and do - min - ion and e - ter - nal
years shall see, ev - er - more and ev - er - more!
sa - cred face, ev - er - more and ev - er - more!
• praise its Lord, ev - er - more and ev - er - more!
con - cert ring, ev - er - more and ev - er - more!
vic - to - ry, ev - er - more and ev - er - more!

Aurelius Clemens Prudentius, 348–413
Tr. John Mason Neale, 1854, and Henry Baker, 1859

DIVINUM MYSTERIUM 8.7.8.7.8.7.7.
Plainsong, 12th cent.
Arr. Charles Winfred Douglas, 1916

269 The People That in Darkness Sat

1. The peo - ple that in dark - ness sat a glo - rious
2. To hail thee, Sun of Righ - teous - ness, the gath - 'ring
3. For thou their bur - den dost re - move and break the
4. To us a Child of hope is born, to us a
5. His name shall be the Prince of Peace, the Ev - er -
light have seen; the light has shined on them who long in
na - tions come; they joy as when the reap - ers beat their
• ty - rant's rod, as in the day when Mid - ian fell be -
Son is giv'n, and on his shoul - der ev - er rests all
last - ing Lord, the Won - der - ful, the Coun - sel - lor, the
shades of death have been, in shades of death have been.
har - vest trea - sures home, their har - vest trea - sures home.
• fore the sword of God, be - fore the sword of God.
pow'r in earth and heav'n, all pow'r in earth and heav'n.
God by all a - dored, the God by all a - dored.

6. His righteous government and pow'r
shall over all extend;
On judgment and on justice based,
his reign shall have no end,
his reign shall have no end.

7. Lord Jesus, reign in us, we pray,
and make us thine alone,
who with the Father ever art
and Holy Spirit, one,
and Holy Spirit, one.

John Morison, 1781; alt.

LOBT GOTT, IHR CHRISTEN C.M.rep.
Nikolaus Herman, 1554
Harm. Johann Sebastian Bach, ca. 1738, in Cantata 151

At the Name of Jesus 270

1. At the name of Je - sus ev - 'ry knee shall bow,
2. At his voice cre - a - tion sprang at once to sight,
3. Hum - bled for a sea - son to re - ceive a name
4. In your hearts en - throne him; there let him sub - due
5. Broth - ers, this Lord Je - sus shall re - turn a - gain,
ev' - ry tongue con - fess him King of glo - ry now.
all the an - gel fac - es, all the hosts of light,
• from the lips of sin - ners un - to whom he came,
all that is not ho - ly, all that is not true;
with his Fa - ther's glo - ry, with his an - gel train;
'Tis the Fa - ther's plea - sure we should call him Lord,
thrones and dom - i - na - tions, stars up - on their way,
• faith - ful - ly he bore it spot - less to the last,
crown him as your Cap - tain in temp - ta - tion's hour:
for all wreaths of em - pire meet up - on his brow,
who from the be - gin - ning was the might - y Word.
all the heav'n - ly or - ders in their great ar - ray.
• brought it back vic - to - rious, when from death he passed.
let his will en - fold you in its light and pow'r.
and our hearts con - fess him King of glo - ry now.

Caroline M. Noel, 1870; alt.

KING'S WESTON 6.5.6.5.D.
Ralph Vaughan Williams, 1872–1958

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271 Blessed Jesus, at Your Word

1. Bless - ed Je - sus, at your word we are gath - ered all to hear you;
2. All our knowl - edge, sense, and sight lie in deep - est dark - ness shroud - ed,
3. Glo - rious Lord, your - self im - part, Light of light, from God pro - ceed - ing;
4. Fa - ther, Son, and Ho - ly Ghost, praise to you and ad - o - ra - tion!
let our hearts and souls be stirred now to seek and love and fear you,
'til your Spir - it breaks our night with the beams of truth un - cloud - ed.
o - pen now our ears and heart, help us by your Spir - it's plead - ing;
Grant that we your Word may trust and ob - tain true con - so - la - tion,
by your teach - ings sweet and ho - ly, drawn from earth to love you sole - ly.
You a - lone to God can win us; you must work all good with - in us.
hear the cry your peo - ple rais - es, hear and bless our prayers and prais - es.
while we here be - low must wan - der, 'til we sing your prais - es yon - der.

St. 1–3, Tobias Clausnitzer, 1663; st. 4, anon., 1707
St. 1–3, tr. Catherine Winkworth, 1858; st. 4, tr. anon.
Alt. 1990; mod.

LIEBSTER JESU 7.8.7.8.8.8.
Johann R. Ahle, 1664

I Heard the Voice of Jesus Say 272

1. I heard the voice of Je - sus say, "Come un - to me and rest;
lay down, O wea - ry one, lay down your head up - on my breast."
2. I heard the voice of Je - sus say, "Be - hold, I free - ly give
the liv - ing wa - ter; thirst - y one, stoop down and drink, and live."
3. I heard the voice of Je - sus say, "I am this dark world's Light;
look un - to me, your morn shall rise, and all your days be bright."
I came to Je - sus as I was, wea - ry and worn and sad;
I found in him a rest - ing place, and he has made me glad.
I came to Je - sus, and I drank of that life - giv - ing stream;
my thirst was quenched, my soul re - vived, and now I live in him.
I looked to Je - sus and I found in him my Star, my Sun;
and in that light of life I'll walk, 'til trav-'ling days are done.

Horatius Bonar, 1846
Alt. 1990; mod.

VOX DILECTI C.M.D.
John Bacchus Dykes, 1868

273 Break Thou the Bread of Life

1. Break thou the bread of life, dear Lord, to me,
2. Bless thou the truth, dear Lord, to me, to me,
3. Thou art the Bread of Life, O Lord, to me,
4. O send thy Spir - it, Lord, now un - to me,
as thou didst break the loaves be - side the sea;
as thou didst bless the bread by Gal - i - lee;
thy ho - ly Word the truth that sav - eth me;
that he may touch mine eyes and make me see:
through - out the sa - cred page I seek thee, Lord,
then shall all bond - age cease, all fet - ters fall;
give me to eat and live with thee a - bove;
show me the truth con - cealed with - in thy Word,
my spir - it pants for thee, O liv - ing Word.
and I shall find my peace, my All in all.
teach me to love thy truth, for thou art love.
and in thy Book re - vealed I see the Lord.

Mary A. Lathbury, 1877; alt. 1961

BREAD OF LIFE 6.4.6.4.D.
William F. Sherwin, 1877

Jesus, My Great High Priest 274

1. Je - sus, my great High Priest, of - fered his blood and died;
2. To this dear Sure - ty's hand will I com - mit my cause;
3. My Ad - vo - cate ap - pears for my de - fense on high;
4. Should all the hosts of death and pow'rs of hell un - known
my guilt - y con - science seeks no sac - ri - fice be - side. His
he an - swers and ful - fills his Fa - ther's bro - ken laws. Be -
the Fa - ther bows his ears and lays his thun - der by. Not
put their most dread - ful forms of rage and mis - chief on, I
pow'r - ful blood did once a - tone, and now it pleads be - fore the throne.
hold my soul at free - dom set, my Sure - ty paid the dread - ful debt.
all that hell or sin can say shall turn his heart, his love, a - way.
shall be safe, for Christ dis - plays his con - qu'ring pow'r and guard - ian grace.

Isaac Watts, 1719, cento
Alt. 1961

BEVAN 6.6.6.6.8.8.
John Goss, 1853

275 Arise, My Soul, Arise

1. A - rise, my soul, a - rise, shake off your guilt - y fears;
2. He ev - er lives a - bove, for me to in - ter - cede,
3. Five bleed - ing wounds he bears, re - ceived on Cal - va - ry;
4. My God is rec - on - ciled; his par - d'ning voice I hear;
the bleed - ing Sac - ri - fice in my be - half ap - pears:
his all - re - deem - ing love, his pre - cious blood to plead;
they pour ef - fec - tual prayers, they strong - ly plead for me.
he owns me for his child, I can no lon - ger fear;
be - fore the throne my Sure - ty stands, be - fore the throne my
his blood a - toned for ev - 'ry race, his blood a - toned for
"For - give him, O for - give," they cry, "for - give him, O for -
with con - fi - dence I now draw nigh, with con - fi - dence I
Sure - ty stands, my name is writ - ten on his hands.
ev - 'ry race, and sprin - kles now the throne of grace.
give," they cry, "nor let that ran - somed sin - ner die!"
now draw nigh, and "Fa - ther, Ab - ba, Fa - ther!" cry.

Charles Wesley, 1742
Alt. 1961; mod.

LENOX 6.6.6.6.8.8.8.
Louis Edson, 1782

Jesus Paid It All

1. I hear the Sa - vior say, "Your strength in - deed is small,
2. Lord, now in - deed I find your pow'r and yours a - lone,
3. For noth - ing good have I, where - by your grace to claim—
4. And when, be - fore the throne, I stand in him com - plete,
child of weak - ness, watch and pray, find in me your all in all."
can change the le - per's spots and melt the heart of stone.
I'll wash my gar - ments white in the blood of Cal - v'ry's Lamb.
"Je - sus died my soul to save," my lips shall still re - peat.
Refrain
Je - sus paid it all, all to him I owe;
sin had left a crim - son stain, he washed it white as snow.

Elvina N. Hall, 1865; mod.

ALL TO CHRIST 6.6.7.7.ref.
John T. Grape, 1868

277 Before the Throne of God Above

1. Be - fore the throne of God a - bove, I have a
2. When Sa - tan tempts me to de - spair and tells me
3. Be - hold him there, the ris - en Lamb, my per - fect,
strong and per - fect plea, a great High Priest whose name is Love,
of the guilt with - in, up - ward I look and see him there,
spot - less righ - teous - ness, the great un - change - a - ble I AM,
who ev - er lives and pleads for me. My name is
who made an end to all my sin. Be - cause the
the King of glo - ry and of grace! One with him -

grav - en on his hands, my name is writ - ten on his
sin - less Sav - ior died, my sin - ful soul is count - ed
self I can - not die. My soul is pur - chased by his
heart. I know that while in heav'n he stands, no tongue can
free; for God, the just, is sat - is - fied to look on
blood! My life is hid with Christ on high, with Christ, my
bid me thence de - part, no tongue can bid me thence de - part.
him and par - don me, to look on him and par - don me.
Sa - vior and my God, with Christ, my Sav - ior and my God.

Charitie Bancroft, 1863; alt.

BEFORE THE THRONE 8.8.8.8.8.8.8.8.8.
Vikki Cook; arr. Ruth Coleman

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278 Nothing but the Blood

1. What can wash a - way my sin? Noth - ing but the blood of Je - sus.
2. For my cleans - ing this I see: noth - ing but the blood of Je - sus;
3. Noth - ing can for sin a - tone: noth - ing but the blood of Je - sus;
4. This is all my hope and peace: noth - ing but the blood of Je - sus;
5. Now by this I'll o - ver - come: noth - ing but the blood of Je - sus;
What can make me whole a - gain? Noth - ing but the blood of Je - sus.
for my par - don this my plea: noth - ing but the blood of Je - sus.
• naught of good that I have done: noth - ing but the blood of Je - sus.
this is all my righ - teous - ness: noth - ing but the blood of Je - sus.
now by this I'll reach my home: noth - ing but the blood of Je - sus.
Refrain
O pre - cious is the flow that makes me white as snow;
no oth - er fount I know, noth - ing but the blood of Je - sus.

Robert Lowry, 1876

PLAINFIELD 7.8.7.8.ref.
Robert Lowry, 1876

O Christ, Our King, Creator, Lord 279

1. O Christ, our King, Cre - a - tor, Lord, Sav - ior of all who trust thy Word, to them who seek thee
2. In thy dear cross a grace is found (it flows from ev - 'ry stream - ing wound) whose pow'r our in - bred
3. Thou didst cre - ate the stars of night; yet thou hast • veiled in flesh thy light, hast deigned a mor - tal
4. When thou didst hang up - on the tree, the quak - ing earth ac - knowl - edged thee; when thou didst there yield
5. Now in the Fa - ther's glo - ry high, great Con - qu'ror, nev - er - more to die, us by thy might - y
ev - er near, now to our prais - es bend thine ear.
sin con - trols, breaks the firm bond, and frees our souls.
• form to wear, a mor - tal's pain - ful lot to bear.
up thy breath, the world grew dark as shades of death.
pow'r de - fend, and reign through a - ges with - out end.

Gregory the Great, ca. 540–604
Tr. Ray Palmer, 1858

OMBERSLEY L.M.
William Henry Gladstone, 1840–1891

280 Wondrous King, All-Glorious

1. Won - drous King, all - glo - rious, sov - 'reign Lord vic - to - rious, oh, re -
2. Heav - ens, spread the sto - ry of our Mak - er's glo - ry, all the
3. O my soul, re - joic - ing, sing, thy prais - es voic - ing, sing, with
4. Hal - le - lu - jahs ren - der to the Lord most ten - der, ye who
ceive our praise with fa - vor! From thee welled God's kind - ness tho' we
pomp of earth ob - scur - ing. Sun, thy rays be send - ing, thy bright
hymns of faith a - dore him! All who here have be - ing, shout, your
know and love the Sav - ior. Hal - le - lu - jahs sing ye, ye re -
in our blind - ness strayed from thee, our bless - ed Sav - ior. Strength - en thou,
beams ex - pend - ing, light to all the earth as - sur - ing. Moon and star,
voic - es free - ing, bow down in the dust be - fore him. He is God
deemed, oh, bring ye hearts that yield him glad be - hav - ior. Blest are ye
help us now; let our tongues be sing - ing, thee our prais - es bring - ing.
praise a - far him who glo - rious made you; the vast heav - ens aid you.
Sa - ba - oth; praise a - lone the Sav - ior, here and there for - ev - er.
end - less - ly; sin - less there for - ev - er, ye shall laud him ev - er.

Joachim Neander, 1680
Tr. William J. Schaefer, 1938
The Lutheran Hymnal, 1941, © 1941 Concordia Publishing House

WUNDERBARER KÖNIG 6.6.8.6.6.8.3.3.6.6.
Joachim Neander, 1680; alt. 1990

Rejoice, the Lord Is King 281

1. Re - joice, the Lord is King: your Lord and King a - dore! Re -
2. Je - sus the Sav - ior reigns, the God of truth and love; when
3. His king - dom can - not fail, he rules o'er earth and heav'n; the
4. He sits at God's right hand 'til all his foes sub - mit, and
5. Re - joice in glo - rious hope! Our Lord, the Judge, shall come, and
Refrain
joice, give thanks, and sing, and tri - umph ev - er - more.
he had purged our stains, he took his seat a - bove.
• keys of death and hell are to our Je - sus giv'n. Lift up your
bow to his com - mand, and fall be - neath his feet.
take his ser - vants up to their e - ter - nal home.
heart, lift up your voice! Re - joice, a - gain I say, re - joice!

Charles Wesley, 1744; alt.

DARWALL 6.6.6.6.8.8.
John Darwall, 1770

282 I Greet Thee, Who My Sure Redeemer Art

1. I greet thee, who my sure Re - deem - er art,
2. Thou art the King of mer - cy and of grace,
3. Thou art the Life, by which a - lone we live,
4. Thou hast the true and per - fect gen - tle - ness,
5. Our hope is in no oth - er save in thee;
my on - ly trust and Sav - ior of my heart,
reign - ing om - nip - o - tent in ev - 'ry place:
• and all our sub - stance and our strength re - ceive;
no harsh - ness hast thou and no bit - ter - ness:
our faith is built up - on thy prom - ise free;
who pain didst un - der - go for my poor sake;
so come, O King, and our whole be - ing sway;
• O com - fort us in death's ap - proach - ing hour,
make us to taste the sweet grace found in thee
O grant to us such strong - er hope and sure
I pray thee from our hearts all cares to take.
shine on us with the light of thy pure day.
• strong - heart - ed then to face it by thy pow'r.
and ev - er stay in thy sweet u - ni - ty.
that we can bold - ly con - quer and en - dure.

Strasbourg Psalter, 1545
Tr. Elizabeth L. Smith, 1868; alt. 1961

TOULON 10.10.10.10.
Genevan Psalter, 1551

Fairest Lord Jesus 283

1. Fair - est Lord Je - sus, Rul - er of all na - ture,
2. Fair are the mead - ows, fair are the wood - lands,
3. Fair is the sun - shine, fair is the moon - light,
4. Beau - ti - ful Sav - ior! Lord of the na - tions!
Son of God and Son of Man! Thee will I cher - ish,
robed in the bloom - ing garb of spring: Je - sus is fair - er,
and all the twink - ling, star - ry host: Je - sus shines bright - er,
Son of God and Son of Man! Glo - ry and hon - or,
thee will I hon - or, thou, my soul's glo - ry, joy, and crown.
Je - sus is pur - er, who makes the woe - ful heart to sing.
Je - sus shines pur - er than all the an - gels heav'n can boast.
praise, ad - o - ra - tion, now and for - ev - er - more be thine.

Gesangbuch, Münster, 1677
Tr. 1850, 1873

CRUSADER'S HYMN 5.6.8.5.5.8.
Silesian folk song
Schlesische Volkslieder, Leipzig, 1842

284 Ye Servants of God, Your Master Proclaim

1. Ye ser - vants of God, your Mas - ter pro - claim,
and pub - lish a - broad his won - der - ful name;
the name, all vic - to - rious, of Je - sus ex - tol;
his king - dom is glo - rious and rules o - ver all.
2. God rul - eth on high, al - might - y to save;
and still he is nigh— his pres - ence we have.
The great con - gre - ga - tion his tri - umph shall sing,
as - crib - ing sal - va - tion to Je - sus, our King.
3. Sal - va - tion to God, who sits on the throne!
Let all cry a - loud and hon - or the Son.
The prais - es of Je - sus the an - gels pro - claim,
fall down on their fac - es and wor - ship the Lamb.
4. Then let us a - dore, and give him his right,
all glo - ry and pow'r, and wis - dom and might,
all hon - or and bless - ing, with an - gels a - bove,
and thanks nev - er ceas - ing for in - fi - nite love.

Charles Wesley, 1744; alt.

LYONS 10.10.11.11.
Michael Haydn, 1737–1806
Arr. in William Gardiner, *Sacred Melodies,* 1815

Hail, Thou Once Despised Jesus! 285

1. Hail, thou once de - spis - ed Je - sus! Hail, thou Gal - i - le - an King!
2. Pas - chal Lamb, by God ap - point - ed, all our sins on thee were laid;
3. Je - sus, hail! en - throned in glo - ry, there for - ev - er to a - bide;
4. Wor - ship, hon - or, pow'r, and bless - ing, thou art wor - thy to re - ceive;
Thou didst suf - fer to re - lease us, thou didst free sal - va - tion bring.
by al - might - y love a - noint - ed, thou has full a - tone - ment made.
all the heav'n - ly hosts a - dore thee, seat - ed at thy Fa - ther's side.
loud - est prais - es, with - out ceas - ing, meet it is for us to give.
Hail, thou ag - o - niz - ing Sav - ior, bear - er of our sin and shame!
All thy peo - ple are for - giv - en, thro' the vir - tue of thy blood;
There for sin - ners thou art plead - ing, there thou dost our place pre - pare;
Help, ye bright an - gel - ic spir - its, bring your sweet - est, no - blest lays;
By thy mer - its we find fa - vor, life is giv - en thro' thy name.
o - pened is the gate of heav - en, peace is made 'twixt man and God.
ev - er for us in - ter - ced - ing, till in glo - ry we ap - pear.
help to sing our Sav - ior's mer - its, help to chant Em - man - uel's praise.

John Bakewell, 1757

IN BABILONE 8.7.8.7.D.
Traditional Netherlands melody, 1710
Arr. Julius Röntgen, ca. 1906

286 Let Us Love and Sing and Wonder

1. Let us love and sing and won - der, let us praise the Sav - ior's name!
2. Let us love the Lord who bought us, pit - ied us when en - e - mies,
3. Let us sing, though fierce temp - ta - tion threat - en hard to bear us down!
4. Let us won - der; grace and jus - tice join and point to mer - cy's store;
5. Let us praise, and join the cho - rus of the saints en - throned on high;
He has hushed the law's loud thun - der, he has quenched Mount Si - nai's flame:
called us by his grace and taught us, gave us ears and gave us eyes:
• For the Lord, our strong sal - va - tion, holds in view the con - qu'ror's crown:
when thro' grace in Christ our trust is, jus - tice smiles and asks no more:
here they trust - ed him be - fore us, now their prais - es fill the sky:
he has washed us with his blood, he has brought us nigh to God.
he has washed us with his blood, he pre - sents our souls to God.
• he who washed us with his blood soon will bring us home to God.
he who washed us with his blood has se - cured our way to God.
"You have washed us with your blood; you are wor - thy, Lamb of God!"

John Newton, 1774
Mod.

ALL SAINTS OLD 8.7.8.7.7.7.
Gesangbuch, Darmstadt, 1698

Lift High the Cross 287

Unison
(Ref.) Lift high the cross, the love of Christ pro - claim,
Fine
till all the world a - dore his sa - cred name.
1. Come, breth - ren, fol - low where our Sav - ior trod,
2. Led on their way by this tri - um - phant sign,
3. O Lord, once lift - ed on the glo - rious tree,
4. Thy king - dom come, that earth's de - spair may cease
5. For thy blest cross which doth for us a - tone,
D.C.
our King vic - to - rious, Christ, the Son of God.
the hosts of God in con - qu'ring ranks com - bine.
• as thou hast prom - ised, draw men un - to thee.
be - neath the shad - ow of its heal - ing peace.
cre - a - tion's prais - es rise be - fore thy throne.

George W. Kitchin, 1887
Rev. Michael R. Newbolt, 1916; alt. 1990

CRUCIFER 10.10.ref.
Sydney H. Nicholson, 1916

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288 We Come, O Christ, to You

1. We come, O Christ, to you, true Son of God and man, by
2. You are the Way to God, your blood our ran - som paid; in
3. You are the liv - ing Truth! All wis - dom dwells in you, the
4. You on - ly are true Life, to know you is to live the
5. We wor - ship you, Lord Christ, our Sav - ior and our King, to
whom all things con - sist, in whom all life be - gan: in you a -
you we face our Judge and Mak - er un - a - fraid. Be - fore the
• Source of ev - 'ry skill, the one e - ter - nal True! O great I
more a - bun - dant life that earth can nev - er give: O ris - en
you our youth and strength a - dor - ing - ly we bring: so fill our
lone we live and move, and have our be - ing in your love.
throne ab - solved we stand, your love has met your law's de - mand.
• AM! In you we rest, sure an - swer to our ev - 'ry quest.
Lord! We live in you: in us each day your life re - new!
hearts, that all may view your life in us, and turn to you.

Margaret Clarkson, 1946, 1984

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DARWALL 6.6.6.6.8.8.
John Darwall, 1770

All Praise to Christ 289

1. To him who loved us long a - go, be - fore we came to be,
2. To him who freed us from our sin by dy - ing on the cross,
3. To him who comes ar - rayed in light, when sin - ners here shall see
4. With an - gels, saints, and ser - a - phim the new cre - a - tion sings,
who left his throne for earth be - low to save a wretch like me:
to make us whole with - out, with - in, re - deemed from dread - ful loss:
the one they pierced and mourn the sight— God prom - ised; it shall be!
"All glo - ry, pow'r, and praise to him who made us priests and kings."
Refrain
All praise to Christ from grate - ful men for - ev - er - more. A - men.

Based on Revelation 1:5–7
James Montgomery Boice, 1999
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Text and tune distributed by Paul Jones Music, Inc., www.pjonesmusic.us.

IPSI GLORIA 8.6.8.6.8.6.
Paul S. Jones, 1999
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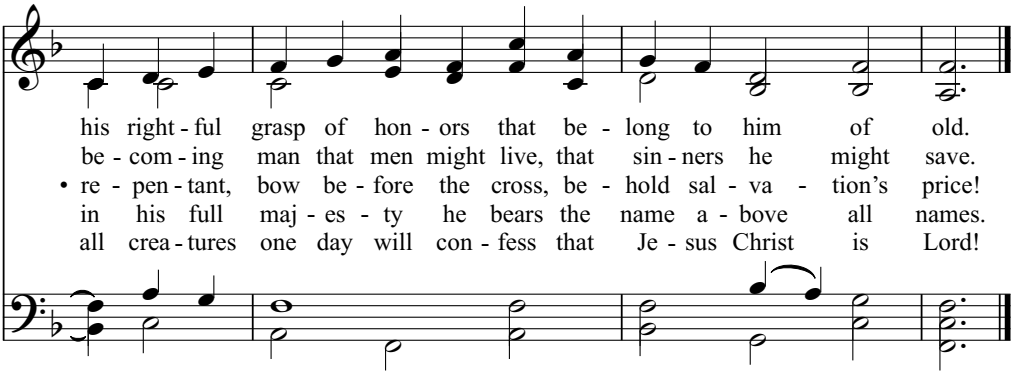
290 Consider Well

Unison
1. Con-sid-er well that Je-sus Christ a hum-ble heart re-veals,
2. Con-sid-er well that Je-sus Christ vo-li-tion put a-way;
3. Con-sid-er well that Je-sus Christ in-car-nate in our frame,
4. Con-sid-er well that Je-sus Christ is ris-en from the dead,
5. Con-sid-er well that Je-sus Christ is Lord of heav'n and earth;
a-round his throne an-gel-ic praise like thun-der ev-er peals.
hu-mil-i-a-tion he em-braced, his Fa-ther to o-bey.
• a-based him-self, and veiled his pow-er for his Fa-ther's name.
re-splen-dent cho-rus-es of praise with mu-sic crown his head.
on bend-ed knee be-fore your King, con-fess his name with mirth.
Ev-er-last-ing-ly di-vine, he scru-pled not to hold
Serv-ing men be-came his lot; the King be-came a slave,
• His o-be-dience un-to death, our sin-less sac-ri-fice;
Lift-ed to the high-est place, en-throned on high he reigns;
Wheth-er high in heav-en's heights, on earth, or far be-low,


his right - ful grasp of hon - ors that be - long to him of old.
be - com - ing man that men might live, that sin - ners he might save.
• re - pen - tant, bow be - fore the cross, be - hold sal - va - tion's price!
in his full maj - es - ty he bears the name a - bove all names.
all crea - tures one day will con - fess that Je - sus Christ is Lord!

Based on Phil. 2:5–11
Russell St. John, 2006
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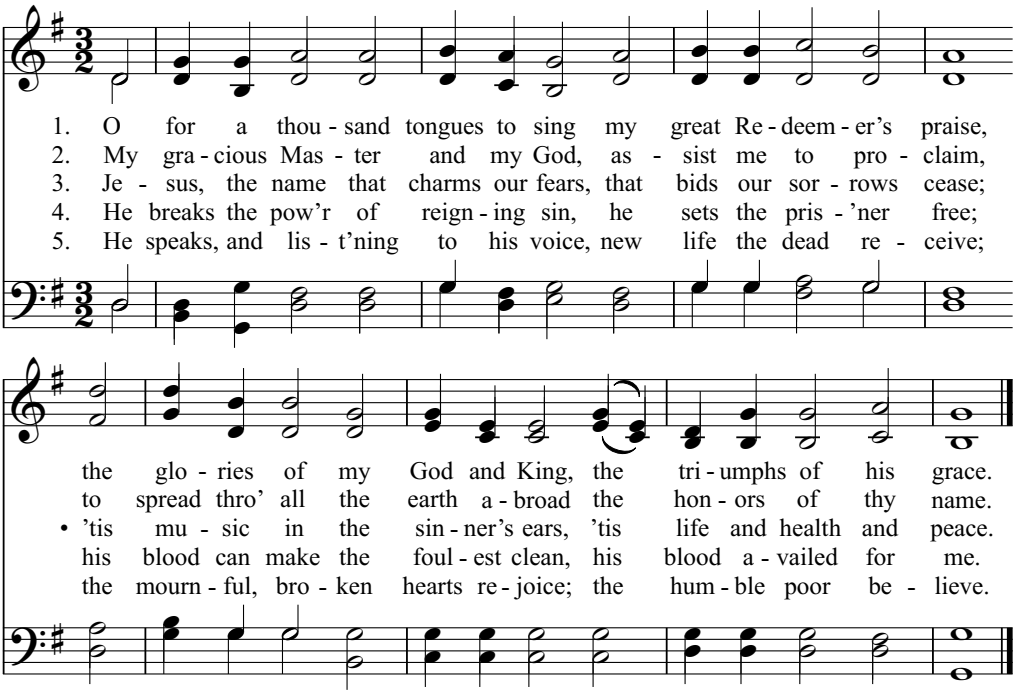
CONSIDER WELL 14.14.13.14.
Lou Ann Shafer, 2006
© 2006 Lou Ann Shafer

O for a Thousand Tongues to Sing 291


1. O for a thou - sand tongues to sing my great Re - deem - er's praise,
2. My gra - cious Mas - ter and my God, as - sist me to pro - claim,
3. Je - sus, the name that charms our fears, that bids our sor - rows cease;
4. He breaks the pow'r of reign - ing sin, he sets the pris - 'ner free;
5. He speaks, and lis - t'ning to his voice, new life the dead re - ceive;
the glo - ries of my God and King, the tri - umphs of his grace.
to spread thro' all the earth a - broad the hon - ors of thy name.
• 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.
his blood can make the foul - est clean, his blood a - vailed for me.
the mourn - ful, bro - ken hearts re - joice; the hum - ble poor be - lieve.

6. Hear him, ye deaf; his praise, ye dumb,
your loosen'd tongues employ;
ye blind, behold your Savior come;
and leap, ye lame, for joy.

7. To God all glory, praise, and love
be now and ever giv'n;
by saints below and saints above,
the church in earth and heav'n.

Charles Wesley, 1739; alt.
Alt. 1961

AZMON C.M.
Carl G. Gläser, 1828
Arr. by Lowell Mason, 1839

292 Let All Mortal Flesh Keep Silence

Unison
1. Let all mor - tal flesh keep si - lence, and with fear and
2. King of kings, yet born of Mar - y, as of old on
3. Rank on rank the host of heav - en spreads its van - guard
4. At his feet the six - winged ser - aph, cher - u - bim, with
trem - bling stand; pon - der noth - ing earth - ly - mind - ed,
earth he stood, Lord of lords, in hu - man ves - ture,
on the way, as the Light of light de - scend - eth
sleep - less eye, veil their fac - es to the pres - ence,
for with bless - ing in his hand, Christ our God to
in the bod - y and the blood, he will give to
from the realms of end - less day, that the pow'rs of
as with cease - less voice they cry, "Al - le - lu - ia,
earth de - scend - eth, our full hom - age to de - mand.
all the faith - ful his own self for heav'n - ly food.
hell may van - ish as the dark - ness clears a - way.
al - le - lu - ia, al - le - lu - ia, Lord Most High!"

Liturgy of St. James, 5th cent.
Adapted by Gerard Moultrie, 1864

PICARDY 8.7.8.7.8.7.
French melody, 17th cent.
Arr. Ralph Vaughn Williams, 1906

O Come, O Come, Emmanuel 293

1. O come, O come, Em - man - u - el, and ran - som cap - tive
2. O come, O come, thou Lord of might, who to thy tribes, on
3. O come, thou rod of Jes - se, free thine own from Sa - tan's
4. O come, thou Day - spring from on high, and cheer us by thy
5. O come, thou Key of Da - vid, come and o - pen wide our
Is - ra - el, that mourns in lone - ly ex - ile here,
Si - nai's height, in an - cient times didst give the law
• tyr - an - ny; from depths of hell thy peo - ple save,
draw - ing nigh; dis - perse the gloom - y clouds of night,
heav'n - ly home; make safe the way that leads on high,
Refrain
un - til the Son of God ap - pear.
in cloud and maj - es - ty and awe.
• and give them vic - t'ry o'er the grave. Re - joice! Re - joice!
and death's dark shad - ows put to flight.
and close the path to mis - er - y.
Em - man - u - el shall come to thee, O Is - ra - el.

Latin antiphons, 12th cent.
Latin hymn, 1710
Tr. John Mason Neale, 1851; alt. 1961

VENI EMMANUEL L.M.ref.
Plainsong, 13th cent.
Arr. Thomas Helmore, 1856

294 Song of Zechariah

1. Blest be God, the Lord of Is - rael; he has come to set us free!
2. God has come in might to save us from the ha - tred of our foes.
3. God has sworn to grant de - liv-'rance and re - store us to our place:
4. Bring the knowl - edge of sal - va - tion to God's peo - ple in their sin.
And a horn of full sal - va - tion he has raised from Da - vid's seed.
From their cru - el hand he frees us, and his ten - der mer - cy shows
serv - ing bold - ly in his pres - ence, just and ho - ly all our days.
Preach that God is ten - der - heart - ed, and by him are sins for - giv'n.
God has vis - it - ed his peo - ple to re - deem them as fore - told
mer - cy prom - ised in his cov - 'nant to our fa - thers whom he chose.
You, my child, will be his Pro - phet, called and sent by God Most High.
His great mer - cy, like the sun - rise, bright - ly shines in deep - est night,
in the prom - ise he had spo - ken thro' his pro - phets from of old.
He will keep his oath to A - br'am to re - lease us from our woes.
You must go be - fore the Lord now to pre - pare his ways a - right.
guid - ing those who sit in dark - ness to the way of peace and light.

From Luke 1:68–79
Vers. OPC/URCNA 2016

NETTLETON 8.7.8.7.D.
Asahel Nettleton, 1825

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Song of Simeon 295

1. Now may your ser - vant, Lord, ac - cord - ing to your Word,
2. O Lord, you did pre - pare for peo - ple ev - 'ry - where
de - part in ex - al - ta - tion. My peace shall be se - rene,
a Light for rev - e - la - tion, and ra - diant glo - ry shall
for now my eyes have seen your won - der - ful sal - va - tion.
the gloom of death dis - pel for Is - ra - el, your na - tion.

Luke 2:29–32
Dewey Westra, 1931; alt.

NUNC DIMITTIS 6.6.7.D.
Louis Bourgeois, 1551
Harm. Claude Goudimel, 1564

296 How Lovely Shines the Morning Star!

1. How love - ly shines the Morn - ing Star! The na - tions see and
2. Though cir - cled by the hosts on high, he deigned to cast a
3. Now rich - ly to my wait - ing heart, O thou, my God, deign
4. Thou, might - y Fa - ther, in thy Son didst love me ere thou
5. Re - joice, ye heav'ns; thou earth re - ply; with praise, ye sin - ners,
hail a - far the light in Ju - dah shin - ing. Thou Da - vid's son of
pit - ying eye up - on his help - less crea - ture; the whole cre - a - tion's
• to im - part the grace of love un - dy - ing. In thy blest bod - y
hadst be - gun this an - cient world's foun - da - tion. Thy Son hath made a
fill the sky, for this his in - car - na - tion. In - car - nate God, put
Ja - cob's race, my bride - groom and my King of grace, for thee my heart is
head and Lord, by high - est ser - a - phim a - dored, as - sumed our ver - y
• let me be, e'en as the branch is in the tree, thy life my life sup -
friend of me, and when in spir - it him I see, I joy in trib - u -
forth thy pow'r, ride on, ride on, great con - quer - or till all know thy sal -

pin - ing. Low - ly, ho - ly, great and glo - rious, thou vic - to - rious
na - ture. Je - sus, grant us, through thy mer - it to in - her - it
• ply - ing. Sigh - ing, cry - ing, for the sa - vor of thy fa - vor;
la - tion. What bliss is this! He that liv - eth to me giv - eth
va - tion. A - men, A - men! Hal - le - lu - jah! Hal - le - lu - jah!
Prince of grac - es, fill - ing all the heav'n - ly plac - es.
thy sal - va - tion; hear, O hear our sup - pli - ca - tion.
• rest - ing nev - er till I rest in thee for - ev - er.
life for - ev - er; noth - ing me from him can sev - er.
Praise be giv - en ev - er - more by earth and heav - en.

Philipp Nicolai, 1597
Trans. composite

WIE SCHÖN LEUCHTET 8.8.7.8.8.7.4.4.4.4.8.
Philipp Nicolai, 1599
Arr. Johann Sebastian Bach, ca. 1730; alt. 1990

297 Lift Up Your Heads, Ye Mighty Gates!

1. Lift up your heads, ye might - y gates! Be - hold the
2. A help - er just, he comes to thee, his char - iot
3. O blest the land, the cit - y blest, where Christ the
4. Fling wide the por - tals of your heart; make it a
King of glo - ry waits; the King of kings is
is hu - mil - i - ty, his king - ly crown is
Rul - er is con - fessed! O hap - py hearts and
tem - ple, set a - part from earth - ly use for
draw - ing near, the Sav - ior of the world is here.
ho - li - ness, his scep - ter, pit - y in dis - tress.
hap - py homes to whom this King in tri - umph comes!
heav'n's em - ploy, a - dorned with prayer and love and joy.

5. Redeemer, come! I open wide
my heart to thee; here, Lord, abide!
Let me thy inner presence feel;
thy grace and love in me reveal.

6. So come, my Sov'reign, enter in!
Let new and nobler life begin!
Thy Holy Spirit, guide us on,
until the glorious crown be won.

Based on Psalm 24
Georg Weissel, 1642
Tr. Catherine Winkworth, 1855; alt.

TRURO L.M.
Thomas Williams, *Psalmodia Evangelica,* 1789

Comfort, Comfort Ye My People 298

1. Com - fort, com - fort ye my peo - ple, speak ye peace, thus saith our God;
2. Yea, her sins our God will par - don, blot - ting out each dark mis - deed;
3. For the her - ald's voice is cry - ing in the des - ert far and near,
4. Make ye straight what long was crook - ed, make the rough - er plac - es plain;
com - fort those who sit in dark - ness, mourn - ing 'neath their sor - row's load.
all that well de - served his an - ger he no more will see or heed.
bid - ding all men to re - pen - tance, since the king - dom now is here.
let your hearts be true and hum - ble, as be - fits his ho - ly reign.
Speak ye to Je - ru - sa - lem of the peace that waits for them;
She hath suf - fered man - y a day, now her griefs have passed a - way;
O that warn - ing cry o - bey! Now pre - pare for God a way;
For the glo - ry of the Lord now o'er earth is shed a - broad;
tell her that her sins I cov - er, and her war - fare now is o - ver.
God will change her pin - ing sad - ness in - to ev - er - spring - ing glad - ness.
let the val - leys rise to meet him, and the hills bow down to greet him.
and all flesh shall see the to - ken that his word is nev - er bro - ken.

Johannes Olearius, 1671
Tr. Catherine Winkworth, 1863

GENEVAN 42 (THIRSTING) 8.7.8.7.7.7.8.8.
Louis Bourgeois, 1551
Harm. Johann Crüger, 1658

299 Joy to the World! The Lord Is Come

1. Joy to the world! The Lord is come: let earth re - ceive her
2. Joy to the earth! The Sav - ior reigns: let men their songs em -
3. No more let sins and sor - rows grow, nor thorns in - fest the
4. He rules the world with truth and grace, and makes the na - tions
King; let ev - 'ry heart pre - pare him room,
ploy; while fields and floods, rocks, hills, and plains
ground; he comes to make his bless - ings flow
prove the glo - ries of his righ - teous - ness
and heav'n and na - ture sing, and heav'n and na - ture
re - peat the sound - ing joy, re - peat the sound - ing
far as the curse is found, far as the curse is
and won - ders of his love, and won - ders of his
and heav'n and na - ture sing,
and
sing, and heav'n, and heav'n and na - ture sing.
joy, re - peat, re - peat the sound - ing joy.
found, far as, far as the curse is found.
love, and won - ders, won - ders of his love.
heav'n and na - ture sing,

Based on Psalm 98
Isaac Watts, 1719

ANTIOCH C.M.rep.
George Frederick Handel, 1742
Arr. Lowell Mason, 1836

Come, Thou Long-Expected Jesus 300

1. Come, thou long - ex - pect - ed Je - sus, born to set thy peo - ple free;
2. Joy to those who long to see thee, Day - spring from on high, ap - pear;
3. Come to earth to taste our sad - ness, he whose glo - ries knew no end;
4. Born thy peo - ple to de - liv - er, born a child and yet a king,
from our fears and sins re - lease us; let us find our rest in thee.
come, thou prom - ised Rod of Jes - se, of thy birth we long to hear!
by his life he brings us glad - ness, our Re - deem - er, Shep - herd, Friend.
born to reign in us for - ev - er, now thy gra - cious king - dom bring.
Is - rael's strength and con - so - la - tion, hope of all the earth thou art,
O'er the hills the an - gels sing - ing news, glad tid - ings of a birth:
Leav - ing rich - es with - out num - ber, born with - in a cat - tle stall;
By thine own e - ter - nal Spir - it rule in all our hearts a - lone;
dear De - sire of ev - 'ry na - tion, joy of ev - 'ry long - ing heart.
"Go to him, your prais - es bring - ing; Christ the Lord has come to earth."
this the ev - er - last - ing won - der, Christ was born the Lord of all.
by thine all - suf - fi - cient mer - it, raise us to thy glo - rious throne.

St. 1, 4, Charles Wesley, 1744
St. 2–3, Mark E. Hunt, 1978

Text of stanzas 2 and 3 © 1978 InterVarsity Christian Fellowship

HYFRYDOL 8.7.8.7.D.
Rowland Hugh Pritchard, 1830

301 Song of Mary

1. My soul doth mag - ni - fy the Lord; my spir - it
2. Be - hold, all gen - er - a - tions hence my bless - ed -
3. For gen - er - a - tions, fear - ing him, his mer - cy
4. He cast the might - y from their thrones, and lift - ed
5. He helped his ser - vant Is - ra - el, in mem - 'ry
doth re - joice in God, for he, my Sav - ior,
ness will e'er pro - claim. The Might - y One hath
• will on them a - bide. His might - y arm dis -
those of low es - tate. The hun - gry he hath
of his mer - cy sure, as told our fa - ther
did in grace his ser - vant's hum - ble state re - gard.
done great things for me, and ho - ly is his name.
• plays his strength; he scat - ters those who dwell in pride.
filled with good; the rich he emp - ty sent a - way.
A - bra - ham, and to his seed for - ev - er - more.

Luke 1:46–55
Vers. Lou Ann Shafer, 2015
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PUER NOBIS NASCITUR L.M.
Melody adapted by Michael Praetorius, 1609
Arr. George R. Woodward, 1910

A Shoot Will Spring from Jesse's Stump 302

1. A shoot will spring from Jes - se's stump, a branch from Jes - se's root;
2. The Spir - it of the LORD will rest on him to bear good fruit—
3. The fear of God will fill his heart and mind with great de - light.
4. A world of ev - er - last - ing joy and peace, the branch will raise,
though Da - vid's tree is bro - ken down, this branch will yield its fruit.
the Spir - it of his wis - dom and of un - der - stand - ing truth,
He judg - es not by ear or sight but just - ly does the right.
where wolf shall with the lamb lie down, and cow with bear shall graze.
The Spir - it of the LORD will ful - ly rest on him in grace.
the Spir - it of God's coun - sel and the Spir - it of his might,
With righ - teous - ness he rules the poor; the wick - ed he will slay.
The child shall play by co - bra dens and lead wild beasts with ease,
The branch with sev'n - fold en - er - gy shall live be - fore God's face.
the Spir - it of true knowl - edge and of fear - ing God a - right.
The belt of truth and righ - teous - ness are 'round his waist dis - played.
for all the earth will know the LORD, as wa - ters fill the seas.

Isaiah 11:1–9
Vers. OPC/URCNA 2016

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IMMANUEL C.M.D.
Ann Buursma, 2014

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303 All Praise to You, Eternal Lord

1. All praise to you, e - ter - nal Lord, clothed in our hu - man flesh and blood, a man - ger choos - ing for your throne, while worlds on worlds are yours a - lone.
2. The skies did once be - fore you bow; a vir - gin's arms con - tain you now: the an - gels who in you re - joiced now lis - ten for your in - fant voice.
3. A lit - tle child, you are our guest, that wea - ry • ones in you may rest; for - lorn and low - ly • is your birth, that we may rise to heav'n from earth.
4. You came to us in dark - est night to make us chil - dren of the light, to make us, in the realms di - vine, as your own an - gels round you shine.
5. All this for us your love has done; by this to you our love is won: for this we tune our cheer - ful lays, and shout our thanks in cease - less praise.

Martin Luther, 1524
Tr. in *The Sabbath Hymn Book,* 1858
Alt., mod.

CANONBURY L.M.
Robert Schumann, 1839
Harm. Dale Grotenhuis, 2009

© 2009 Dale Grotenhuis

From Heaven High I Come to You 304

1. “From heav - en high I come to you, I bring you
2. “To you this night is born a child of Mar - y,
3. “This is the Christ, our God and Lord, who in all
4. “These are the to - kens ye shall mark: the swad - dling
tid - ings good and new; glad tid - ings of great
cho - sen vir - gin mild; this lit - tle child, of
need shall aid af - ford; he will him - self your
clothes and man - ger dark; there ye shall find the
joy I bring, where - of I now will say and sing.
low - ly birth, shall be the joy of all the earth.
Sav - ior be from all your sins to set you free.
in - fant laid by whom the heav’ns and earth were made.”

5. Now let us all with gladsome cheer
go with the shepherds and draw near
to see the precious gift of God,
who hath his own dear Son bestowed.

6. Welcome to earth, thou noble guest,
through whom the sinful world is blest!
In my distress thou com’st to me;
what thanks shall I return to thee?

Martin Luther, 1535
Tr. Catherine Winkworth, 1855; alt.
Alt. 1961

VOM HIMMEL HOCH L.M.
Martin Luther, 1535
Valentin Schumann, *Geistliche Lieder,* 1539

305 Lo, How a Rose E'er Blooming

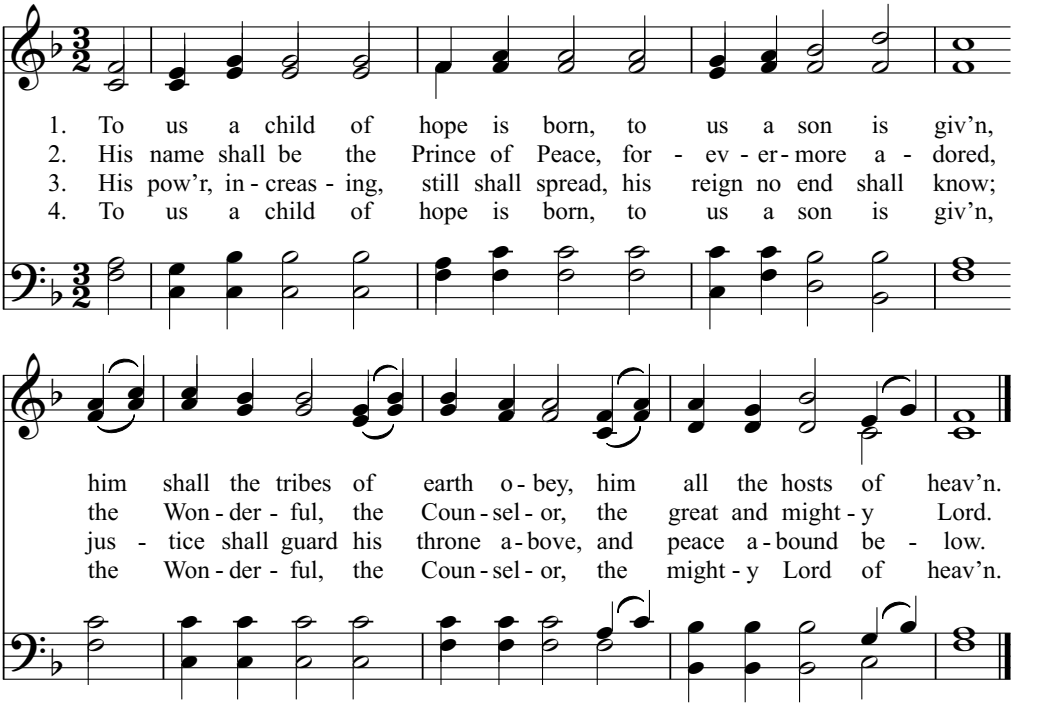
1. Lo, how a rose e'er bloom - ing from ten - der stem hath
2. I - sa - iah 'twas fore - told it, the rose I have in
3. The shep - herds heard the sto - ry, pro - claimed by an - gels
4. This flow'r, whose fra - grance ten - der with sweet - ness fills the
5. O Sav - ior, child of Mar - y, who felt our hu - man
sprung, of Jes - se's lin - eage com - ing, as men of old have
mind; with Mar - y we be - hold it, the vir - gin moth - er
• bright, how Christ, the Lord of glo - ry, was born on earth this
air, dis - pels with glo - rious splen - dor the dark - ness ev - 'ry -
woe; O Sav - ior, King of glo - ry, who dost our weak - ness
sung. It came, a flow'r - et bright, a - mid the
kind. To show God's love a - right she bore to
• night. To Beth - le - hem they sped and in the
where. True man, yet ver - y God, from sin and
know, bring us at length, we pray, to the bright

cold of win - ter, when half spent was the night.
men a Sav - ior, when half spent was the night.
• man - ger found him, as an - gel her - alds said.
death he saves us and light - ens ev - 'ry load.
courts of heav - en and to the end - less day.

German hymn, ca. 1500
St. 1–2, tr. Theodore Baker, 1894
St. 3–4, tr. Harriett R. Spaeth, 1875
St. 5, tr. John C. Mattes, 1914

ES IST EIN' ROS' ENTSPRUNGEN 7.6.7.6.6.7.6.
German melody, 15th cent.
Harm. Michael Praetorius, 1609

To Us a Child of Hope Is Born 306


1. To us a child of hope is born, to us a son is giv'n,
2. His name shall be the Prince of Peace, for - ev - er - more a - dored,
3. His pow'r, in - creas - ing, still shall spread, his reign no end shall know;
4. To us a child of hope is born, to us a son is giv'n,
him shall the tribes of earth o - bey, him all the hosts of heav'n.
the Won - der - ful, the Coun - sel - or, the great and might - y Lord.
jus - tice shall guard his throne a - bove, and peace a - bound be - low.
the Won - der - ful, the Coun - sel - or, the might - y Lord of heav'n.

John Morison, 1781; alt.

I DO BELIEVE C.M.
Traditional English melody

307 All My Heart This Night Rejoices

1. All my heart this night re - joic - es as I hear far and near
2. Forth to - day the Con-qu'ror go - eth, who the foe, sin and woe,
3. Shall we still dread God's dis - plea - sure, who, to save, free - ly gave
4. He be - comes the Lamb that tak - eth sin a - way and for aye
5. Hark! a voice from yon - der man - ger, soft and sweet, doth en - treat,
sweet - est an - gel voic - es. "Christ is born," their choirs are sing - ing
death and hell, o'er - throw - eth. God is man, man to de - liv - er;
• his most cher - ished Trea - sure? To re - deem us, he hath giv - en
full a - tone - ment mak - eth. For our life his own he ten - ders;
"Flee from woe and dan - ger. Breth - ren, from all ills that grieve you,
'til the air ev - 'ry - where now with joy is ring - ing.
his dear Son now is one with our blood for - ev - er.
• his own Son from the throne of his might in heav - en.
and our race, by his grace, fit for glo - ry ren - ders.
you are freed; all you need I will sure - ly give you."

6. Come, then, banish all your sadness,
one and all, great and small;
come with songs of gladness.
Love him who with love is glowing;
hail the star, near and far
light and joy bestowing.

7. Dearest Lord, thee will I cherish.
Though my breath fail in death,
yet I shall not perish,
but with thee abide forever
there on high, in that joy
which can vanish never.

Paul Gerhardt, 1656
Tr. Catherine Winkworth, 1858; alt.

WARUM SOLLT' ICH MICH DENN GRÄMEN 8.3.3.6.D.
Johann G. Ebeling, 1666

Good Christian Men, Rejoice 308

1. Good Chris-tian men, re - joice with heart and soul and voice;
2. Good Chris-tian men, re - joice with heart and soul and voice;
3. Good Chris-tian men, re - joice with heart and soul and voice;
give ye heed to what we say: Je - sus Christ is born to-day;
now ye hear of end-less bliss: Je - sus Christ was born for this!
now ye need not fear the grave: Je - sus Christ was born to save!
earth and heav'n be - fore him bow, and he is in the man - ger now.
He hath o-pened heav-en's door, and man is bless-ed ev - er-more.
Calls you one and calls you all to gain his ev - er - last - ing hall.
Christ is born to - day! Christ is born to - day!
Christ was born for this! Christ was born for this!
Christ was born to save! Christ was born to save!

Medieval Latin carol
Tr. John Mason Neale, 1853; alt.
Alt. 1961

IN DULCI JUBILO 6.6.7.7.7.8.5.5.
German melody, 14th cent.
Arr. W. D., 1918

309 O Jesus Sweet, O Jesus Mild

1. O Je - sus sweet, O Je - sus mild, your Fa - ther's
2. O Je - sus sweet, O Je - sus mild, your birth the
3. O Je - sus sweet, O Je - sus mild, we seek to
will you have ful - filled. From heav'n a - bove to
world with hope has filled. Your death has ran - somed
do what you have willed. All that we have comes
earth you came, and born as man you took our
our lost race, for on the cross you took our
from a - bove; Lord, keep us walk - ing in your
name, O Je - sus sweet, O Je - sus mild.
place, O Je - sus sweet, O Je - sus mild.
love, O Je - sus sweet, O Je - sus mild.

Valentin Thilo, 1607–1662
Tr. Mark E. Hunt, 1976; alt. 1990
Translation © 1978 InterVarsity Christian Fellowship

O JESULEIN SÜSS 8.8.8.8.8.
Geistliche Kirchengesänge, Cologne, 1623
Harm. Johann Sebastian Bach, 1685–1750

While Shepherds Watched Their Flocks 310

1. While shep - herds watched their flocks by night, all seat - ed
2. "Fear not," said he— for might - y dread had seized their
3. "To you, in Da - vid's town this day, is born of
4. "The heav'n - ly babe you there shall find to hu - man
on the ground, the an - gel of the Lord came down,
trou - bled mind— "glad tid - ings of great joy I bring
Da - vid's line the Sav - ior, who is Christ the Lord,
view dis - played, all mean - ly wrapped in swath - ing bands,
and glo - ry shone a - round, and glo - ry shone a - round.
to you and all man - kind, to you and all man - kind.
and this shall be the sign, and this shall be the sign:
and in a man - ger laid, and in a man - ger laid."

5. Thus spake the seraph, and forthwith
appeared a shining throng
of angels praising God, who thus
addressed their joyful song,
addressed their joyful song:

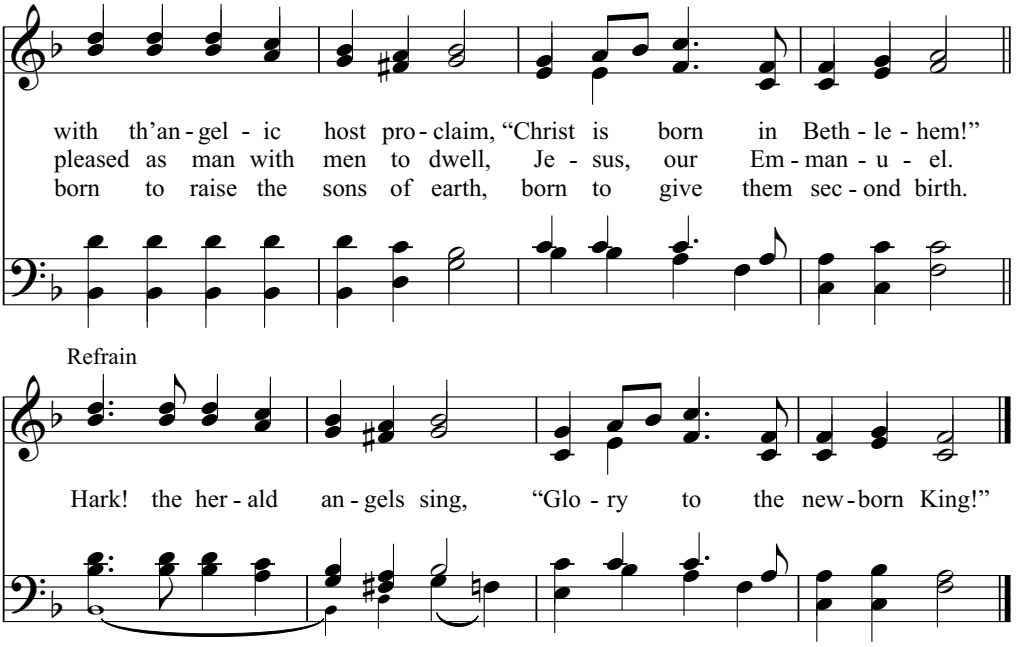
6. "All glory be to God on high,
and to the earth be peace;
good will henceforth, from heav'n to men,
begin and never cease,
begin and never cease!"

Nahum Tate, 1700

CHRISTMAS C.M.rep.
From George Frederick Handel, *Siroe,* 1728
Arr. Lowell Mason, 1821

311 Hark! the Herald Angels Sing

1. Hark! the her - ald an - gels sing, "Glo - ry to the new - born King;
2. Christ, by high - est heav'n a - dored, Christ, the ev - er - last - ing Lord!
3. Hail the heav'n - born Prince of Peace! Hail the Sun of Righ - teous - ness!
peace on earth, and mer - cy mild, God and sin - ners rec - on - ciled!"
Late in time be - hold him come, off - spring of the Vir - gin's womb.
Light and life to all he brings, ris'n with heal - ing in his wings.
Joy - ful, all ye na - tions, rise, join the tri - umph of the skies;
Veiled in flesh the God - head see; hail th'in - car - nate De - i - ty,
Mild, he lays his glo - ry by, born that man no more may die,


with th'an - gel - ic host pro - claim, "Christ is born in Beth - le - hem!"
pleased as man with men to dwell, Je - sus, our Em - man - u - el.
born to raise the sons of earth, born to give them sec - ond birth.
Refrain
Hark! the her - ald an - gels sing, "Glo - ry to the new - born King!"

Charles Wesley, 1739, 1753; alt.

MENDELSSOHN 7.7.7.7.D.ref.
Felix Mendelssohn-Bartholdy, 1840
Arr. William H. Cummings, 1856

312 Christians, Awake, Salute the Happy Morn

1. Chris - tians, a - wake, sa - lute the hap - py morn, where - on the Sav - ior
of the world was born; rise to a - dore the mys - ter - y of love,
2. Then to the watch - ful shep - herds it was told, who heard th'an - gel - ic
her - ald's voice: "Be - hold, I bring good tid - ings of a Sav - ior's birth
3. He spake, and straight - way the ce - les - tial choir in hymns of joy, un -
known be - fore, con - spire; the prais - es of re deem - ing love they sang,
4. To Beth - l'hem straight the hap - py shep - herds ran, to see the won - der
God had wrought for man; and found, with Jo - seph and the bless - ed maid,
which hosts of an - gels chant - ed from a - bove; with them the joy - ful
to you and all the na - tions on the earth: this day hath God ful -
and heav'ns whole orb with al - le - lu - ias rang; God's high - est glo - ry
her son, the Sav - ior, in a man - ger laid; a - mazed, the won - drous
tid - ings were be - gun of God in - car - nate and the Vir - gin's son.
filled his prom - ised word, this day is born a Sav - ior, Christ the Lord."
was their an - them still, peace on the earth, and un - to men good will.
sto - ry they pro - claim, the ear - liest her - alds of the Sav - ior's name.

5. Oh, may we keep and ponder in our mind
God's wondrous love in saving lost mankind!
Trace we the babe, who hath retrieved our loss,
from his poor manger to his bitter cross.
Tread in his steps, assisted by his grace,
till our imperfect state God doth replace.

6. Then may we hope, th'angelic throngs among,
to sing, redeemed, a glad triumphal song;
he that was born upon this joyful day
around us all his glory shall display;
saved by his love, incessant we shall sing
eternal praise to heav'n's almighty King.

John Byrom, 1749; alt.

YORKSHIRE 10.10.10.10.10.10.
John Wainwright, 1750

Angels, from the Realms of Glory 313

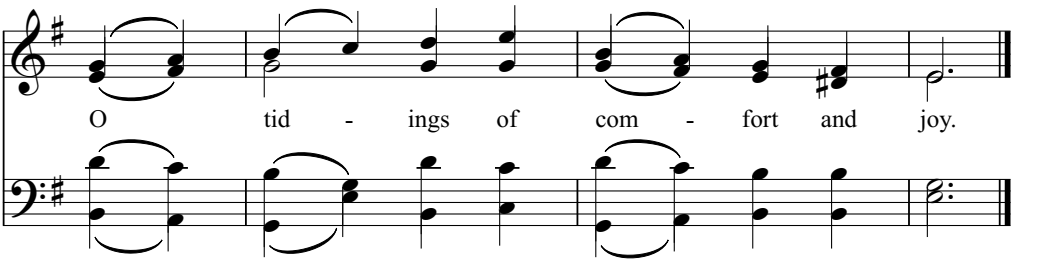
1. An - gels, from the realms of glo - ry, wing your flight o'er all the earth;
2. Shep - herds in the fields a - bid - ing, watch - ing o'er your flocks by night,
3. Sa - ges, leave your con - tem - pla - tions, bright - er vi - sions beam a - far;
4. Saints be - fore the al - tar bend - ing, watch - ing long in hope and fear,
5. All cre - a - tion, join in prais - ing God the Fa - ther, Spir - it, Son;
ye who sang cre - a - tion's sto - ry, now pro - claim Mes - si - ah's birth:
God with man is now re - sid - ing, yon - der shines the in - fant Light:
• seek the great De - sire of na - tions; ye have seen his na - tal star:
sud - den - ly the Lord, de - scend - ing, in his tem - ple shall ap - pear:
ev - er - more your voic - es rais - ing to th'e - ter - nal Three in One:
Refrain
Come and wor - ship, come and wor - ship, wor - ship Christ, the new - born King.

James Montgomery, 1816, 1825

REGENT SQUARE 8.7.8.7.8.7.
Henry Smart, 1867

314 God Rest You Merry, Gentlemen

1. God rest you mer - ry, gen - tle - men, let noth - ing you dis - may,
2. From God our heav'n - ly Fa - ther, a bless - ed an - gel came;
3. "Fear not, then," said the an - gel, "let noth - ing you af - fright;
4. The shep - herds at those tid - ings re - joic - ed much in mind,
re - mem - ber Christ our Sav - ior was born on Christ - mas day,
and un - to cer - tain shep - herds brought tid - ings of the same:
this day is born a Sav - ior of a pure vir - gin bright,
and left their flocks a - feed - ing, in tem - pest, storm, and wind,
to save us all from Sa - tan's pow'r when we were gone a - stray;
how that in Beth - le - hem was born the Son of God by name,
to free all those who trust in him from Sa - tan's pow'r and might."
and went to Beth - le - hem straight - way, the Son of God to find.
Refrain
O tid - ings of com - fort and joy, com - fort and joy,



English carol, 18th cent.

GOD REST YOU MERRY 8.6.7.6.8.6.ref.
English melody, 18th cent.

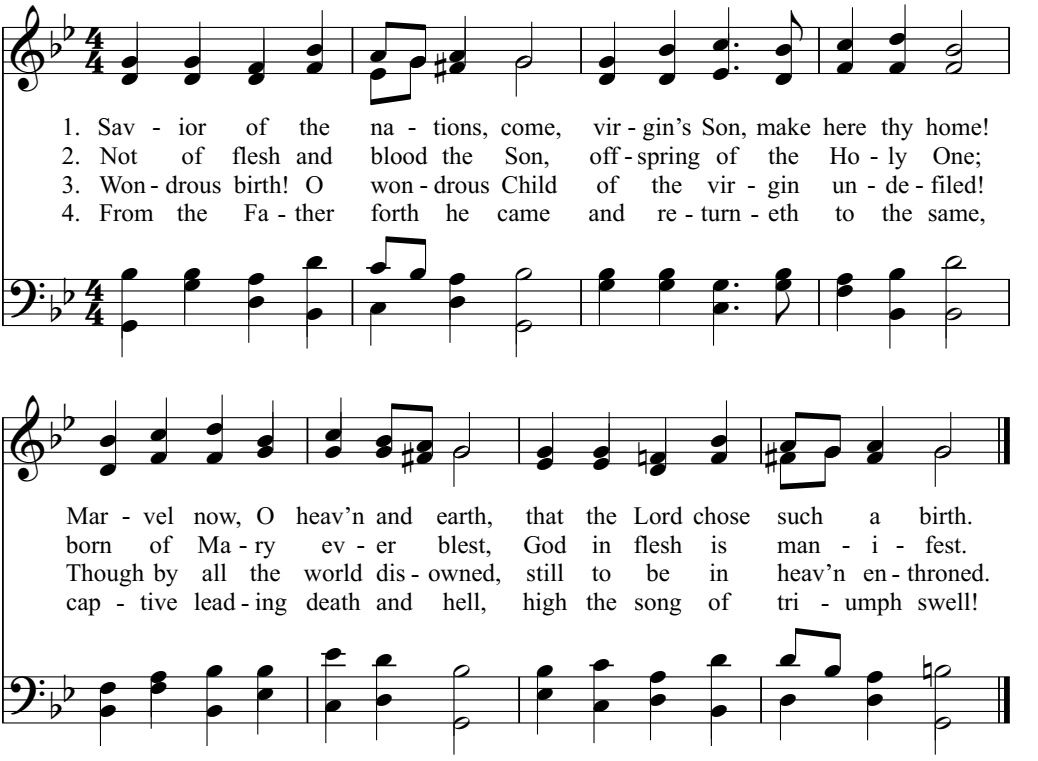
Silent Night! Holy Night! 315

1. Si - lent night! Ho - ly night! All is calm, all is bright 'round yon
2. Si - lent night! Ho - ly night! Shep - herds quake at the sight! Glo - ries
3. Si - lent night! Ho - ly night! Son of God, love's pure light, ra - diant
4. Si - lent night! Ho - ly night! won - drous star, lend thy light; with the
vir - gin moth - er and child. Ho - ly in - fant, so ten - der and mild,
stream from heav - en a - far, heav'n - ly hosts sing al - le - lu - ia;
beams from thy ho - ly face, with the dawn of re - deem - ing grace,
an - gels let us sing al - le - lu - ias to our King;
sleep in heav - en - ly peace, sleep in heav - en - ly peace.
Christ, the Sav - ior, is born! Christ, the Sav - ior, is born!
Je - sus, Lord, at thy birth, Je - sus, Lord, at thy birth.
Christ, the Sav - ior, is born! Christ, the Sav - ior, is born!

Joseph Mohr, 1818
Tr. ca. 1850

STILLE NACHT Irreg.
Franz Gruber, 1818

316 Savior of the Nations, Come


1. Sav - ior of the na - tions, come, vir - gin's Son, make here thy home!
2. Not of flesh and blood the Son, off - spring of the Ho - ly One;
3. Won - drous birth! O won - drous Child of the vir - gin un - de - filed!
4. From the Fa - ther forth he came and re - turn - eth to the same,
Mar - vel now, O heav'n and earth, that the Lord chose such a birth.
born of Ma - ry ev - er blest, God in flesh is man - i - fest.
Though by all the world dis - owned, still to be in heav'n en - throned.
cap - tive lead - ing death and hell, high the song of tri - umph swell!

5. Thou, the Father's only Son,
hast o'er sin the vict'ry won.
Boundless shall thy kingdom be;
when shall we its glories see?

6. Praise to God the Father sing,
Praise to God the Son, our King,
Praise to God the Spirit be
ever and eternally.

Ambrose of Milan, 340–397
Tr. Martin Luther, 1524
Tr. William M. Reynolds, 1860; alt.

NUN KOMM, DER HEIDEN HEILAND 7.7.7.7.
Adapted from *Geistliches Gesangbüchlein,* Wittenberg, 1524

What Child Is This 317

1. What child is this who, laid to rest, on Mar - y's lap is sleep - ing?
2. Why lies he in such mean es - tate, where ox and ass are feed - ing?
3. So bring him in - cense, gold, and myrrh; come, peas - ant, king, to own him;
Whom an - gels greet with an - thems sweet, while shep - herds watch are keep - ing?
Good Chris - tians, fear; for sin - ners here the si - lent Word is plead - ing.
the King of kings sal - va - tion brings, let lov - ing hearts en - throne him.
This, this is Christ the King, whom shep - herds guard and an - gels sing:
Nails, spear, shall pierce him through; the cross be borne for me, for you:
Raise, raise the song on high, the vir - gin sings her lul - la - by:
haste, haste to bring him laud, the babe, the son of Mar - y.
hail, hail the Word made flesh, the babe, the son of Mar - y.
joy, joy for Christ is born, the babe, the son of Mar - y.

Traditional English carol
Adapted by William C. Dix, ca. 1865

GREENSLEEVES 8.7.8.7.6.8.6.7.
English melody, 16th cent.

318 Angels We Have Heard on High

1. An - gels we have heard on high, sweet - ly sing - ing o'er the plains,
2. Shep - herds, why this ju - bi - lee? Why your joy - ous strains pro - long?
3. Come to Beth - le - hem and see him whose birth the an - gels sing;
and the moun - tains in re - ply ech - o back their joy - ous strains.
Say what may the tid - ings be, which in - spire your heav'n - ly song?
come, a - dore on bend - ed knee Christ the Lord, the new - born King.
Refrain
Glo - - - - - ri - a in ex - cel - sis De - o,
glo - - - - - ri - a in ex - cel - sis De - o.

Traditional French carol

GLORIA 7.7.7.7.ref.
Traditional French melody
Arr. Edward Shippen Barnes, 1937

O Come, All Ye Faithful 319

1. O come, all ye faith - ful, joy - ful and tri - um - phant,
2. God of God, Light of Light;
3. Sing, choirs of an - gels, sing in ex - ul - ta - tion,
4. Yea, Lord, we greet thee, born this hap - py morn - ing:
O come ye, O come ye to Beth - le - hem; come and be - hold him
lo, he ab - hors not the vir - gin's womb; ver - y God, be -
sing, all ye cit - i - zens of heav'n a - bove; glo - ry to God, all
Je - sus, to thee be all glo - ry giv'n; Word of the Fa - ther,
Refrain
born the King of an - gels;
got - ten not cre - at - ed;
glo - ry in the high - est;
late in flesh ap - pear - ing;
O come, let us a - dore him; O come, let
us a - dore him; O come, let us a - dore him, Christ the Lord!

Latin hymn
Attr. to John Francis Wade, 1751
Tr. Frederick Oakeley, 1841; alt.

ADESTE FIDELES Irreg., ref.
John Francis Wade, *Cantus Diversi,* 1751

320 As with Gladness Men of Old

1. As with glad - ness men of old did the guid - ing star be - hold;
2. As with joy - ful steps they sped to that low - ly cra - dle - bed,
3. As they of - fered gifts most rare at that cra - dle rude and bare;
4. Ho - ly Je - sus, ev - 'ry day keep us in the nar - row way;
5. In the heav'n - ly coun - try bright need they no cre - at - ed light;
as with joy they hailed its light, lead - ing on - ward, beam - ing bright;
there to bend the knee be - fore him whom heav'n and earth a - dore;
• so may we with ho - ly joy, pure, and free from sin's al - loy,
and when earth - ly things are past, bring our ran - somed souls at last
thou its light, its joy, its crown, thou its sun which goes not down;
so, most gra - cious God, may we ev - er - more be led to thee.
so may we with will - ing feet ev - er seek thy mer - cy seat.
• all our cost - liest trea - sures bring, Christ, to thee, our heav'n - ly King.
where they need no star to guide, where no clouds thy glo - ry hide.
there for - ev - er may we sing al - le - lu - ias to our King.

William C. Dix, 1860; alt. 1961

DIX 7.7.7.7.7.7.
Conrad Kocher, 1838
Arr. William H. Monk, 1861

Infant Holy, Infant Lowly 321

1. In - fant ho - ly, in - fant low - ly, for his bed a cat - tle stall;
2. Flocks were sleep - ing, shep - herds keep - ing vig - il 'til the morn - ing new
ox - en low - ing, lit - tle know - ing Christ the babe is Lord of all.
saw the glo - ry, heard the sto - ry, tid - ings of a gos - pel true.
Swift are wing - ing an - gels sing - ing, no - els ring - ing, tid - ings bring - ing:
Thus re - joic - ing, free from sor - row, prais - es voic - ing, greet the mor - row:
Christ the babe is Lord of all. Christ the babe is Lord of all.
Christ the babe was born for you. Christ the babe was born for you.

Polish carol
Paraphrased by Edith M. G. Reed, ca. 1925

W ZLOBIE LEZY 8.7.8.7.8.8.7.7.
Traditional Polish melody
Arr. in *The Kingsway Carol Book,* 1946

322 Once in Royal David's City

1. Once in roy - al Da - vid's cit - y stood a low - ly cat - tle shed,
2. He came down to earth from heav - en who is God and Lord of all,
3. And thro' all his won - drous child - hood he would hon - or and o - bey,
4. And our eyes at last shall see him, thro' his own re - deem - ing love;
5. Not in that poor low - ly sta - ble, with the ox - en stand - ing by,
where a moth - er laid her ba - by in a man - ger for his bed:
and his shel - ter was a sta - ble, and his cra - dle was a stall:
• love and watch the low - ly maid - en in whose gen - tle arms he lay:
for that child so dear and gen - tle is our Lord in heav'n a - bove:
we shall see him, but in heav - en, set at God's right hand on high;
Mar - y was that moth - er mild, Je - sus Christ, her lit - tle child.
with the poor, and mean, and low - ly, lived on earth our Sav - ior ho - ly.
• Chris - tian chil - dren all must be mild, o - be - dient, good as he.
and he leads his chil - dren on to the place where he is gone.
when like stars his chil - dren crowned all in white shall wait a - round.

Cecil Frances Alexander, 1848

IRBY 8.7.8.7.7.7.
Henry J. Gauntlett, 1849

O Little Town of Bethlehem 323

1. O lit - tle town of Beth - le - hem, how still we see thee lie;
2. For Christ is born of Mar - y, and gath - ered all a - bove,
3. How si - lent - ly, how si - lent - ly, the won - drous gift is giv'n!
4. O ho - ly Child of Beth - le - hem, de - scend to us, we pray;
a - bove thy deep and dream - less sleep the si - lent stars go by:
while mor - tals sleep, the an - gels keep their watch of won - d'ring love.
So God im - parts to hu - man hearts the bless - ings of his heav'n.
cast out our sin and en - ter in; be born in us to - day.
yet in thy dark streets shin - eth the ev - er - last - ing Light;
O morn - ing stars, to - geth - er pro - claim the ho - ly birth!
No ear may hear his com - ing, but in this world of sin,
We hear the Christ - mas an - gels the great glad tid - ings tell;
the hopes and fears of all the years are met in thee to - night.
And prais - es sing to God the King, and peace to men on earth.
where meek souls will re - ceive him still, the dear Christ en - ters in.
O come to us, a - bide with us, our Lord Em - man - u - el!

Phillips Brooks, 1868

ST. LOUIS 8.6.8.6.7.6.8.6.
Lewis H. Redner, 1868

324 Thou Who Wast Rich beyond All Splendor

1. Thou who wast rich be - yond all splen - dor, all for love's sake be -
2. Thou who art God be - yond all prais - ing, all for love's sake be -
3. Thou who art love be - yond all tell - ing, Sav - ior and King, we
cam - est poor; thrones for a man - ger didst sur - ren - der,
cam - est man; stoop - ing so low, but sin - ners rais - ing
wor - ship thee. Em - man - u - el, with - in us dwell - ing,
sap - phire - paved courts for sta - ble floor. Thou who wast rich be -
heav'n - ward by thine e - ter - nal plan. Thou who art God be -
make us what thou wouldst have us be. Thou who art love be -
yond all splen - dor, all for love's sake be - cam - est poor.
yond all prais - ing, all for love's sake be - cam - est man.
yond all tell - ing, Sav - ior and King, we wor - ship thee.

Frank Houghton, 1894–1972

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QUELLE EST CETTE ODEUR AGRÉABLE 9.8.9.8.9.8.
French carol melody
Arr. Charles H. Kitson, 1939

All Glory, Laud, and Honor 325

1. All glo - ry, laud, and hon - or to thee, Re - deem - er, King,
to whom the lips of chil - dren made sweet ho - san - nas ring.
Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
who in the Lord's name com - est, the King and Bless - ed One.
2. The com - pa - ny of an - gels are prais - ing thee on high;
and mor - tal men, and all things cre - a - ted, make re - ply.
The peo - ple of the He - brews with palms be - fore thee went;
our praise and prayer and an - thems be - fore thee we pre - sent.
3. To thee be - fore thy pas - sion they sang their hymns of praise;
to thee, now high ex - alt - ed, our mel - o - dy we raise.
Thou didst ac - cept their prais - es; ac - cept the prayers we bring,
who in all good de - light - est, thou good and gra - cious King.

Theodulph of Orleans, ca. 820
Tr. John. Mason Neale, 1854

ST. THEODULPH 7.6.7.6.D.
Melchior Teschner, ca. 1615

326 My Song Is Love Unknown

1. My song is love un - known, my Sav - ior's love to me, love
2. He came from his blest throne, sal - va - tion to be - stow; but
3. Some - times they strew his way, and his sweet prais - es sing; re -
4. Why, what hath my Lord done? What makes this rage and spite? He
5. They rise, and needs will have my dear Lord sent a - way; a
to the love - less shown, that they might love - ly be. O who am
men cared not, and none the longed - for Christ would know. But oh, my
• sound - ing all the day ho - san - nas to their King. Then "Cru - ci -
made the lame to run, he gave the blind their sight. Sweet in - ju -
mur - der - er they save, the Prince of Life they slay. Yet will - ing
I, that for my sake my Lord should take frail flesh and die?
Friend, my Friend in - deed, who at my need his life did spend!
• fy!" is all their breath, and for his death they thirst and cry.
ries! Yet all his deeds their ha - tred feeds; they 'gainst him rise.
he to suf - f'ring goes, that he his foes from thence might free.

6. In life, no house, no home
my Lord on earth might have;
in death, no friendly tomb
but what a stranger gave.
What may I say? Heav'n was his home,
but mine the tomb wherein he lay.

7. Here might I stay and sing,
no story so divine;
never was love, dear King,
never was grief like thine.
This is my Friend, in whose sweet praise
I all my days could gladly spend.

Samuel Crossman, ca. 1624–1683
Alt. 1990

LOVE UNKNOWN 6.6.6.6.8.8.
John Ireland, 1918

My Dear Redeemer and My Lord 327

1. My dear Re - deem - er and my Lord, I read my
2. Such was your truth, and such your zeal, such def - 'rence
3. Cold moun - tains and the mid - night air wit - nessed the
4. Be now my pat - tern; make me bear more of your
du - ty in your Word; but in your life the
to your Fa - ther's will, such love and meek - ness
fer - vor of your prayer; the des - ert your temp -
gra - cious im - age here: then God the Judge shall
law ap - pears, drawn out in liv - ing char - ac - ters.
so di - vine, I would trans - cribe and make them mine.
ta - tions knew, your con - flict and your vic - t'ry too.
own my name a - mongst the fol - l'wers of the Lamb.

Isaac Watts, 1709
Alt. 1990; mod.

FEDERAL STREET L.M.
Henry K. Oliver, 1832

328 When His Salvation Bringing

1. When his sal - va - tion bring - ing, to Zi - on Je - sus came,
the chil - dren all stood sing - ing ho - san - nas to his name:
nor did their zeal of - fend him, but as he rode a - long,
he let them still at - tend him, and smiled to hear their song.
2. And since the Lord re - tain - eth his love for chil - dren still,
though now as King he reign - eth on Zi - on's heav'n - ly hill,
we'll flock a - round his ban - ner who sits up - on his throne,
and cry a - loud, "Ho - san - na to Da - vid's roy - al Son!"
3. For should we fail pro - claim - ing our great Re - deem - er's praise,
the stones, our si - lence sham - ing, would their ho - san - nas raise.
But shall we on - ly ren - der the trib - ute of our words?
No, while our hearts are ten - der, they too shall be the Lord's.

John King, 1830

TOURS 7.6.7.6.D.
Berthold Tours, 1872

Ride On, Ride On in Majesty! 329

1. Ride on, ride on in maj - es - ty! Hark! all the
2. Ride on, ride on in maj - es - ty! In low - ly
3. Ride on, ride on in maj - es - ty! The wing - ed
4. Ride on, ride on in maj - es - ty! Your last and
5. Ride on, ride on in maj - es - ty! In low - ly
tribes ho - san - na cry; O Sav - ior meek, pur -
pomp ride on to die: O Christ, your tri - umphs
• squad - rons of the sky look down with sad and
fierc - est strife is nigh; the Fa - ther on his
pomp ride on to die; bow your meek head to
sue your road with palms and scat - tered gar - ments strowed.
now be - gin o'er cap - tive death and con - quered sin.
• won - d'ring eyes to see th'ap - proach - ing sac - ri - fice.
sap - phire throne ex - pects his own a - noint - ed Son.
mor - tal pain, then take, O God, your pow'r and reign.

Henry H. Milman, 1827; alt.
Mod.

ST. DROSTANE L.M.
John Bacchus Dykes, 1862

330 Who Is This, So Weak and Helpless

1. Who is this, so weak and help-less, child of low-ly He-brew maid,
2. Who is this, a Man of Sor-rows, walk-ing sad-ly life's hard way,
3. Who is this? Be-hold him shed-ding drops of blood up-on the ground!
4. Who is this that hangs there dy-ing while the rude world scoffs and scorns,
rude-ly in a sta-ble shel-tered, cold-ly in a man-ger laid?
home-less, wea-ry, sigh-ing, weep-ing o-ver sin and Sa-tan's sway?
Who is this, de-spised, re-ject-ed, mocked, in-sult-ed, beat-en, bound?
num-bered with the mal-e-fac-tors, torn with nails, and crowned with thorns?
'Tis the Lord of all cre-a-tion, who this won-drous path has trod;
'Tis our God, our glo-rious Sav-ior, who a-bove the star-ry sky
'Tis our God, who gifts and grac-es on his church is pour-ing down;
'Tis our God, who lives for-ev-er 'mid the shin-ing ones on high,
he is God from ev-er-last-ing, and to ev-er-last-ing God.
is for us a place pre-par-ing, where no tear can dim the eye.
who shall smite in ho-ly ven-geance all his foes be-neath his throne.
in the glo-rious gold-en cit-y, reign-ing ev-er-last-ing-ly.

William Walsham How, 1823–1897
Alt. 1990; mod.

EIFIONYDD 8.7.8.7.D.
John Ambrose Lloyd, 1815–1874

Who Is He Born in the Stall 331

1. Who is he born in the stall, at whose feet the shep - herds fall?
2. Who is he the peo - ple bless for his words of gen - tle - ness?
3. Who is he that stands and weeps at the grave where Laz - arus sleeps?
4. Lo! at mid - night, who is he prays in dark Geth - sem - a - ne?
5. Who is he that from the grave comes to heal and help and save?
Who is he in deep dis - tress, fast - ing in the wil - der - ness?
Who is he to whom they bring all the sick and sor - row - ing?
• Who is he the gath - 'ring throng greet with loud tri - um - phant song?
Who is he up - on the tree dies in grief and ag - o - ny?
Who is he that from his throne rules thro' all the world a - lone?
Refrain
'Tis the Lord, O won - drous sto - ry! 'Tis the Lord, the King of glo - ry!
At his feet we hum - bly fall, crown him, crown him, Lord of all!

Benjamin R. Hanby, 1866; alt.

LOWLINESS 7.7.7.7.ref.
Benjamin R. Hanby, 1866

332 Songs of Thankfulness and Praise

1. Songs of thank - ful - ness and praise, Je - sus, Lord, to you we raise,
2. Man - i - fest at Jor - dan's stream, Proph - et, Priest, and King su - preme;
3. Man - i - fest in mak - ing whole pal - sied limbs and faint - ing soul;
man - i - fest - ed by the star to the sag - es from a - far;
and at Ca - na, wed - ding guest, in your God - head man - i - fest,
man - i - fest in val - iant fight, quell - ing all the dev - il's might;
Branch of roy - al Da - vid's stem, in your birth at Beth - le - hem;
you re - vealed your pow'r di - vine, chang - ing wa - ter in - to wine;
man - i - fest in gra - cious will, ev - er bring - ing good from ill;
Refrain
"You are Christ," by us con - fessed, God in flesh made man - i - fest.

Christopher Wordsworth, 1862; alt.

SALZBURG (Hintze) 7.7.7.7.D.
Jakob Hintze, 1687
Harm. Johann Sebastian Bach, 1685–1750

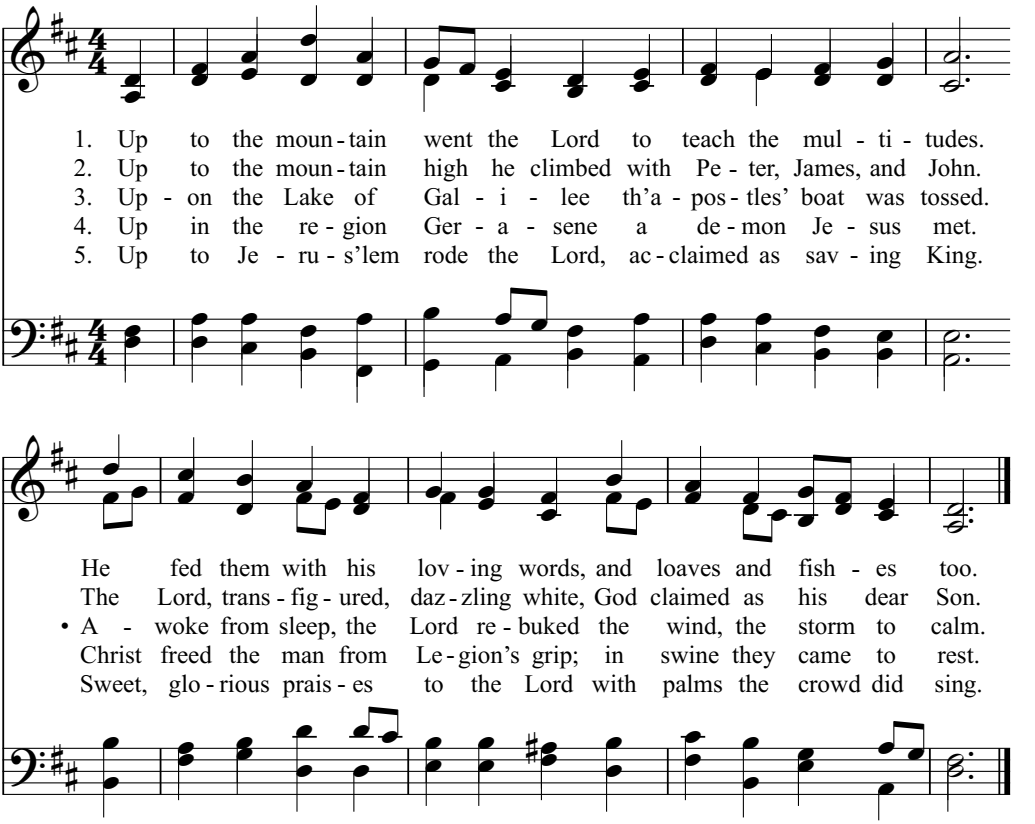
Hosanna, Loud Hosanna 333

1. Ho - san - na, loud ho - san - na, the lit - tle chil - dren sang;
2. From O - liv - et they fol - lowed, 'mid an ex - ult - ant crowd,
3. "Ho - san - na in the high - est!" That an - cient song we sing,
through pil - lared court and tem - ple the love - ly an - them rang;
the vic - t'ry palm branch wav - ing, and chant - ing clear and loud;
for Christ is our Re - deem - er, the Lord of heav'n, our King.
to Je - sus, who had blessed them, close fold - ed to his breast,
the Lord of earth and heav - en rode on in low - ly state;
O may we ev - er praise him with heart and life and voice,
the chil - dren sang their prais - es, the sim - plest and the best.
nor scorned that lit - tle chil - dren should on his bid - ding wait.
and in his bliss - ful pres - ence e - ter - nal - ly re - joice.

Jennette Threlfall, 1873

ELLACOMBE 7.6.7.6.D.
Gesangbuch, Württemberg, 1784

334 Up to the Mountain Went the Lord


1. Up to the moun-tain went the Lord to teach the mul-ti-tudes.
2. Up to the moun-tain high he climbed with Pe-ter, James, and John.
3. Up-on the Lake of Gal-i-lee th'a-pos-tles' boat was tossed.
4. Up in the re-gion Ger-a-sene a de-mon Je-sus met.
5. Up to Je-ru-s'lem rode the Lord, ac-claimed as sav-ing King.
He fed them with his lov-ing words, and loaves and fish-es too.
The Lord, trans-fig-ured, daz-zling white, God claimed as his dear Son.
• A-woke from sleep, the Lord re-buked the wind, the storm to calm.
Christ freed the man from Le-gion's grip; in swine they came to rest.
Sweet, glo-rious prais-es to the Lord with palms the crowd did sing.

6. Up to the garden Jesus went.
He prayed with all his might.
With friends asleep, his foes drew near.
Betrayed, he did not fight.

7. Outside the city Jesus went
to Golgotha and death.
Encrowned with thorns, he bore the cross
of sin to his last breath.

8. Up from the grave arose our Lord
when passed the three long days.
He walked with friends upon the road.
Alive, he did amaze.

9. Up to the heav'nly place Christ soared
to sit at God's right hand.
He reigns above, our gracious King.
Yet, he will come again.

From the book of Mark
Nancy Tischler and Mary Bahnfleth, 2005
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SONG OF MARK C.M.
Lou Ann Shafer, 2005
© 2005 Lou Ann Shafer

Praise the Savior Now and Ever 335

1. Praise the Sav - ior now and ev - er; praise him, all be - neath the skies;
2. Man's work fail - eth, Christ's a - vail - eth; he is all our righ - teous - ness;
3. Sin's bond sev - ered, we're de - liv - ered; Christ has bruised the ser - pent's head;
4. For his fa - vor, praise for - ev - er un - to God the Fa - ther sing;
pros - trate ly - ing, suf - f'ring, dy - ing on the cross, a sac - ri - fice.
he, our Sav - ior, has for - ev - er set us free from dire dis - tress.
death no long - er is the strong - er; hell it - self is cap - tive led.
praise the Sav - ior, praise him ev - er, Son of God, our Lord and King.
Vic - t'ry gain - ing, life ob - tain - ing, now in glo - ry he doth rise.
Thro' his mer - it we in - her - it light and peace and hap - pi - ness.
Christ has ris - en from death's pris - on; o'er the tomb he light has shed.
Praise the Spir - it; thro' Christ's mer - it he doth us sal - va - tion bring.

Venantius H. C. Fortunatus, ca. 530–609
Tr. Augustus Nelson, 1863–1949

UPP, MIN TUNGA 4.4.7.4.4.7.4.4.7.
Koralbok, 1697

336 O Sacred Head, Now Wounded

1. O sa - cred Head, now wound - ed, with grief and shame weighed down;
2. What thou, my Lord, hast suf - fered was all for sin - ners' gain:
3. What lan - guage shall I bor - row to thank thee, dear - est Friend,
now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
mine, mine was the trans - gres - sion, but thine the dead - ly pain.
for this, thy dy - ing sor - row, thy pit - y with - out end?
O sa - cred Head, what glo - ry, what bliss 'til now was thine!
Lo, here I fall, my Sav - ior! 'Tis I de - serve thy place;
O make me thine for - ev - er; and should I faint - ing be,
Yet, though de - spised and gor - y, I joy to call thee mine.
look on me with thy fa - vor, vouch - safe to me thy grace.
Lord, let me nev - er, nev - er out - live my love to thee.

Bernard of Clairvaux, 1091–1153
Tr. Paul Gerhardt, 1656
Tr. James W. Alexander, 1830

PASSION CHORALE 7.6.7.6.D.
Hans Leo Hassler, 1601
Harm. Johann Sebastian Bach, 1729

Ah, Holy Jesus, How Hast Thou Offended 337

1. Ah, ho - ly Je - sus, how hast thou of - fend - ed,
2. Who was the guilt - y who brought this up - on thee?
3. Lo, the Good Shep - herd for the sheep is of - fered;
4. For me, kind Je - sus, was thine in - car - na - tion,
5. There - fore kind Je - sus, since I can - not pay thee,
that man to judge thee hath in hate pre - tend - ed? By foes de -
A - las, my trea - son, Je - sus hath un - done thee. 'Twas I, Lord
• the slave hath sin - ned, and the Son hath suf - fered: for man's a -
thy mor - tal sor - row, and thy life's ob - la - tion: thy death of
I do a - dore thee, and will ev - er pray thee, think on thy
rid - ed, by thine own re - ject - ed, O most af - flict - ed.
Je - sus, I it was de - nied thee: I cru - ci - fied thee.
• tone - ment, while he noth - ing heed - eth, God in - ter - ced - eth.
an - guish and thy bit - ter pas - sion, for my sal - va - tion.
pit - y and thy love un - swerv - ing, not my de - serv - ing.

Johann Heermann, 1630
Tr. in Robert Bridges, *Yattendon Hymnal,* 1899

HERZLIEBSTER JESU 11.11.11.5.
Johann Crüger, 1640

338 When I Survey the Wondrous Cross

1. When I sur - vey the won - drous cross on which the
2. For - bid it, Lord, that I should boast, save in the
3. See, from his head, his hands, his feet, sor - row and
4. Were the whole realm of na - ture mine, that were a
Prince of glo - ry died, my rich - est gain I
death of Christ my God: all the vain things that
love flow min - gled down: did e'er such love and
pres - ent far too small; love so a - maz - ing,
count but loss, and pour con - tempt on all my pride.
charm me most, I sac - ri - fice them to his blood.
sor - row meet, or thorns com - pose so rich a crown?
so di - vine, de - mands my soul, my life, my all.

Isaac Watts, 1707, 1709

HAMBURG L.M.
Gregorian chant
Arr. Lowell Mason, 1824

Hark! the Voice of Love and Mercy 339

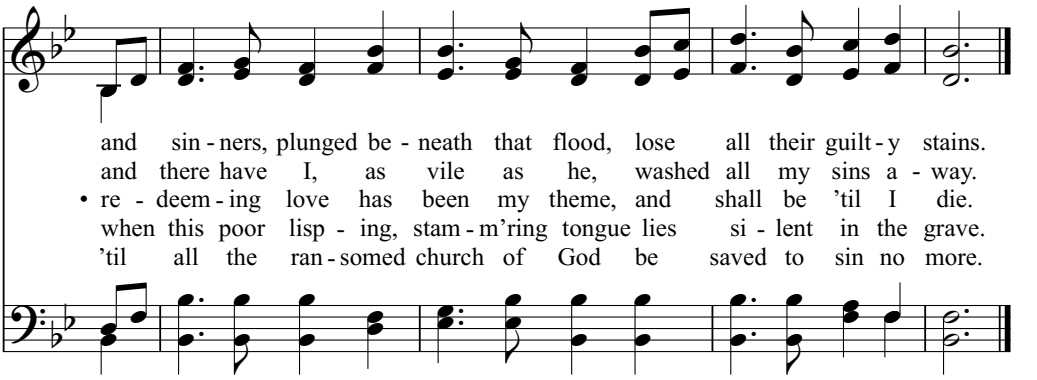
1. Hark! the voice of love and mer - cy sounds a - loud from Cal - va - ry;
2. "It is fin - ished!" O what plea - sure do these pre - cious words af - ford;
3. Fin - ished all the types and shad - ows of the cer - e - mo - nial law;
4. Tune your harps a - new, ye ser - aphs, join to sing the glo - rious theme;
see, it rends the rocks a - sun - der, shakes the earth, and veils the sky:
heav'n - ly bless - ings, with - out mea - sure, flow to us from Christ the Lord:
fin - ished all that God had prom - ised; death and hell no more shall awe:
all in earth, and all in heav - en, join to praise Em - man - uel's name:
"It is fin - ished! It is fin - ished! It is fin - ished!"
"It is fin - ished! It is fin - ished! It is fin - ished!"
"It is fin - ished! It is fin - ished! It is fin - ished!"
Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!
Hear the dy - ing Sav - ior cry; hear the dy - ing Sav - ior cry.
Saints the dy - ing words re - cord; saints the dy - ing words re - cord.
Saints, from hence your com - fort draw; saints, from hence your com - fort draw.
Glo - ry to the bleed - ing Lamb! Glo - ry to the bleed - ing Lamb!

Jonathan Evans, 1784; alt.

BRYN CALFARIA 8.7.8.7.4.4.4.7.7.
William Owen, 1852

340 There Is a Fountain Filled with Blood

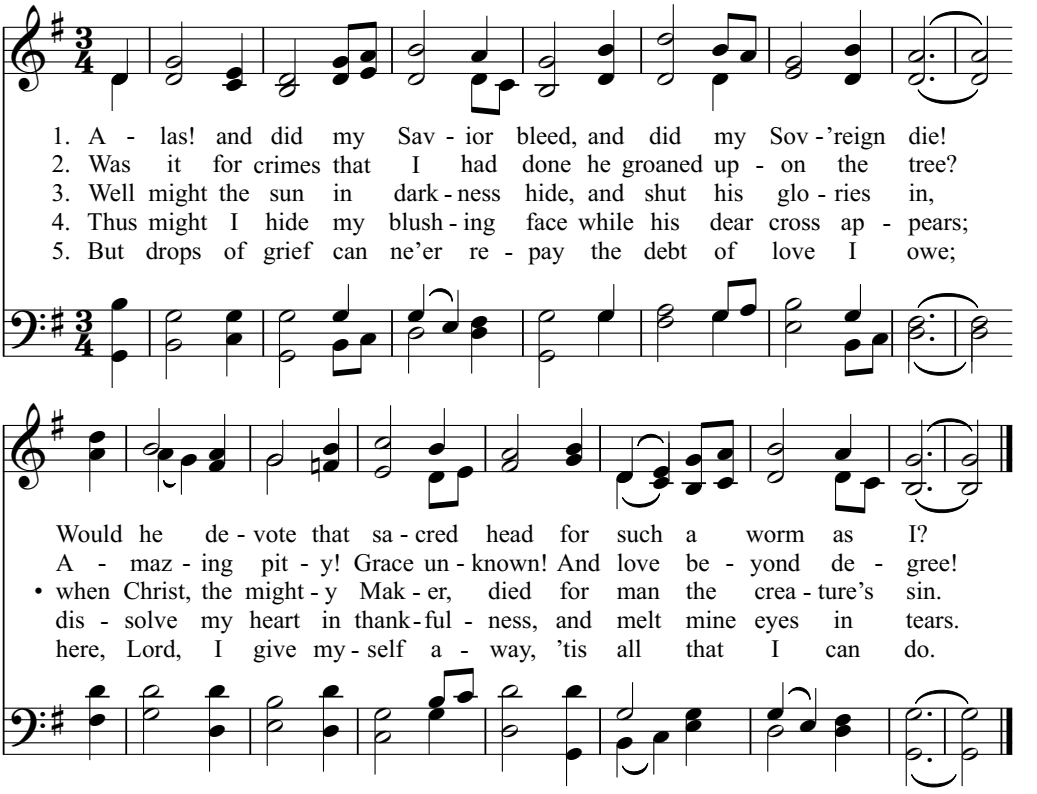
1. There is a foun - tain filled with blood, drawn from Im - man - uel's veins;
2. The dy - ing thief re - joiced to see that foun - tain in his day;
3. E'er since by faith I saw the stream your flow - ing wounds sup - ply,
4. Then in a no - bler, sweet - er song I'll sing your pow'r to save,
5. Dear dy - ing Lamb, your pre - cious blood shall nev - er lose its pow'r,
and sin - ners, plunged be - neath that flood, lose all their guilt - y stains:
and there have I, as vile as he, washed all my sins a - way:
• re - deem - ing love has been my theme, and shall be 'til I die:
when this poor lisp - ing, stam - m'ring tongue lies si - lent in the grave:
'til all the ran - somed church of God be saved to sin no more:
lose all their guilt - y stains, lose all their guilt - y stains;
washed all my sins a - way, washed all my sins a - way;
• and shall be 'til I die, and shall be 'til I die;
lies si - lent in the grave, lies si - lent in the grave;
be saved to sin no more, be saved to sin no more;


and sin - ners, plunged be - neath that flood, lose all their guilt - y stains.
and there have I, as vile as he, washed all my sins a - way.
• re - deem - ing love has been my theme, and shall be 'til I die.
when this poor lisp - ing, stam - m'ring tongue lies si - lent in the grave.
'til all the ran - somed church of God be saved to sin no more.

William Cowper, 1771; mod.

CLEANSING FOUNTAIN 8.6.8.6.6.6.8.6.
Lowell Mason, 1830

Alas! and Did My Savior Bleed 341


1. A - las! and did my Sav - ior bleed, and did my Sov - 'reign die!
2. Was it for crimes that I had done he groaned up - on the tree?
3. Well might the sun in dark - ness hide, and shut his glo - ries in,
4. Thus might I hide my blush - ing face while his dear cross ap - pears;
5. But drops of grief can ne'er re - pay the debt of love I owe;
Would he de - vote that sa - cred head for such a worm as I?
A - maz - ing pit - y! Grace un - known! And love be - yond de - gree!
• when Christ, the might - y Mak - er, died for man the crea - ture's sin.
dis - solve my heart in thank - ful - ness, and melt mine eyes in tears.
here, Lord, I give my - self a - way, 'tis all that I can do.

Isaac Watts, 1707
Alt. 1961

MARTYRDOM C.M.
Hugh Wilson, 1800
Arr. Robert A. Smith, 1825

342 Stricken, Smitten, and Afflicted

1. Strick - en, smit - ten, and af - flict - ed, see him dy - ing on the tree!
2. Tell me, ye who hear him groan - ing, was there ev - er grief like his?
3. Ye who think of sin but light - ly nor sup - pose the e - vil great
4. Here we have a firm foun - da - tion, here the ref - uge of the lost;
'Tis the Christ by man re - ject - ed; yes, my soul, 'tis he, 'tis he!
Friends thro' fear his cause dis - own - ing, foes in - sult - ing his dis - tress;
here may view its na - ture right - ly, here its guilt may es - ti - mate.
Christ's the Rock of our sal - va - tion, his the name of which we boast.
'Tis the long - ex - pect - ed Proph - et, Da - vid's son, yet Da - vid's Lord;
man - y hands were raised to wound him, none would in - ter - pose to save;
Mark the sac - ri - fice ap - point - ed, see who bears the aw - ful load;
Lamb of God, for sin - ners wound - ed, sac - ri - fice to can - cel guilt!
by his Son God now has spo - ken: 'tis the true and faith - ful Word.
but the deep - est stroke that pierced him was the stroke that Jus - tice gave.
'tis the Word, the Lord's A - noint - ed, Son of Man and Son of God.
None shall ev - er be con - found - ed who on him their hope have built.

Thomas Kelly, 1804
Alt. 1961

O MEIN JESU, ICH MUSS STERBEN 8.7.8.7.D.
Geistliche Volkslieder, Paderborn, 1850

What Wondrous Love Is This 343

1. What won - drous love is this, O my soul, O my soul, what
2. When I was sink - ing down, sink - ing down, sink - ing down, when
3. To God and to the Lamb, I will sing, I will sing, to
4. And when from death I'm free, I'll sing on, I'll sing on, and
won - drous love is this, O my soul! What won - drous love is
I was sink - ing down, sink - ing down; when I was sink - ing
God and to the Lamb, I will sing; to God and to the
when from death I'm free, I'll sing on; and when from death I'm
this that caused the Lord of bliss to bear the dread - ful curse for my
down be - neath God's righ - teous frown, Christ laid a - side his crown for my
Lamb, who is the great I AM, while mil - lions join the theme, I will
free, I'll sing and joy - ful be, and through e - ter - ni - ty I'll sing
soul, for my soul, to bear the dread - ful curse for my soul!
soul, for my soul, Christ laid a - side his crown for my soul!
sing, I will sing, while mil - lions join the theme, I will sing!
on, I'll sing on, and through e - ter - ni - ty I'll sing on!

American folk hymn

WONDROUS LOVE 12.9.6.6.12.9.
William Walker, *The Southern Harmony,* 1835

344 'Tis Midnight; and on Olive's Brow

1. 'Tis mid - night; and on Ol - ive's brow the star is
2. 'Tis mid - night; and, from all re - moved, Em - man - uel
3. 'Tis mid - night; and, for oth - ers' guilt, the Man of
4. 'Tis mid - night; from the heav'n - ly plains is borne the
dimmed that late - ly shone: 'tis mid - night; in the
wres - tles lone with fears: e'en the dis - ci - ple
Sor - rows weeps in blood: yet he that hath in
song that an - gels know: un - heard by mor - tals
gar - den now the suf - f'ring Sav - ior prays a - lone.
that he loved heeds not his Mas - ter's grief and tears.
an - guish knelt is not for - sak - en by his God.
are the strains that sweet - ly soothe the Sav - ior's woe.

William B. Tappan, 1822

OLIVE'S BROW L.M.
William B. Bradbury, 1853

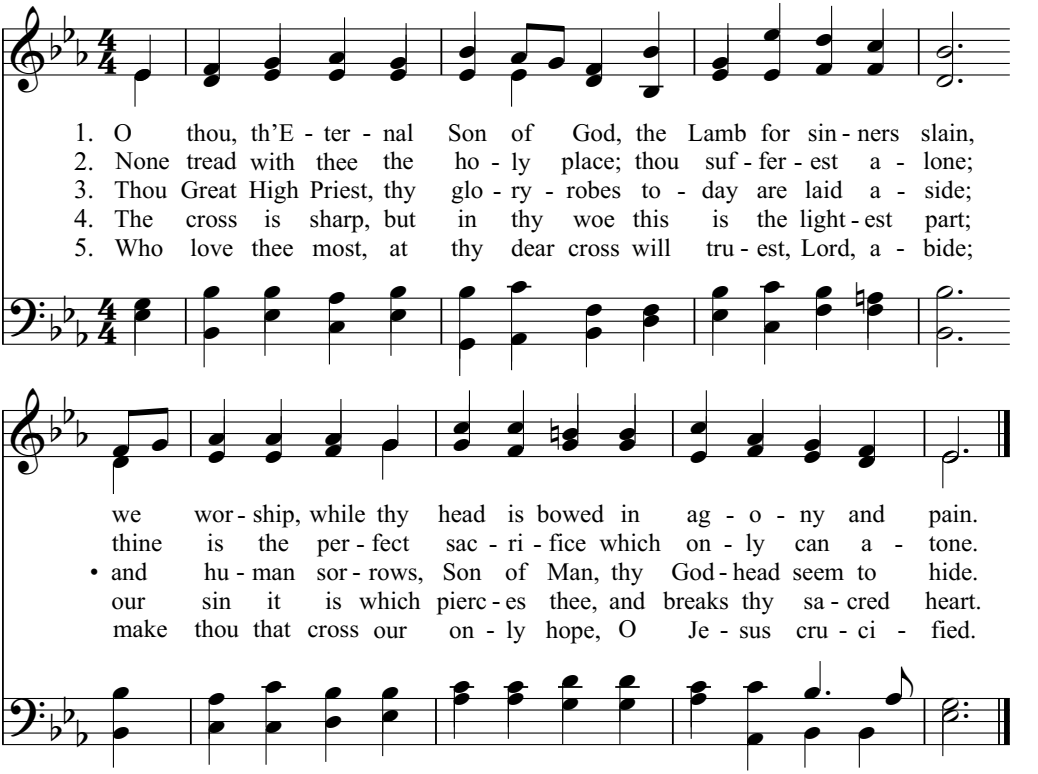
Throned upon the Awful Tree 345

1. Throned up - on the aw - ful tree, King of grief, I watch with thee.
2. Si - lent through those three dread hours, wres - tling with the e - vil pow'rs,
3. Hark, that cry that peals a - loud up - ward thro' the whelm - ing cloud!
4. Lord, should fear and an - guish roll dark - ly o'er my sin - ful soul,
Dark - ness veils thine an - guished face: none its lines of woe can trace:
left a - lone with hu - man sin, gloom a - round thee and with - in,
Thou, the Fa - ther's on - ly Son, thou, his own A - noint - ed One,
thou, who once wast thus be - reft that thine own might ne'er be left,
none can tell what pangs un - known hold thee si - lent and a - lone.
'til th'ap - point - ed time is nigh, 'til the Lamb of God may die.
thou dost ask him— can it be?— "Why hast thou for - sak - en me?"
teach me by that bit - ter cry in the gloom to know thee nigh.

John Ellerton, 1875

AFRON 7.7.7.7.7.7.
Traditional Welsh melody

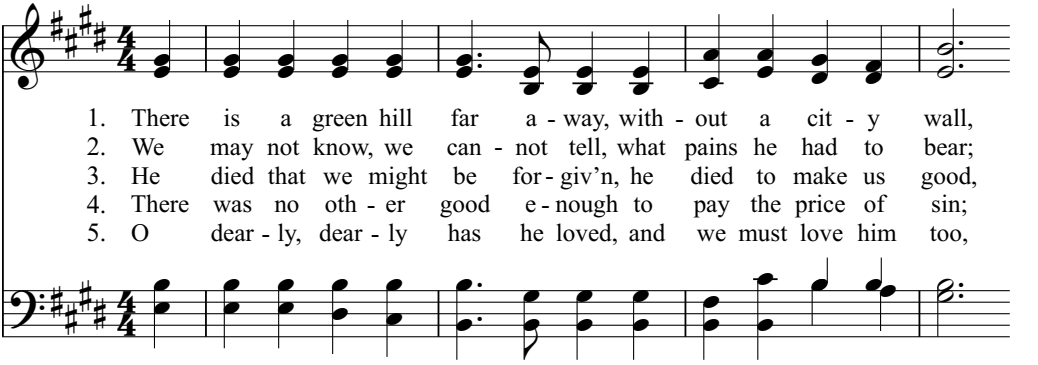
346 O Thou, the Eternal Son of God

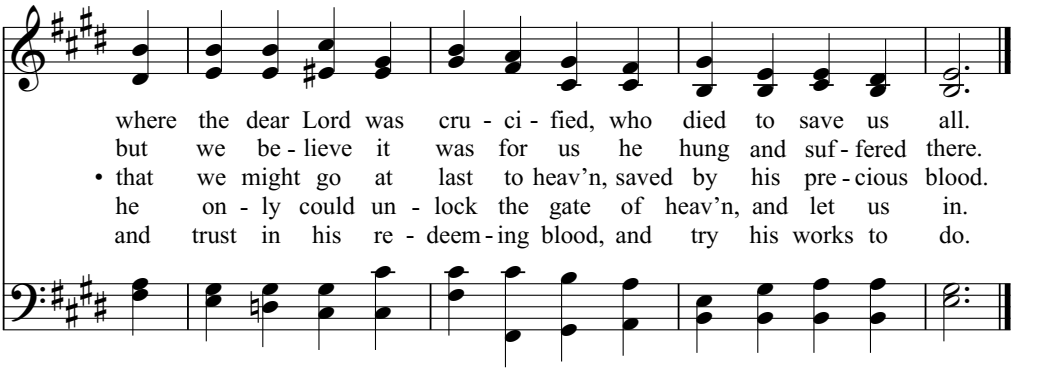

1. O thou, th'E - ter - nal Son of God, the Lamb for sin - ners slain,
2. None tread with thee the ho - ly place; thou suf - fer - est a - lone;
3. Thou Great High Priest, thy glo - ry - robes to - day are laid a - side;
4. The cross is sharp, but in thy woe this is the light - est part;
5. Who love thee most, at thy dear cross will tru - est, Lord, a - bide;
we wor - ship, while thy head is bowed in ag - o - ny and pain.
thine is the per - fect sac - ri - fice which on - ly can a - tone.
• and hu - man sor - rows, Son of Man, thy God - head seem to hide.
our sin it is which pierc - es thee, and breaks thy sa - cred heart.
make thou that cross our on - ly hope, O Je - sus cru - ci - fied.

William C. Dix, 1864

HORSLEY C.M.
William Horsley, 1844

347 There Is a Green Hill Far Away

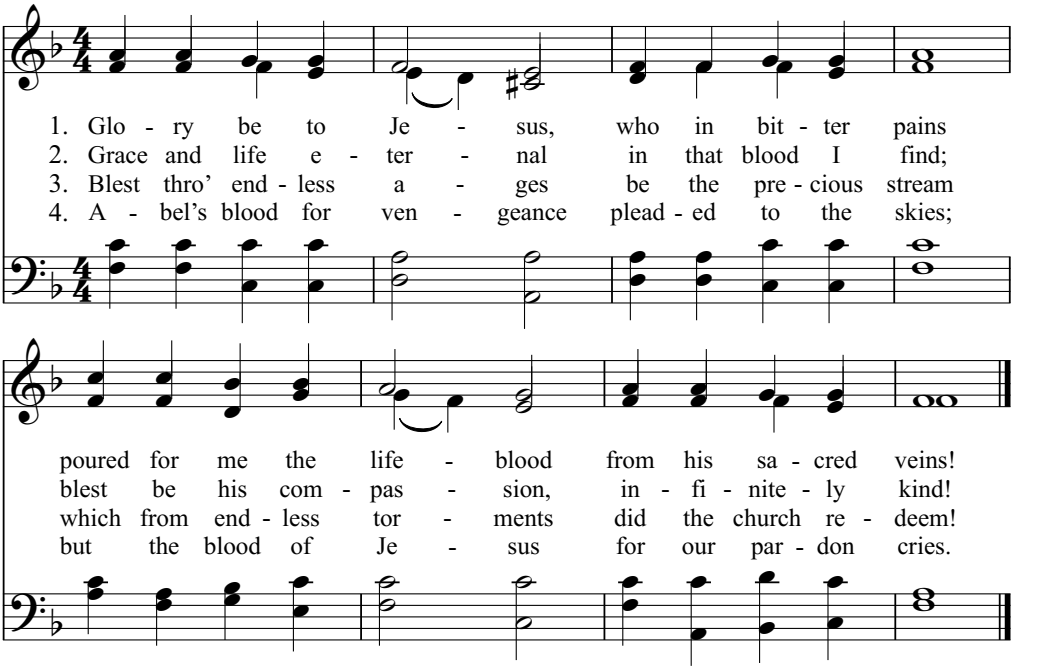

1. There is a green hill far a - way, with - out a cit - y wall,
2. We may not know, we can - not tell, what pains he had to bear;
3. He died that we might be for - giv'n, he died to make us good,
4. There was no oth - er good e - nough to pay the price of sin;
5. O dear - ly, dear - ly has he loved, and we must love him too,


where the dear Lord was cru - ci - fied, who died to save us all.
but we be - lieve it was for us he hung and suf - fered there.
• that we might go at last to heav'n, saved by his pre - cious blood.
he on - ly could un - lock the gate of heav'n, and let us in.
and trust in his re - deem - ing blood, and try his works to do.

Cecil Frances Alexander, 1848

MEDITATION C.M.
John H. Gower, 1890

Glory Be to Jesus 348


1. Glo - ry be to Je - sus, who in bit - ter pains
2. Grace and life e - ter - nal in that blood I find;
3. Blest thro' end - less a - ges be the pre - cious stream
4. A - bel's blood for ven - geance plead - ed to the skies;
poured for me the life - blood from his sa - cred veins!
blest be his com - pas - sion, in - fi - nite - ly kind!
which from end - less tor - ments did the church re - deem!
but the blood of Je - sus for our par - don cries.

5. Oft as earth exulting
wafts its praise on high,
angel hosts rejoicing
make their glad reply.

6. Lift we, then, our voices,
swell the mighty flood,
louder still and louder
praise the precious blood!

Italian, 18th cent., cento
Tr. Edward Caswall, 1857

WEM IN LEIDENSTAGEN 6.5.6.5.
Friedrich Filitz, 1847

349 O Jesus, We Adore Thee

1. O Je - sus, we a - dore thee, up - on the cross, our King!
2. Yet doth the world dis - dain thee, still pass - ing by the cross;
3. O glo - rious King, we bless thee, no long - er pass thee by;
We bow our hearts be - fore thee, thy gra - cious name we sing.
Lord, may our hearts re - tain thee; all else we count but loss.
O Je - sus, we con - fess thee, the Son en - throned on high.
That name hath brought sal - va - tion, that name in life our stay,
Ah, Lord, our sins ar - raigned thee, and nailed thee to the tree:
Lord, grant to us re - mis - sion; life through thy death re - store;
our peace, our con - so - la - tion, when life shall fade a - way.
our pride, our Lord, dis - dained thee; yet deign our hope to be.
yea, grant us the fru - i - tion of life for - ev - er - more.

Arthur T. Russell, 1851

MEIRIONYDD 7.6.7.6.D.
William Freeman Lloyd, 1840

Beneath the Cross of Jesus 350

1. Be - neath the cross of Je - sus I fain would take my stand,
2. Up - on the cross of Je - sus mine eye at times can see
3. I take, O cross, thy shad - ow for my a - bid - ing place:
the shad - ow of a might - y Rock with - in a wea - ry land;
the ver - y dy - ing form of One who suf - fered there for me:
I ask no oth - er sun - shine than the sun - shine of his face;
a home with - in the wil - der - ness, a rest up - on the way,
and from my strick - en heart with tears two won - ders I con - fess,
con - tent to let the world go by, to know no gain nor loss;
from the burn - ing of the noon - tide heat and the bur - den of the day.
the won - ders of re - deem - ing love and my un - wor - thi - ness.
my sin - ful self my on - ly shame, my glo - ry all the cross.

Elizabeth C. Clephane, 1868; alt. 1990

ST. CHRISTOPHER 7.6.8.6.8.6.8.6.
Frederick C. Maker, 1881

351 How Deep the Father's Love for Us

Unison
1. How deep the Fa - ther's love for us, how vast be - yond all mea -
2. Be - hold the man up - on a cross, my sin up - on his shoul -
3. I will not boast in an - y - thing, no gifts, no pow'r, no wis -
sure, that he should give his on - ly Son to
ders; a - shamed, I hear my mock - ing voice call
dom; but I will boast in Je - sus Christ, his
make a wretch his trea - sure. How great the pain of sear - ing
out a - mong the scof - fers. It was my sin that held him
death and res - ur - rec - tion. Why should I gain from his re -
loss: the Fa - ther turns his face a - way as
there un - til it was ac - com - plished; his
ward? I can - not give an an - swer, but

wounds which mar the Cho - sen One bring man - y sons to glo - ry.
dy - ing breath has brought me life— I know that it is fin - ished.
this I know with all my heart: his wounds have paid my ran - som.

Stuart Townend

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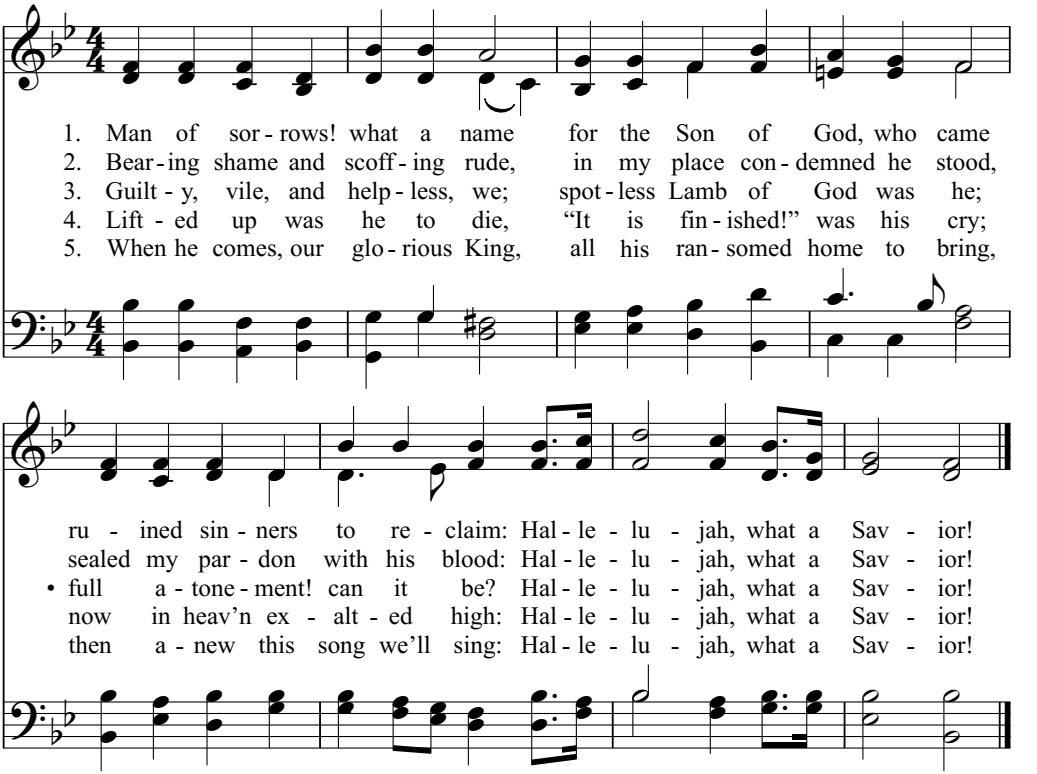
TOWNEND 8.7.8.7.D.
Stuart Townend

Man of Sorrows! What a Name 352


1. Man of sor - rows! what a name for the Son of God, who came
2. Bear - ing shame and scoff - ing rude, in my place con - demned he stood,
3. Guilt - y, vile, and help - less, we; spot - less Lamb of God was he;
4. Lift - ed up was he to die, "It is fin - ished!" was his cry;
5. When he comes, our glo - rious King, all his ran - somed home to bring,
ru - ined sin - ners to re - claim: Hal - le - lu - jah, what a Sav - ior!
sealed my par - don with his blood: Hal - le - lu - jah, what a Sav - ior!
• full a - tone - ment! can it be? Hal - le - lu - jah, what a Sav - ior!
now in heav'n ex - alt - ed high: Hal - le - lu - jah, what a Sav - ior!
then a - new this song we'll sing: Hal - le - lu - jah, what a Sav - ior!

Philip P. Bliss, 1875

HALLELUJAH! WHAT A SAVIOR 7.7.7.8.
Philip P. Bliss, 1875

353 Lamb, Precious Lamb

1. Lamb, pre - cious Lamb, whose blood was shed for me,
2. Lamb, spot - less Lamb, for naught is wrong in thee!
3. Lamb, will - ing Lamb, who walked the suff - 'rer's path,
4. Lamb, might - y Lamb, who tri - umphed o - ver sin;
5. Lamb, worth - y Lamb, who reigns for end - less days,
spread on the frame of Cal - v'ry's cru - el tree.
No mark or blem - ish, no im - pu - ri - ty.
• en - dured the shame, and drank our cup of wrath.
sev - ered death's chains to make us whole with - in.
Mak - er, Re - deem - er, thine be all the praise.
Thy pas - chal sac - ri - fice is all my stay,
From the world's found - ing thou wast tru - ly slain.
• Still, vain and self - ish, oft we dis - o - bey.
Gen - tle in pow'r, both kind and strong thou art;
We join th'e - ter - nal choirs of heav'n, great King;

dear Lamb, who came to take our sins a - way.
Come, purge my sin and cleanse my ev - 'ry stain.
• O faith - ful Shep - herd, keep us in thy way.
O Lamb and Li - on, con - quer all my heart.
"Glo - ry and hon - or to the Lamb!" we sing.

Jonathan Landry Cruse, 2013
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FREDERICKS 10.10.10.10.
Paul S. Jones, 2013
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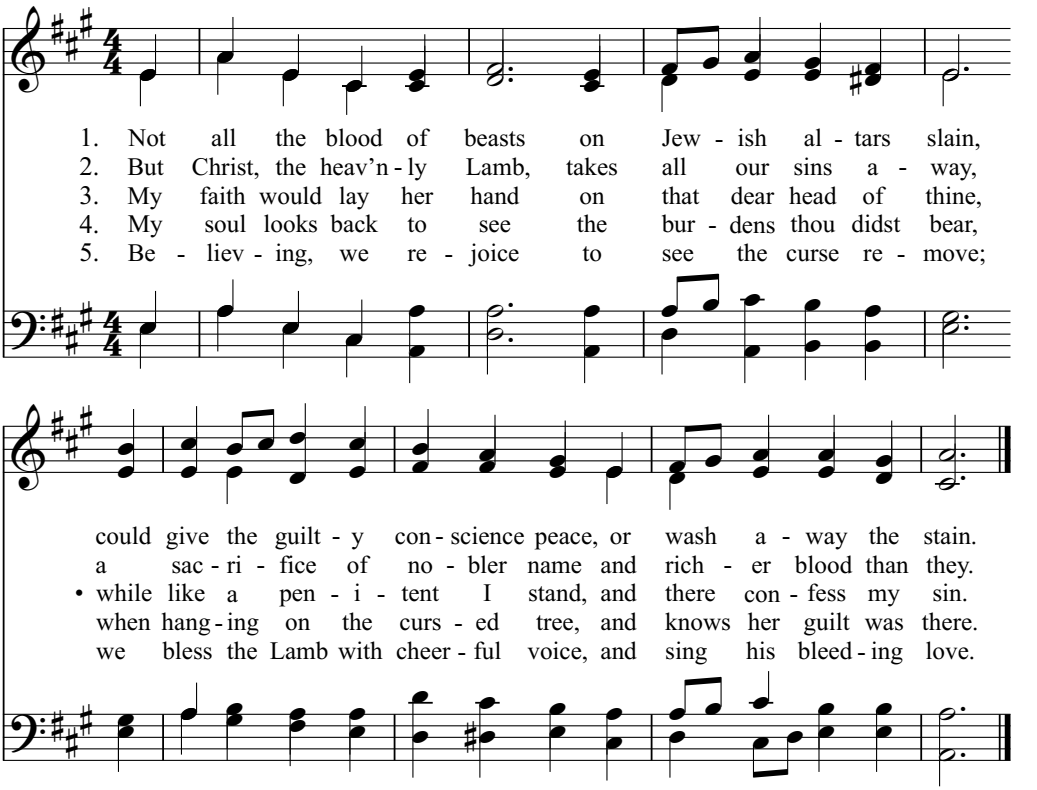
Not All the Blood of Beasts 354


1. Not all the blood of beasts on Jew - ish al - tars slain,
2. But Christ, the heav'n - ly Lamb, takes all our sins a - way,
3. My faith would lay her hand on that dear head of thine,
4. My soul looks back to see the bur - dens thou didst bear,
5. Be - liev - ing, we re - joice to see the curse re - move;
could give the guilt - y con - science peace, or wash a - way the stain.
a sac - ri - fice of no - bler name and rich - er blood than they.
• while like a pen - i - tent I stand, and there con - fess my sin.
when hang - ing on the curs - ed tree, and knows her guilt was there.
we bless the Lamb with cheer - ful voice, and sing his bleed - ing love.

Isaac Watts, 1709
Alt. 1961

FESTAL SONG S.M.
William Howard Walter, 1894

355 Welcome, Happy Morning!

1. "Wel - come, hap - py morn - ing!" age to age shall say:
2. Mak - er and Re - deem - er, life and health of all,
3. Thou, of life the au - thor, death didst un - der - go,
4. Loose the souls long pris - oned, bound with Sa - tan's chain;
hell to - day is van - quished; heav'n is won to - day.
thou, from heav'n be - hold - ing hu - man na - ture's fall,
tread the path of dark - ness, sav - ing strength to show;
thine that now are fal - len raise to life a - gain;
Lo! the Dead is liv - ing, God for - ev - er - more!
of the Fa - ther's God - head true and on - ly Son,
come then, True and Faith - ful, now ful - fill thy word,
show thy face in bright - ness, bid the na - tions see;

Him, their true Cre - a - tor, all his works a - dore.
man - hood to de - liv - er, man - hood didst put on.
'tis thine own third morn - ing; rise, O bur - ied Lord.
bring a - gain our day - light; day re - turns with thee.
Refrain
"Wel - come, hap - py morn - ing!" age to age shall say:
hell to - day is van - quished, heav'n is won to - day.

Venantius H. C. Fortunatus, ca. 530–609
Tr. John Ellerton, 1868
Alt. 1961

ST. ALBAN 6.5.6.5.D.ref.
Franz Joseph Haydn
Arr. John Bacchus Dykes, 1868

356 Come, Ye Faithful, Raise the Strain

1. Come, ye faith - ful, raise the strain of tri - um - phant glad - ness;
2. 'Tis the spring of souls to - day; Christ hath burst his pris - on,
3. Now the queen of sea - sons, bright with the day of splen - dor,
4. Nei - ther might the gates of death, nor the tomb's dark por - tal,
5. "Al - le - lu - ia!" now we cry to our King im - mor - tal,
God hath brought his Is - ra - el in - to joy from sad - ness;
and from three days' sleep in death, as a sun hath ris - en;
• with the roy - al feast of feasts, comes its joy to ren - der;
nor the watch - ers, nor the seal hold thee as a mor - tal:
who, tri - um - phant, burst the bars of the tomb's dark por - tal;
loosed from Pha - raoh's bit - ter yoke Ja - cob's sons and daugh - ters;
all the win - ter of our sins, long and dark, is fly - ing
• comes to glad Je - ru - sa - lem, who with true af - fec - tion
but to - day a - midst thine own thou didst stand, be - stow - ing
"Al - le - lu - ia!" with the Son, God the Fa - ther prais - ing;
led them with un - moist - ened foot through the Red Sea wa - ters.
from his light, to whom we give laud and praise un - dy - ing.
• wel - comes in un - wea - ried strains Je - sus' res - ur - rec - tion.
thine own peace, which ev - er - more pass - eth hu - man know - ing.
"Al - le - lu - ia!" yet a - gain to the Spir - it rais - ing.

John of Damascus, 8th cent.
Tr. John Mason Neale, 1853; alt.

ST. KEVIN 7.6.7.6.D.
Arthur S. Sullivan, 1872

The Day of Resurrection! 357

1. The day of res - ur - rec - tion! Earth, tell it out a - broad;
the Pass - o - ver of glad - ness, the Pass - o - ver of God.
From death to life e - ter - nal, from this world to the sky,
our Christ hath brought us o - ver with hymns of vic - to - ry.
2. Our hearts be pure from e - vil, that we may see a - right
the Lord in rays e - ter - nal of res - ur - rec - tion light;
and lis - tening to his ac - cents, may hear, so calm and plain,
his own "All hail!" and hear - ing, may raise the vic - tor strain.
3. Now let the heav'ns be joy - ful, let earth her song be - gin;
let all the world keep tri - umph, and all that is there - in;
let all things seen and un - seen, their notes let all things blend,
for Christ the Lord hath ris - en, our joy that hath no end.

John of Damascus, 8th cent.
Tr. John Mason Neale, 1862; alt.

LANCASHIRE 7.6.7.6.D.
Henry Thomas Smart, 1836

358 Sing, Choirs of New Jerusalem

1. Sing, choirs of new Je - ru - sa - lem, your
2. For Ju - dah's Li - on burst his chains and
3. Tri - um - phant in his glo - ry now— to
4. All glo - ry to the Fa - ther be, all
sweet - est notes em - ploy, your sweet - est notes em - ploy
crushed the ser - pent's head, and crushed the ser - pent's head;
him all pow'r is giv'n, to him all pow'r is giv'n;
glo - ry to the Son, all glo - ry to the Son,
the pas - chal vic - to - ry to hymn
Christ cries a - loud through death's do - mains
to him in one com - mu - nion bow
all glo - ry to the Spir - it be

in songs of ho - ly joy,
to wake th'im - pris - oned dead,
all saints in earth and heav'n,
while end - less a - ges run,
in songs of ho - ly joy, in songs of ho -
to wake th'im - pris - oned dead, to wake th'im - pris -
all saints in earth and heav'n, all saints in earth
while end - less a - ges run, while end - less a -
in songs of ho - ly joy,
to wake th'im - pris - oned dead,
all saints in earth and heav'n,
while end - less a - ges run,
ly joy, in songs of ho -
oned dead, to wake th'im - pris -
and heav'n, all saints in earth
ges run, while end - less a -
in songs of ho - ly joy!
to wake th'im - pris - oned dead.
all saints in earth and heav'n.
while end - less a - ges run.
ly joy, in songs of ho - ly joy.
oned dead, to wake th'im - pris - oned dead.
and heav'n, all saints in earth and heav'n.
ges run, while end - less a - ges run.

Fulbert of Chartres, ca. 975–1028
Tr. Robert Campbell, 1850; alt.

LYNGHAM C.M.rep.
Thomas Jarman, ca. 1803

359 Christ Jesus Lay in Death's Strong Bands

1. Christ Je - sus lay in death's strong bands, for our of -
2. It was a strange and dread - ful strife when life and
3. Here the true Pas - chal Lamb we see, whom God so
4. So let us keep the fes - ti - val where - to the
5. Then let us feast this joy - ful day on Christ, the
fens - es giv - en; but now at God's right hand he stands
death con - tend - ed; the vic - to - ry re - mained with life,
• free - ly gave us; he died on the ac - curs - ed tree—
Lord in - vites us; Christ is him - self the joy of all,
bread of heav - en; the word of grace hath purged a - way
and brings us life from heav - en; there - fore let us
the reign of death was end - ed; Ho - ly Scrip - ture
• so strong his love!— to save us. See, his blood doth
the sun that warms and lights us. By his grace he
the old and e - vil leav - en. Christ a - lone our

joy - ful be and sing to God right thank - ful - ly
plain - ly saith that death is swal - lowed up by death,
• mark our door; faith points to it, death pass - es o'er,
doth im - part e - ter - nal sun - shine to the heart;
souls will feed, he is our meat and drink in - deed;
loud songs of hal - le - lu - jah. Hal - le - lu - jah!
his sting is lost for - ev - er. Hal - le - lu - jah!
• and Sa - tan can - not harm us. Hal - le - lu - jah!
the night of sin is end - ed. Hal - le - lu - jah!
faith lives up - on no oth - er. Hal - le - lu - jah!

Martin Luther, 1524
Tr. Richard Massie, 1854; alt.

CHRIST LAG IN TODESBANDEN 8.7.8.7.7.8.7.4.
Johann Walther, *Geystliches gesangk Buchleyn,* 1524

360 Christ the Lord Is Risen Today

1. "Christ the Lord is ris'n to - day," Al - le - lu - ia!
2. Love's re - deem - ing work is done; Al - le - lu - ia!
3. Vain the stone, the watch, the seal; Al - le - lu - ia!
4. Lives a - gain our glo - rious King; Al - le - lu - ia!
sons of men and an - gels say; Al - le - lu - ia!
fought the fight, the bat - tle won; Al - le - lu - ia!
Christ hath burst the gates of hell; Al - le - lu - ia!
where, O death, is now thy sting? Al - le - lu - ia!
raise your joys and tri - umphs high; Al - le - lu - ia!
lo, the sun's e - clipse is o'er; Al - le - lu - ia!
death in vain for - bids him rise; Al - le - lu - ia!
Once he died, our souls to save; Al - le - lu - ia!
sing ye heav'ns and earth re - ply. Al - le - lu - ia!
lo, he sheds his blood no more. Al - le - lu - ia!
Christ hath o - pened par - a - dise. Al - le - lu - ia!
where thy vic - to - ry, O grave? Al - le - lu - ia!

5. Soar we now where Christ hath led, *Alleluia!*
foll'wing our exalted Head; *Alleluia!*
made like him, like him we rise; *Alleluia!*
ours the cross, the grave, the skies. *Alleluia!*

6. Hail, the Lord of earth and heav'n! *Alleluia!*
Praise to thee by both be giv'n; *Alleluia!*
thee we greet triumphant now; *Alleluia!*
hail, the Resurrection, thou! *Alleluia!*

Charles Wesley, 1739; alt.

EASTER HYMN 7.7.7.7.al.
Lyra Davidica, 1708; alt.

That Easter Day with Joy Was Bright 361

1. That Eas - ter day with joy was bright: the sun shone
2. His ris - en flesh with ra - diance glowed, his wound - ed
3. O Je - sus, King of gen - tle - ness, do thou thy -
4. O Lord of all, with us a - bide in this, our
out with fair - er light when to their long - ing
hands and feet he showed; those scars their sol - emn
self our hearts pos - sess, that we may give thee
joy - ful Eas - ter - tide; from ev - 'ry weap - on
eyes re - stored, th'a - pos - tles saw their ris - en Lord.
wit - ness gave that Christ was ris - en from the grave.
all our days the will - ing trib - ute of our praise.
death can wield thine own re - deemed for - ev - er shield.

Early medieval Latin hymn
Tr. in *Hymns Ancient and Modern,* 1861; alt.

PUER NOBIS NASCITUR L.M.
Melody adapted by Michael Praetorius, 1609
Arr. George R. Woodward, 1910

362 O Sons and Daughters, Let Us Sing!

1. O sons and daugh - ters, let us sing! The King of heav'n, the
2. That Eas - ter morn at break of day, the faith - ful wom - en
3. An an - gel clad in white they see, who sat and spake un -
4. That night th'a - pos - tles met in fear; a - midst them came their
glo - rious King, o'er death to - day rose tri - umph - ing.
went their way to seek the tomb where Je - sus lay.
to the three, "Your Lord doth go to Gal - i - lee."
Lord most dear, and said, "My peace be on all here."
Al - le - lu - ia! Al - le - lu - ia!

5. When Thomas first the tidings heard,
how they had seen the risen Lord,
he doubted the disciples' word.
Alleluia! Alleluia!

6. "My piercèd side, O Thomas, see;
my hands, my feet, I show to thee;
not faithless, but believing be."
Alleluia! Alleluia!

7. No longer Thomas then denied;
he saw the feet, the hands, the side;
"Thou art my Lord and God," he cried.
Alleluia! Alleluia!

8. How blest are they who have not seen,
and yet whose faith hath constant been;
for they eternal life shall win.
Alleluia! Alleluia!

9. On this most holy day of days,
to God your hearts and voices raise
in laud and jubilee and praise.
Alleluia! Alleluia!

Jean Tisserand, ca. 1490
Tr. John Mason Neale, 1851

O FILI ET FILIAE 8.8.8.al.
French melody, 17th cent.

Jesus Christ Is Risen Today 363

1. Je - sus Christ is ris'n to - day, Al - le - lu - ia!
2. Hymns of praise then let us sing Al - le - lu - ia!
3. But the pains which he en - dured, Al - le - lu - ia!
4. Sing we to our God a - bove Al - le - lu - ia!
our tri - um - phant ho - ly day, Al - le - lu - ia!
un - to Christ our heav'n - ly King, Al - le - lu - ia!
our sal - va - tion have pro - cured; Al - le - lu - ia!
praise e - ter - nal as his love; Al - le - lu - ia!
who did once up - on the cross Al - le - lu - ia!
who en - dured the cross and grave, Al - le - lu - ia!
now a - bove the sky he's King, Al - le - lu - ia!
praise him, all ye heav'n - ly host, Al - le - lu - ia!
suf - fer to re - deem our loss. Al - le - lu - ia!
sin - ners to re - deem and save. Al - le - lu - ia!
where the an - gels ev - er sing. Al - le - lu - ia!
Fa - ther, Son, and Ho - ly Ghost. Al - le - lu - ia!

St. 1, anon.
St. 2–3, John Arnold, *The Compleat Psalmodist,* 1740
St. 4, Charles Wesley, 1740; alt.

LLANFAIR 7.7.7.7.al.
Robert Williams, 1817

364 Alleluia! Alleluia!

1. Al - le - lu - ia! Al - le - lu - ia! Hearts to
2. Christ is ris - en, Christ the first - fruits of the
3. Al - le - lu - ia! Al - le - lu - ia! Glo - ry
heav'n and voic - es raise; sing to God a
ho - ly har - vest field, which will all its
be to God on high; al - le - lu - ia
hymn of glad - ness, sing to God a hymn of praise:
full a - bun - dance at his sec - ond com - ing yield:
to the Sav - ior, who has won the vic - to - ry;

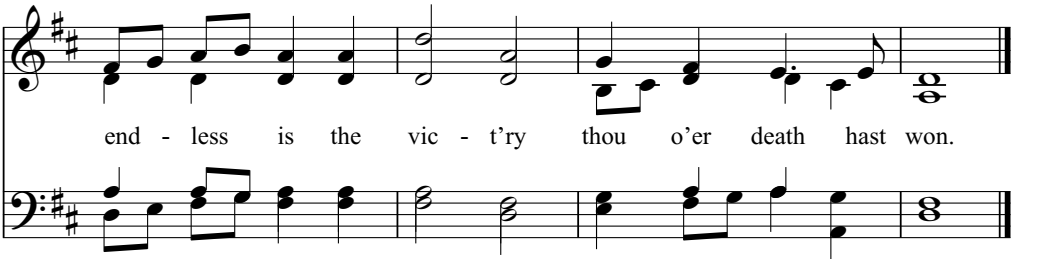
he who on the cross a vic - tim for the
then the gold - en ears of har - vest will their
al - le - lu - ia to the Spir - it, fount of
world's sal - va - tion bled, Je - sus Christ, the
heads be - fore him wave, rip - ened by his
love and sanc - ti - ty. Al - le - lu - ia!
King of glo - ry, now is ris - en from the dead.
glo - rious sun - shine from the fur - rows of the grave.
Al - le - lu - ia to the Tri - une Maj - es - ty.

Christopher Wordsworth, 1862; alt. 1961

EBENEZER (TON-Y-BOTEL) 8.7.8.7.D.
Thomas John Williams, 1890

365 Thine Be the Glory

1. Thine be the glo - ry, ris - en, con - qu'ring Son: end - less is the
2. Lo! Je - sus meets us, ris - en from the tomb; lov - ing - ly he
3. No more we doubt thee, glo - rious Prince of life; life is naught with-
vic - t'ry thou o'er death hast won; an - gels in bright rai - ment
greets us, scat - ters fear and gloom; let the church with glad - ness,
out thee: aid us in our strife; make us more than con - qu'rors,
rolled the stone a - way, kept the fold - ed grave - clothes
hymns of tri - umph sing, for her Lord now liv - eth,
thro' thy death - less love: bring us safe thro' Jor - dan
Refrain
where thy bod - y lay.
death hath lost its sting. Thine be the glo - ry, ris - en, con-qu'ring Son;
to thy home a - bove.



Edmond Budry, 1884
Tr. Richard B. Hoyle, 1923

MACCABAEUS 10.11.11.11.ref.
From George Frederick Handel, *Judas Maccabaeus,* 1747

The Strife Is O'er, the Battle Done 366

Refrain (before stanza 1 and after stanza 5)
Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!
1. The strife is o'er, the bat - tle done; the vic - to - ry of
2. The pow'rs of death have done their worst, but Christ their le - gions
3. The three sad days have quick - ly sped; he ris - es glo - rious
4. He closed the yawn - ing gates of hell; the bars from heav'n's high
5. Lord, by the stripes which woun - ded thee, from death's dread sting thy
life is won; the song of tri - umph has be - gun. Al - le - lu - ia!
has dis - persed: let shouts of ho - ly joy out - burst. Al - le - lu - ia!
• from the dead: all glo - ry to our ris - en Head! Al - le - lu - ia!
por - tals fell: let hymns of praise his tri - umphs tell. Al - le - lu - ia!
ser - vants free, that we may live and sing to thee. Al - le - lu - ia!

Latin hymn
Tr. Francis Pott, 1861

VICTORY 8.8.8.al.
Giovanni P. da Palestrina, 1591
Adapted by William H. Monk, 1861

367 Up from the Grave He Arose

1. Low in the grave he lay— Je - sus, my Sav - ior,
2. Vain - ly they watch his bed— Je - sus, my Sav - ior;
3. Death can - not keep his prey— Je - sus, my Sav - ior;
wait - ing the com - ing day— Je - sus, my Lord.
vain - ly they seal the dead— Je - sus, my Lord.
he tore the bars a - way— Je - sus, my Lord.
Refrain
Up from the grave he a - rose,
He a - rose!
with a might - y tri - umph o'er his foes.
He a - rose!

He a - rose a vic - tor from the dark do - main, and he
lives for - ev - er with his saints to reign. He a - rose!
He a - rose!
He a - rose! Hal - le - lu - jah! Christ a - rose!
He a - rose!

Robert Lowry, 1874

CHRIST AROSE 11.10.ref.
Robert Lowry, 1874

368 Jesus, Lord, Redeemer

1. Je - sus, Lord, Re - deem - er, once for sin - ners slain,
2. Faith - ful ones, com - mun - ing toward the close of day,
3. In the up - per cham - ber, where the ten in fear
cru - ci - fied in weak - ness, raised in pow'r to reign,
des - o - late and wea - ry, met you in the way.
gath - ered sad and trou - bled, there you did ap - pear.
dwell - ing with the Fa - ther, end - less in your days,
So, when sun is set - ting, come to us and show
So, O Lord, this eve - ning, bid our sor - rows cease;
un - to you be glo - ry, hon - or, bless - ing, praise.
all the truth; and in us make our hearts to glow.
breath - ing on us, Sav - ior, say, "I give you peace."

Patrick Miller Kirkland, 1857–1943
Mod.

KING'S WESTON 6.5.6.5.D.
Ralph Vaughan Williams, 1872–1958

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Worship Christ, the Risen King! 369

1. Rise, O church, and lift your voic - es, Christ has con - quered death and hell.
2. See the tomb where death had laid him, emp - ty now, its mouth de - clares:
3. Hear the earth pro - test and trem - ble, see the stone re - moved with pow'r;
4. Doubt may lift its head to mur - mur, scoff - ers mock and sin - ners jeer;
5. We ac - claim your life, O Je - sus, now we sing your vic - to - ry;
Sing as all the earth re - joic - es; res - ur - rec - tion an - thems swell.
"Death and I could not con - tain him, for the throne of life he shares."
• all hell's min - ions may as - sem - ble, but can - not with - stand his hour.
but the truth pro - claims a won - der thought - ful hearts re - ceive with cheer.
sin or hell may seek to seize us, but your con - quest keeps us free.
Come and wor - ship, come and wor - ship, wor - ship Christ, the ris - en King!
Come and wor - ship, come and wor - ship, wor - ship Christ, the ris - en King!
• He has con - quered, he has con - quered, Christ the Lord, the ris - en King!
He is ris - en, he is ris - en, now re - ceive the ris - en King!
Stand in tri - umph, stand in tri - umph, wor - ship Christ, the ris - en King!

Jack Hayford, 1986

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REGENT SQUARE 8.7.8.7.8.7.
Henry Smart, 1867

370 A Hymn of Glory Let Us Sing

1. A hymn of glo - ry let us sing; new songs through - out the world shall
2. The ho - ly ap - os - tol - ic band up - on the Mount of Ol - ives
3. To whom the an - gels, draw - ing nigh: "Why stand and gaze up - on the
4. "A - gain shall you be - hold him so as you to - day have seen him
ring: Al - le - lu - ia! Al - le - lu - ia! Christ, by a road be - fore un -
stand; Al - le - lu - ia! Al - le - lu - ia! and with his fol - low - ers they
sky?" Al - le - lu - ia! Al - le - lu - ia! "This is the Sav - ior," thus they
go, Al - le - lu - ia! Al - le - lu - ia! in glo - rious pomp as - cend - ing
trod, as - cends un - to the throne of God.
see Je - sus' re - splen - dent ma - jes - ty.
say. "This is his no - ble tri - umph day.
high, up to the por - tals of the sky."
Al - le - lu - ia! Al - le -
lu - ia! Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

The Venerable Bede, 673–735
Tr. Benjamin Webb, 1854; alt.

LASST UNS ERFREUEN L.M.al.
Geistliche Kirchensgesänge, Cologne, 1623
Tune from the *English Hymnal,* used by permission of Oxford University Press.

Hail the Day That Sees Him Rise 371

1. Hail the day that sees him rise Al - le - lu - ia!
2. There for him high tri - umph waits; Al - le - lu - ia!
3. High - est heav'n its Lord re - ceives; Al - le - lu - ia!
4. Still for us he in - ter - cedes; Al - le - lu - ia!
to his throne be - yond the skies. Al - le - lu - ia!
lift your heads, e - ter - nal gates. Al - le - lu - ia!
yet he loves the ones he leaves. Al - le - lu - ia!
his a - ton - ing death he pleads, Al - le - lu - ia!
Christ, the Lamb for sin - ners giv'n, Al - le - lu - ia!
He has con - quered death and sin; Al - le - lu - ia!
Though re - turn - ing to his throne, Al - le - lu - ia!
near him - self pre - pares our place, Al - le - lu - ia!
en - ters now the high - est heav'n. Al - le - lu - ia!
take the King of glo - ry in. Al - le - lu - ia!
still he calls us all his own. Al - le - lu - ia!
he the first - fruits of our race. Al - le - lu - ia!

Charles Wesley, 1739, and Thomas Cotterill, 1820; alt. Mod.

LLANFAIR 7.7.7.7.al.
Robert Williams, 1817

372 Christ, above All Glory Seated

1. Christ, a - bove all glo - ry seat - ed, King tri - um - phant,
2. Then will king - doms all a - dore you, heav'n a - bove and
3. Lord, when you a - gain in glo - ry on the clouds of
strong to save! Dy - ing, you have death de - feat - ed,
earth be - low, while the depths of hell be - fore you
heav'n shall shine, we, your church, shall stand be - fore you,
bur - ied, you have spoiled the grave. You have gone where
trem - bling and de - feat - ed bow. We will praise you,
brought from all the days of time. In your faith - ful -

now is giv - en what no mor - tal might could gain, on the'e -
Lord and Sav - ior, and im - plore your grace and love; hear our
ness con - fid - ing, Je - sus, we shall all a - dore: praise and
ter - nal throne of heav - en in your Fa - ther's pow'r to reign.
pray'r and help us al - ways seek the things that are a - bove.
glo - ry, thanks and hon - or, pow'r and strength for - ev - er - more!

Latin hymn, 13th cent.
Tr. James R. Woodford; alt.; mod.

ABBOT'S LEIGH 8.7.8.7.D.
Cyril V. Taylor, 1941

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373 See, the Conqueror Mounts in Triumph

1. See, the Con - qu'ror mounts in tri - umph; see the King in roy - al state,
rid - ing on the clouds, his char - iot, to his heav'n - ly pal - ace gate.
2. Who is this that comes in glo - ry, trum - pets sound with ju - bi - lee?
Lord of bat - tles, God of ar - mies, he has gained the vic - to - ry.
3. You have raised our hu - man na - ture on the clouds to God's right hand;
there we'll sit in heav'n - ly plac - es, there with you in glo - ry stand.
Hear the choir of an - gel voic - es joy - ful al - le - lu - ias sing,
He who on the cross did suf - fer, he who from the grave a - rose,
Je - sus reigns, a - dored by an - gels, man with God is on the throne;
and the gates on high are o - pened to re - ceive their heav'n - ly King.
he has con - quered sin and Sa - tan, he by death has beat his foes.
might - y Lord, in your as - cen - sion we by faith be - hold our own.

Christopher Wordsworth, 1862; alt.

REX GLORIAE 8.7.8.7.D.
Henry Smart, 1868

All Hail the Power of Jesus' Name! 374

1. All hail the pow'r of Je - sus' name! Let an - gels pros - trate fall;
2. Crown him, ye mar - tyrs of your God, who from his al - tar call;
3. Ye seed of Is - rael's cho - sen race, ye ran - somed of the fall,
4. Sin - ners, whose love can ne'er for - get the worm - wood and the gall,
bring forth the roy - al di - a - dem, and crown him Lord of all;
ex - tol the Stem of Jes - se's rod, and crown him Lord of all;
hail him who saves you by his grace, and crown him Lord of all;
go, spread your tro - phies at his feet, and crown him Lord of all;
bring forth the roy - al di - a - dem, and crown him Lord of all.
ex - tol the Stem of Jes - se's rod, and crown him Lord of all.
hail him who saves you by his grace, and crown him Lord of all.
go, spread your tro - phies at his feet, and crown him Lord of all.

5. Let ev'ry kindred, ev'ry tribe,
on this terrestrial ball,
to him all majesty ascribe,
and crown him Lord of all;
to him all majesty ascribe,
and crown him Lord of all.

6. O that with yonder sacred throng
we at his feet may fall;
we'll join the everlasting song,
and crown him Lord of all;
we'll join the everlasting song,
and crown him Lord of all.

St. 1–5, Edward Perronet, 1779; alt.
St. 6, John Rippon, 1787

CORONATION C.M.rep.
Oliver Holden, 1793

375 All Hail the Power of Jesus' Name!

1. All hail the pow'r of Je - sus' name! Let an - gels pros - trate fall,
2. Crown him, ye mar - tyrs of your God, who from his al - tar call,
3. Ye seed of Is - rael's cho - sen race, ye ran - somed of the fall,
4. Sin - ners, whose love can ne'er for - get the worm - wood and the gall,
let an - gels pros - trate fall; bring forth the roy - al di - a - dem,
who from his al - tar call; ex - tol the Stem of Jes - se's rod,
ye ran - somed of the fall, hail him who saves you by his grace,
the worm - wood and the gall, go, spread your tro - phies at his feet,
Refrain
and crown . . . . . him, crown him,
and crown him, crown him, crown him, crown him, crown him,
crown . . . . . .
crown him, crown him, and crown him Lord of all.
. . . . . him and crown him

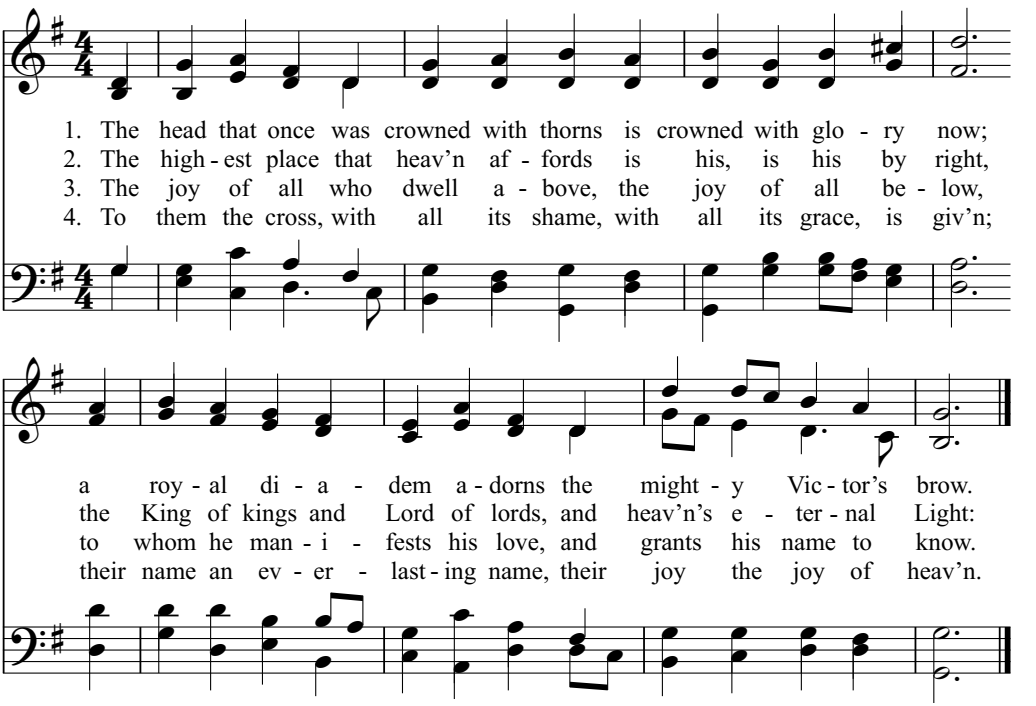
5. Let ev'ry kindred, ev'ry tribe
on this terrestrial ball,
on this terrestrial ball,
to him all majesty ascribe,
(Refrain)

6. O that with yonder sacred throng
we at his feet may fall,
we at his feet may fall!
We'll join the everlasting song,
(Refrain)

St. 1–5, Edward Perronet, 1779; alt.
St. 6, John Rippon, 1787

DIADEM 8.6.6.8.ref.
James Ellor, 1838

The Head That Once Was Crowned with Thorns 376


1. The head that once was crowned with thorns is crowned with glo - ry now;
2. The high - est place that heav'n af - fords is his, is his by right,
3. The joy of all who dwell a - bove, the joy of all be - low,
4. To them the cross, with all its shame, with all its grace, is giv'n;
a roy - al di - a - dem a - dorns the might - y Vic - tor's brow.
the King of kings and Lord of lords, and heav'n's e - ter - nal Light:
to whom he man - i - fests his love, and grants his name to know.
their name an ev - er - last - ing name, their joy the joy of heav'n.

5. They suffer with the Lord below,
they reign with him above;
their profit and their joy to know
the myst'ry of his love.

6. The cross he bore is life and health,
though shame and death to him;
his people's hope, his people's wealth,
their everlasting theme.

Thomas Kelly, 1820

ST. MAGNUS C.M.
Attr. to Jeremiah Clarke, 1701

377 Join All the Glorious Names

1. Join all the glo - rious names of wis - dom, love, and pow'r,
2. Great Proph - et of my God, my tongue would bless thy name:
3. Je - sus, my great High Priest, of - fered his blood and died;
4. Thou art my Coun - sel - or, my pat - tern, and my Guide,
5. My Sav - ior and my Lord, my Con - qu'ror and my King,
that ev - er mor - tals knew, that an - gels ev - er bore: all are too
by thee the joy - ful news of our sal - va - tion came, the joy - ful
• my guilt - y con - science seeks no sac - ri - fice be - side: his pow'r - ful
and thou my Shep - herd art; O keep me near thy side; nor let my
thy scep - ter and thy sword, thy reign - ing grace, I sing: thine is the
poor to speak his worth, too poor to set my Sav - ior forth.
news of sins for - giv'n, of hell sub - dued and peace with heav'n.
• blood did once a - tone and now it pleads be - fore the throne.
feet e'er turn a - stray to wan - der in the crook - ed way.
pow'r; be - hold I sit in will - ing bonds be - neath thy feet.

Isaac Watts, 1707

DARWALL 6.6.6.6.8.8.
John Darwall, 1770

Look, Ye Saints, the Sight Is Glorious 378

1. Look, ye saints, the sight is glo - rious: see the Man of Sor - rows now;
2. Crown the Sav - ior, an - gels, crown him; rich the tro - phies Je - sus brings;
3. Sin - ners in de - ri - sion crowned him, mock - ing thus the Sav - ior's claim;
4. Hark! those bursts of ac - cla - ma - tion! Hark! those loud tri - um - phant chords!
from the fight re - turned vic - to - rious, ev - 'ry knee to him shall bow.
in the seat of pow'r en - throne him, while the vault of heav - en rings.
saints and an - gels crowd a - round him, own his ti - tle, praise his name.
Je - sus takes the high - est sta - tion; O what joy the sight af - fords!
Crown him! Crown him! Crowns be - come the Vic - tor's brow.
Crown him! Crown him! Crown the Sav - ior King of kings.
Crown him! Crown him! Spread a - broad the Vic - tor's fame!
Crown him! Crown him! King of kings and Lord of lords.

Thomas Kelly, 1809

CORONAE 8.7.8.7.4.7.
William H. Monk, 1871

379 Come, Christians, Join to Sing

1. Come, Chris - tians, join to sing Al - le - lu - ia! A - men!
2. Come, lift your hearts on high, Al - le - lu - ia! A - men!
3. Praise yet our Christ a - gain, Al - le - lu - ia! A - men!
loud praise to Christ our King; Al - le - lu - ia! A - men!
let prais - es fill the sky; Al - le - lu - ia! A - men!
life shall not end the strain; Al - le - lu - ia! A - men!
let all, with heart and voice, be - fore his throne re - joice;
he is our Guide and Friend; to us he'll con - de - scend;
on heav - en's bliss - ful shore, his good - ness we'll a - dore,
praise is his gra - cious choice. Al - le - lu - ia! A - men!
his love shall nev - er end. Al - le - lu - ia! A - men!
sing - ing for - ev - er - more, "Al - le - lu - ia! A - men!"

Christian H. Bateman, 1843

MADRID 6.6.6.6.D.
Traditional Spanish melody
Arr. David Evans, 1927

Crown Him with Many Crowns 380

1. Crown him with man - y crowns, the Lamb up - on his throne;
2. Crown him the Lord of life, tri - um - phant o'er the grave,
3. Crown him the Lord of love; be - hold his hands and side,
4. Crown him the Lord of peace; whose pow'r a scep - ter sways
5. Crown him the Lord of years, the Po - ten - tate of time;
hark! how the heav'n - ly an - them drowns all mu - sic but its own:
who rose vic - to - rious from the strife for those he came to save.
• rich wounds, yet vis - i - ble a - bove, in beau - ty glo - ri - fied:
from pole to pole, that wars may cease, ab - sorbed in pray'r and praise:
Cre - a - tor of the roll - ing spheres, in - ef - fa - bly sub - lime:
a - wake, my soul, and sing of him who died for thee,
His glo - ries now we sing, who died and reigns on high;
• no an - gel in the sky can ful - ly bear that sight,
his reign shall know no end; and round his pierc - ed feet
all hail, Re - deem - er, hail! for thou hast died for me:
and hail him as thy match - less King through all e - ter - ni - ty.
he died, e - ter - nal life to bring, and lives that death may die.
• but down - ward bends his burn - ing eye at mys - ter - ies so bright.
fair flow'rs of par - a - dise ex - tend their fra - grance ev - er sweet.
thy praise shall nev - er, nev - er fail through - out e - ter - ni - ty.

Matthew Bridges, 1851

DIADEMATA S.M.D.
George J. Elvey, 1868

381 Blessing and Honor and Glory and Power

1. Bless - ing and hon - or and glo - ry and pow'r,
wis - dom and rich - es and strength ev - er - more
give ye to him who our bat - tle hath won,
whose are the king - dom, the crown, and the throne.
2. Sound - eth the heav'n of the heav'ns with his name;
ring - eth the earth with his glo - ry and fame;
o - cean and moun - tain, stream, for - est, and flow'r
e - cho his prais - es and tell of his pow'r.
3. Ev - er as - cend - eth the song and the joy;
ev - er de - scend - eth the love from on high;
bless - ing and hon - or and glo - ry and praise—
this is the theme of the hymns that we raise.
4. Give we the glo - ry and praise to the Lamb;
take we the robe and the harp and the palm;
sing we the song of the Lamb that was slain,
dy - ing in weak - ness, but ris - ing to reign.

Horatius Bonar, 1866; alt.

O QUANTA QUALIA 10.10.10.10.
La Feillée, *Méthode du plain-chant,* 1808
Harm. David Evans, 1874–1948

Tune from the *Revised Church Hymnary,* used by permission of Oxford University Press. All rights reserved.

How Great the Bright Angelic Host 382

1. How great the bright an - gel - ic host who praise the Lord on high,
2. How great were men like A - bra - ham, who trust - ed in the Lord,
3. How great were Aa - ron and his line, per - form - ing sa - cred rites,
4. How great the tent with - in their midst, built up by hu - man hands,
5. Take care to fix your eyes on Christ, the au - thor of true faith.
but great - er still is Christ, God's Son, en - thron - ed at his side.
but great - er still is Christ, the Way, the liv - ing, ho - ly Word.
• but great - er still is Christ, High Priest, him - self the sac - ri - fice.
but great - er still Christ's heav'n - ly home, for - ev - er it shall stand.
Draw near to God; hold fast to hope; give sac - ri - fi - cial praise.
How great is Christ, God's ra - diance; how great is Christ, God's Son.
Our Proph - et, King, and great High Priest, the vic - t'ry he has won.

From the book of Hebrews
Mary Bahnfleth and Nancy Tischler, 2004
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OAKWOOD BRANCH C.M.D.
Lou Ann Shafer, 2004
© 2004 Lou Ann Shafer

383 Wake, Awake, for Night Is Flying

1. "Wake, a - wake, for night is fly - ing," the watch - men on the
2. Zi - on hears the watch - men sing - ing, and all her heart with
3. Now let all the heav'ns a - dore thee, and men and an - gels
heights are cry - ing, "a - wake, Je - ru - sa - lem, at last!"
joy is spring - ing; she wakes, she ris - es from her gloom,
sing be - fore thee, with harp and cym - bal's clear - est tone;
Mid - night hears the wel - come voic - es, and at the thrill - ing
for her Lord comes down all - glo - rious, the strong in grace, in
of one pearl each shin - ing por - tal, where we are with the
cry re - joic - es: "Come forth, ye mai - dens, night is past!
truth vic - to - rious; her Star is ris'n, her Light is come!
choir im - mor - tal of an - gels round thy daz - zling throne;

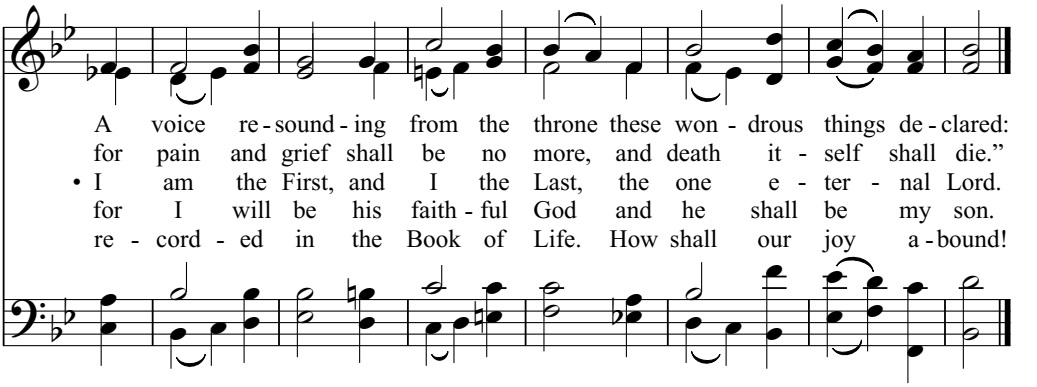
The Bride - groom comes; a - wake, your lamps with glad - ness take;
Ah, come, thou bless - ed Lord, O Je - sus, Son of God,
nor eye hath seen, nor ear hath yet at - tained to hear
al - le - lu - ia! And for his mar - riage
al - le - lu - ia! We fol - low 'til the
what there is ours; but we re - joice, and
feast pre - pare, for you must go to meet him there."
halls we see where thou hast bid us sup with thee.
sing to thee our hymn of joy e - ter - nal - ly.

Philipp Nicolai, 1599
Tr. Catherine Winkworth, 1858, 1863

WACHET AUF 8.9.8.8.9.8.6.6.4.8.8.
Philipp Nicolai, 1599
Harm. Johann Sebastian Bach, 1731

384 Lo, What a Glorious Sight Appeared

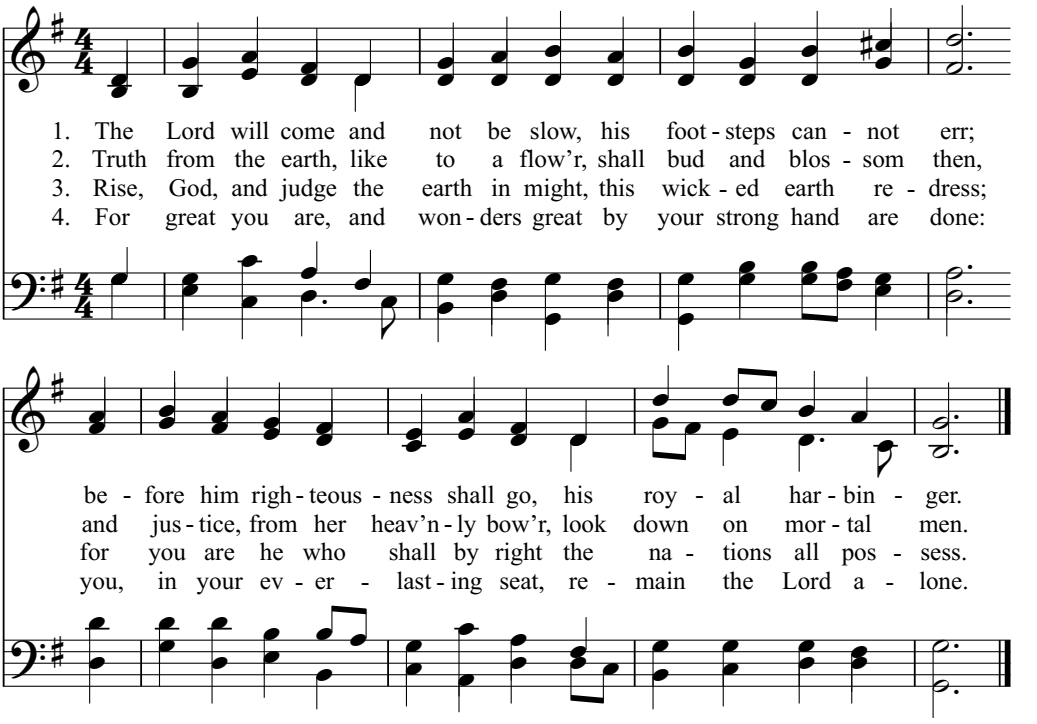
1. Lo, what a glo - rious sight ap - peared be - fore ad - mir - ing eyes:
2. "Now God has come to dwell with men, and moved his blest a - bode.
3. The One who sat up - on the throne said, "I make all things new!
4. "Come, all who thirst! To you I will my heal - ing wa - ter give.
5. "As for the vile and faith - less ones, those who my will de - fy
the for - mer things all passed a - way, the for - mer earth and skies.
His peo - ple they shall be at last, and he shall be their God.
• Write down the words that you have heard, for they are firm and true.
Drink from my foun - tain with - out price and so for - ev - er live.
are thrown in - to the burn - ing lake, and death it - self shall die."
From heav'n the new Je - ru - s'lem came, for Christ, as bride pre - pared.
His gra - cious hand shall wipe the tears from ev - 'ry weep - ing eye,
• It is all done, and by my pow'r is par - a - dise re - stored.
Blest is the man who, con - quer - ing, his her - i - tage has won,
We, too, shall stand be - fore the throne; then shall our names be found


A voice re-sound-ing from the throne these won-drous things de-clared:
for pain and grief shall be no more, and death it-self shall die."
• I am the First, and I the Last, the one e-ter-nal Lord.
for I will be his faith-ful God and he shall be my son.
re-cord-ed in the Book of Life. How shall our joy a-bound!

Isaac Watts, 1707; alt.

ST. MATTHEW C.M.D.
William Croft, 1708

The Lord Will Come and Not Be Slow 385


1. The Lord will come and not be slow, his foot-steps can-not err;
2. Truth from the earth, like to a flow'r, shall bud and blos-som then,
3. Rise, God, and judge the earth in might, this wick-ed earth re-dress;
4. For great you are, and won-ders great by your strong hand are done:
be-fore him righ-teous-ness shall go, his roy-al har-bin-ger.
and jus-tice, from her heav'n-ly bow'r, look down on mor-tal men.
for you are he who shall by right the na-tions all pos-sess.
you, in your ev-er-last-ing seat, re-main the Lord a-lone.

John Milton, 1608–1684
Alt. 1990; mod.

ST. MAGNUS C.M.
Attr. to Jeremiah Clarke, 1701

386 Lo! He Comes with Clouds Descending

1. Lo! he comes with clouds de - scend - ing, once for fa - vored
2. Ev - 'ry eye shall now be - hold him, robed in dread - ful
3. Ev - 'ry is - land, sea, and moun - tain, heav'n and earth, shall
4. Now Re - demp - tion, long ex - pect - ed, see in sol - emn
sin - ners slain; thou - sand, thou - sand saints at - tend - ing
maj - es - ty; those who set at naught and sold him,
flee a - way; all who hate him must, con - found - ed,
pomp ap - pear! All his saints, by man re - ject - ed,
swell the tri - umph of his train. Al - le - lu - ia!
pierced, and nailed him to the tree, deep - ly wail - ing,
hear the trump pro - claim the day: Come to judg - ment!
now shall meet him in the air. Al - le - lu - ia!
Al - le - lu - ia! God ap - pears on earth to reign.
deep - ly wail - ing, shall the true Mes - si - ah see.
Come to judg - ment! Come to judg - ment, come a - way!
Al - le - lu - ia! See the day of God ap - pear!

5. Yea, amen! let all adore thee,
high on thine eternal throne;
Savior, take the pow'r and glory,
claim the kingdom for thine own.
O come quickly, O come quickly;
alleluia! come, Lord, come.

St. 1–2, 5, Charles Wesley, 1758
St. 3–4, John Cennick, 1752
Alt. Martin Madan, 1760

WESTMINSTER ABBEY 8.7.8.7.8.7.
Henry Purcell, ca. 1692

Day of Judgment! Day of Wonders! 387

1. Day of judg - ment! Day of won - ders! Hark! the trum - pet's aw - ful sound,
2. See the Judge, our na - ture wear - ing, clothed in maj - es - ty di - vine;
3. At his call the dead a - wak - en, rise to life from earth and sea;
4. But to those who have con - fess - ed, loved and served the Lord be - low,
loud - er than a thou - sand thun - ders, shakes the vast cre - a - tion round.
you who long for his ap - pear - ing then shall say, "This God is mine!"
all the pow'rs of na - ture, shak - en by his looks, pre - pare to flee.
he will say, "Come near, ye bless - ed, see the king - dom I be - stow;
How the sum - mons will the sin - ner's heart con - found!
Gra - cious Sav - ior, own me in that day as thine.
Care - less sin - ner, what will then be - come of thee?
you for - ev - er shall my love and glo - ry know."

John Newton, 1774

ST. AUSTIN 8.7.8.7.4.7.
Gregorian chant
Arr. in the *The Bristol Tune Book,* 1876

388 Rejoice, Rejoice, Believers

1. Re - joice, re - joice, be - liev - ers, and let your lights ap - pear!
2. See that your lamps are burn - ing, re - plen - ish them with oil;
3. You saints, who here in pa - tience your cross and suf - f'rings bore,
4. Our hope and ex - pec - ta - tion, O Je - sus, now ap - pear;
The eve - ning is ad - vanc - ing, and dark - er night is near.
and wait for your sal - va - tion, the end of earth - ly toil.
shall live and reign for - ev - er, when sor - row is no more:
a - rise, O Sun so longed for, a - bove the dark - ened sphere.
The Bride - groom is a - ris - ing and soon he will draw nigh;
The watch - ers on the moun - tain pro - claim the Bride - groom near;
a - round the throne of glo - ry the Lamb you shall be - hold,
With hearts and hands up - lift - ed, we plead, O Lord, to see
up, watch in ex - pec - ta - tion! At mid - night comes the cry.
meet him as he ap - proach - es, with al - le - lu - ias clear.
in tri - umph cast be - fore him your di - a - dems of gold.
the day of earth's re - demp - tion that sets your peo - ple free!

Laurentius Laurenti, 1700
Tr. Sarah B. Findlater, 1834; alt.

GREENLAND 7.6.7.6.D.
Attr. to Michael Haydn, 1737–1806
Arr. in Benjamin Jacob, *National Psalmody,* 1819

Great God, What Do I See and Hear! 389

1. Great God, what do I see and hear! The end of things cre - a - ted! The Judge of man - kind doth ap - pear on clouds of glo - ry seat - ed! The trum - pet sounds; the graves re - store the dead which they con - tained be - fore: pre - pare, my soul, to meet him.
2. The dead in Christ shall first a - rise, at the last trum - pet's sound - ing, caught up to meet him in the skies, with joy their Lord sur - round - ing; no gloom - y fears their souls dis - may; his pres - ence sheds e - ter - nal day on those pre - pared to meet him.
3. But sin - ners, filled with guilt - y fears, be - hold his wrath pre - vail - ing; for they shall rise, and find their tears and sighs are un - a - vail - ing: the day of grace is past and gone; trem - bling, they stand be - fore the throne, all un - pre - pared to meet him.
4. Great God, what do I see and hear! The end of things cre - a - ted! The Judge of man - kind doth ap - pear on clouds of glo - ry seat - ed! Be - neath his cross I view the day when heav'n and earth shall pass a - way, and thus pre - pare to meet him.

St. 1, anon, 1802
St. 2–4, William B. Collyer, 1812
Alt. Thomas Cotterill, 1820

LUTHER'S HYMN 8.7.8.7.8.8.7.
Martin Luther, 1483–1546
Joseph Klug, *Geistliche Lieder,* 1535

390 Christ Is Coming!

1. Christ is com-ing! Let cre-a-tion from her groans and tra-vail cease;
2. Earth can now but tell the sto-ry of thy bit-ter cross and pain;
3. Long thine ex-iles have been pin-ing, far from rest, and home, and thee:
4. With that bless-ed hope be-fore us, let no harp re-main un-strung;
let the glo-rious proc-la-ma-tion hope re-store and faith in-crease:
she shall yet be-hold thy glo-ry, when thou com-est back to reign:
but, in heav'n-ly ves-tures shin-ing, they their lov-ing Lord shall see:
let the might-y ad-vent cho-rus on-ward roll from tongue to tongue:
Christ is com-ing! Christ is com-ing! Come, thou bless-ed Prince of Peace.
Christ is com-ing! Christ is com-ing! Let each heart re-peat the strain.
Christ is com-ing! Christ is com-ing! Haste the joy-ous ju-bi-lee.
"Christ is com-ing! Christ is com-ing! Come, Lord Je-sus, quick-ly come!"

John Ross Macduff, 1853

NEANDER 8.7.8.7.8.7.
Joachim Neander, 1680; alt. 1990

Come, O Come, Thou Quickening Spirit 391

1. Come, O come, thou quick-'ning Spir-it, God from all e-ter-ni-ty!
2. Grant our hearts in full-est mea-sure wis-dom, coun-sel, pu-ri-ty,
3. Show us, Lord, the path of bless-ing; when we tres-pass on our way,
4. Ho-ly Spir-it, strong and might-y, thou who mak-est all things new,
May thy pow-er nev-er fail us; dwell with-in us con-stant-ly.
that we ev-er may be seek-ing on-ly that which pleas-eth thee.
cast, O Lord, our sins be-hind thee and be with us day by day.
make thy work with-in us per-fect and the e-vil foe sub-due.
Then shall truth and life and light ban-ish all the gloom of night.
Let thy knowl-edge spread and grow, work-ing er-ror's o-ver-throw.
Should we stray, O Lord, re-call; work re-pen-tance when we fall.
Grant us weap-ons for the strife and with vic-t'ry crown our life.

Heinrich Held, ca. 1664
Tr. Charles W. Schaeffer, 1866; alt.
Alt. 1961

LUX PRIMA 8.7.8.7.7.7.
Charles F. Gounod, 1872

392 Holy Ghost, Dispel Our Sadness

1. Ho - ly Ghost, dis - pel our sad - ness, pierce the clouds of sin - ful night;
2. From that height which knows no mea - sure, as a gra - cious show'r de - scend;
3. Come, O best of all do - na - tions God can give or we im - plore;
come, O source of sweet - est glad - ness, breathe your life and spread your light.
bring - ing down the rich - est trea - sure man can wish or God can send.
hav - ing your sweet con - so - la - tions we need wish for noth - ing more.
Lov - ing Spir - it, God of peace, great dis - trib - u - tor of grace,
Heav'n - ly Glo - ry, shin - ing down from the Fa - ther and the Son,
Come with unc - tion and with pow'r, on our souls your grac - es show'r;
rest up - on this con - gre - ga - tion; hear, O hear our sup - pli - ca - tion.
grant us your il - lu - mi - na - tion; rest up - on this con - gre - ga - tion.
au - thor of the new cre - a - tion, make our hearts your hab - i - ta - tion.

Paul Gerhardt, 1648
Tr. John Christian Jacobi, 1725,
and Augustus M. Toplady, 1776; alt. 1990; mod.

GENEVAN 42 (THIRSTING) 8.7.8.7.7.7.8.8.
Louis Bourgeois, 1551
Harm. Johann Crüger, 1658

Spirit of God, Dwell Thou within My Heart 393

1. Spir - it of God, dwell thou with - in my heart;
2. I ask no dream, no proph - et ec - sta - sies,
3. Hast thou not bid us love thee, God and King?
4. Teach me to feel that thou art al - ways nigh;
5. Teach me to love thee as thine an - gels love,
wean it from earth, through all its puls - es move;
no sud - den rend - ing of the veil of clay,
• All, all thine own, soul, heart, and strength and mind.
teach me the strug - gles of the soul to bear,
one ho - ly pas - sion fill - ing all my frame;
stoop to my weak - ness, might - y as thou art,
no an - gel vis - i - tant, no o - p'ning skies;
• I see thy cross— there teach my heart to cling:
to check the ris - ing doubt, the reb - el sigh;
the bap - tism of the heav'n - de - scend - ed Dove,
and make me love thee as I ought to love.
but take the dim - ness of my soul a - way.
• O let me seek thee, and O let me find.
teach me the pa - tience of un - an - swered prayer.
my heart an al - tar, and thy love the flame.

George Croly, 1854; alt.

MORECAMBE 10.10.10.10.
Frederick C. Atkinson, 1870

394 Eternal Spirit, God of Truth

1. E - ter - nal Spir - it, God of truth, our con - trite hearts in - spire;
ig - nite a flame of heav'n - ly love, and feed the pure de - sire.
'Tis thine to soothe the sor - r'wing mind, with guilt and fear op - pressed;
'tis thine to bid the dy - ing live, and give the wea - ry rest.
2. Sub - due the pow'r of ev - 'ry sin, what - e'er that sin may be,
that we, in sin - gle - ness of heart, may wor - ship on - ly thee.
Then with our spir - it wit - ness bear that we are sons of God,
re - deemed from sin and death and hell thro' Christ's a - ton - ing blood.

Thomas Cotterill, 1810; alt.

FOREST GREEN C.M.D.
Traditional English melody
Arr. Ralph Vaughan Williams, 1906

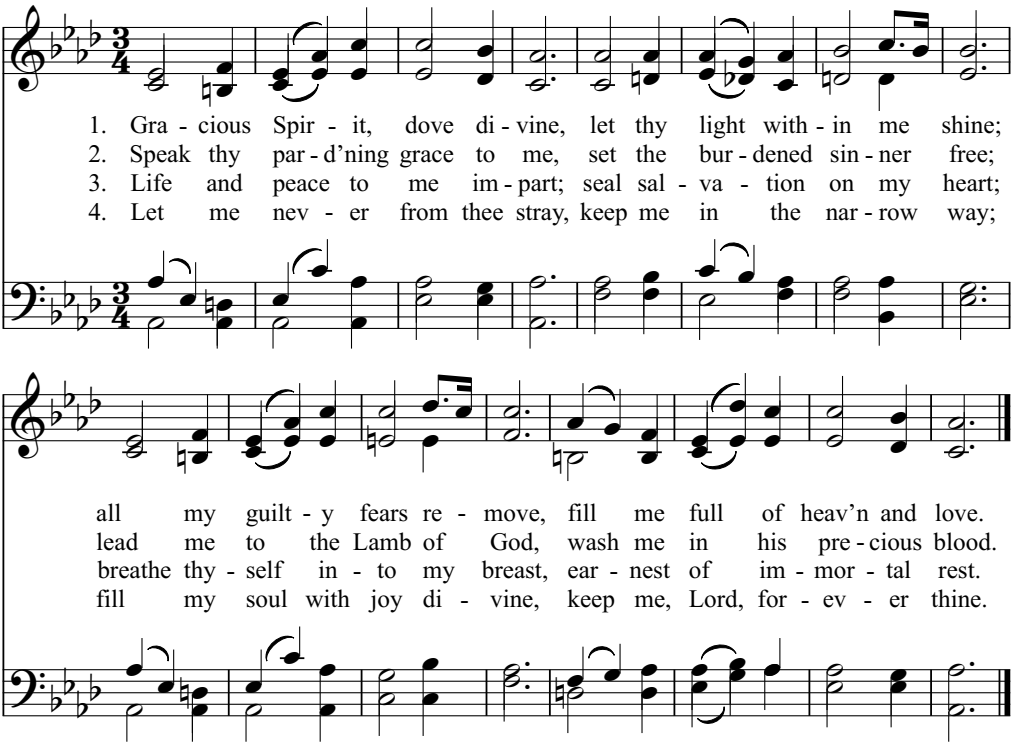
O Breath of Life, Come Sweeping through Us 395

1. O Breath of life, come sweep - ing through us, re - vive your
2. O Wind of God, come bend us, break us, till hum - bly
3. O Breath of love, come breathe with - in us, re - new - ing
4. O Heart of Christ, once bro - ken for us, 'tis there we
5. Re - vive us, Lord! Is zeal a - bat - ing while har - vest
church with life and pow'r; O Breath of Life, come, cleanse, re -
we con - fess our need; then in your ten - der - ness re -
• thought and will and heart; come, Love of Christ, a - fresh to
find our strength and rest; our bro - ken, con - trite hearts now
fields are vast and white? Re - vive us, Lord, the world is
new us, and fit your church to meet this hour.
make us, re - vive, re - store, for this we plead.
• win us, re - vive your church in ev - 'ry part.
so - lace, and let your wait - ing church be blest.
wait - ing, e - quip your church to spread the light.

Bessie P. Head, ca. 1914
Mod.

SPIRITUS VITAE 9.8.9.8.
Mary J. Hammond, ca. 1920

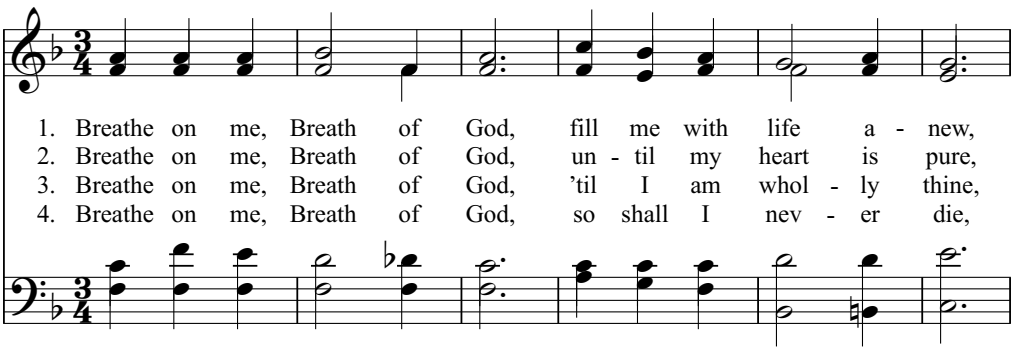
396 Gracious Spirit, Dove Divine

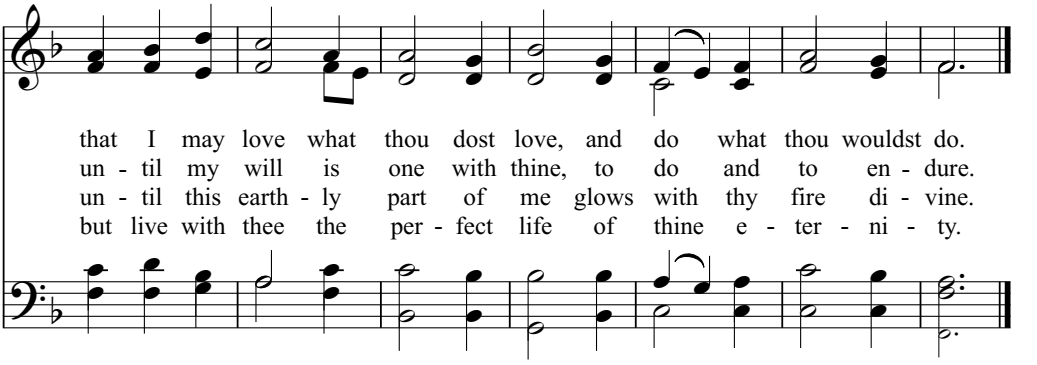

1. Gra - cious Spir - it, dove di - vine, let thy light with - in me shine;
2. Speak thy par - d'ning grace to me, set the bur - dened sin - ner free;
3. Life and peace to me im - part; seal sal - va - tion on my heart;
4. Let me nev - er from thee stray, keep me in the nar - row way;
all my guilt - y fears re - move, fill me full of heav'n and love.
lead me to the Lamb of God, wash me in his pre - cious blood.
breathe thy - self in - to my breast, ear - nest of im - mor - tal rest.
fill my soul with joy di - vine, keep me, Lord, for - ev - er thine.

John Stocker, 1777

MERCY 7.7.7.7.
Louis M. Gottschalk, 1867; arr.

397 Breathe on Me, Breath of God


1. Breathe on me, Breath of God, fill me with life a - new,
2. Breathe on me, Breath of God, un - til my heart is pure,
3. Breathe on me, Breath of God, 'til I am whol - ly thine,
4. Breathe on me, Breath of God, so shall I nev - er die,


that I may love what thou dost love, and do what thou wouldst do.
un - til my will is one with thine, to do and to en - dure.
un - til this earth - ly part of me glows with thy fire di - vine.
but live with thee the per - fect life of thine e - ter - ni - ty.

Edwin Hatch, 1878

TRENTHAM S.M.
Robert Jackson, 1888

O Spirit, Fill Our Hearts 398

1. O Spi - rit, fill our hearts, so full of sin and grief,
2. When left to our own way, a - bid - ing in the flesh,
3. Yet as the Fa - ther grants, ac - cord - ing to his plan,
4. To whom then shall we go? We trust and rest in thee,
with words that fill us with thy life, dis - pel - ling un - be - lief.
we choose not thee, O Christ, a - las; we turn to wick - ed - ness.
he gives e - ter - nal life to those who from his pres - ence ran.
who from our fears and sins and grief has come to set us free!

Based on John 6:60–70
Elisabeth Shafer, 2010
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CLARIDGE S.M.
Elisabeth Shafer, 2010
© 2010 Elisabeth Shafer

399 For Your Gift of God the Spirit

1. For your gift of God the Spir - it, pow'r to make our lives a - new,
2. He who in cre - a - tion's dawn - ing brood - ed on the life - less deep,
3. He, him - self the liv - ing Au - thor, wakes to life the sa - cred Word,
4. He, the might - y God, in - dwells us; his to strength - en, help, em - pow'r,
pledge of life and hope of glo - ry, Sav - ior, we would wor - ship you.
still a - cross our na - ture's dark - ness moves to wake our souls from sleep,
reads with us its ho - ly pag - es and re - veals our ris - en Lord.
his to o - ver - come the tempt - er, ours to call in dan - ger's hour.
Crown - ing gift of res - ur - rec - tion sent from your as - cend - ed throne,
moves to stir, to draw, to quick - en, thrusts us thro' with sense of sin;
He it is who works with - in us, teach - ing reb - el hearts to pray,
In his strength we dare to bat - tle all the rag - ing hosts of sin,
full - ness of the ver - y God - head, come to make your life our own.
brings to birth and seals and fills us— sav - ing Ad - vo - cate with - in.
he whose ho - ly in - ter - ces - sions rise for us both night and day.
and by him a - lone we con - quer foes with - out and foes with - in.

5. Father, grant your Holy Spirit
in our hearts may rule today,
grieved not, quenched not, but unhindered,
work in us his sov'reign way.
Fill us with your holy fullness,
God the Father, Spirit, Son;
in us, through us, then, forever,
shall your perfect will be done.

Margaret Clarkson, 1960
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BLAENWERN 8.7.8.7.D.
Williams P. Rowlands, 1905

Gracious Spirit, Dwell with Me 400

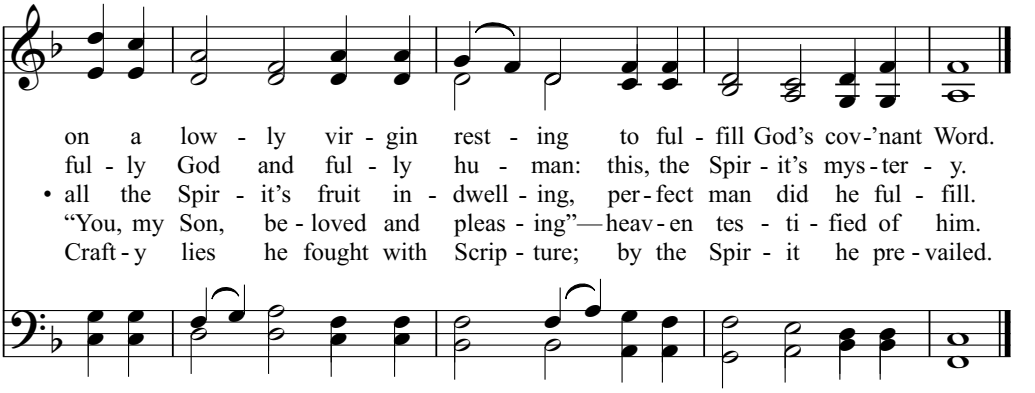
1. Gra - cious Spir - it, dwell with me: I my - self would gra - cious be;
2. Truth - ful Spir - it, dwell with me: I my - self would truth - ful be;
3. Might - y Spir - it, dwell with me: I my - self would might - y be;
4. Ho - ly Spir - it, dwell with me: I my - self would ho - ly be;
and with words that help and heal would thy life in mine re - veal;
and with wis - dom kind and clear let thy life in mine ap - pear;
might - y so as to pre - vail where un - aid - ed man must fail;
sep - a - rate from sin, I would choose and cher - ish all things good,
and with ac - tions bold and meek would for Christ my Sav - ior speak.
and with ac - tions broth - er - ly speak my Lord's sin - cer - i - ty.
ev - er by a might - y hope press - ing on and bear - ing up.
and what - ev - er I can be, give to him who gave me thee!

Thomas T. Lynch, 1855

REDHEAD 76 (AJALON) 7.7.7.7.7.7.
Richard Redhead, 1853

401 Holy Spirit of Messiah

1. Ho - ly Spir - it of Mes - si - ah, you we praise and you we love.
2. New cre - a - tion's might - y Spir - it brought to life the prom - ised Seed.
3. Je - sus grew in pow'r and wis - dom through the Spir - it of the Lord.
4. In the Jor - dan Riv - er bap - tized, stood our Pro - phet, King, and Priest.
5. Spir - it - filled be - yond all mea - sure, Spir - it - led to fight our foe,
Guar - an - tee of our sal - va - tion, sent to earth from heav'n a - bove.
Vir - gin Mar - y he o'er - shad - owed, life with - in her womb con - ceived:
• To the sa - cred Scrip - tures o - pen, grace and truth on him out - poured.
God the Spir - it tore the heav - ens, com - ing down on him to rest.
Son of A - dam in the des - ert wan - dered in our curse and woe.
At the time of God's ap - point - ment came the Spir - it of the Lord,
ho - ly Son of God and sin - less, born to set his peo - ple free;
• Know - ing more than all his teach - ers, Je - sus loved his Fa - ther's will;
Like a dove on Christ re - main - ing, fit - ting him to bear our sin,
By the an - cient ser - pent tempt - ed, Christ o - beyed where A - dam failed.


on a low - ly vir - gin rest - ing to ful - fill God's cov-'nant Word.
ful - ly God and ful - ly hu - man: this, the Spir - it's mys - ter - y.
• all the Spir - it's fruit in - dwell - ing, per - fect man did he ful - fill.
"You, my Son, be - loved and pleas - ing"—heav - en tes - ti - fied of him.
Craft - y lies he fought with Scrip - ture; by the Spir - it he pre - vailed.

6. In the Spirit's power serving,
   Jesus made the blind to see.
   He proclaimed God's gracious kingdom,
   taught with great authority.
   Demons fell before the Savior,
   struck by his almighty breath.
   Spirit-sent, he preached the gospel,
   freed the slaves and saved from death.

7. Gentle Spirit of the Servant
   filled the Christ to help the weak.
   Jesus came to save the needy;
   damaged reed he will not break.
   Shrinking not from hellish torments,
   Jesus cried for help from God;
   by the Holy Spirit's power,
   offered up his precious blood.

8. Hallelujah! Christ is risen,
   mighty conqueror of our doom,
   by the Spirit vindicated,
   breathing life into his tomb.
   Christ is now life-giving Spirit,
   raising up those dead in sin,
   by his Word and by his Spirit,
   gath'ring all the nations in.

9. Holy Spirit of Messiah
   come with Christ on Judgment Day.
   Come, O Spirit, come as fire,
   Breath of Christ, his foes to slay.
   New creation's mighty power
   now outpoured on desert sand,
   come and make the desert blossom!
   Come and fill Emmanuel's land!

OPC/URCNA 2016
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BEACH SPRING 8.7.8.7.D.
Attr. to B. F. White, 1844
Harm. Ronald Nelson, 1978
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402 Christ Is Made the Sure Foundation

1. Christ is made the sure foun - da - tion, Christ the head and cor - ner - stone,
2. All that ded - i - cat - ed cit - y, dear - ly loved of God on high,
3. To this tem - ple, where we call thee, come, O Lord of hosts, to - day:
4. Here vouch - safe to all thy ser - vants what they ask of thee to gain,
5. Laud and hon - or to the Fa - ther, laud and hon - or to the Son,
cho - sen of the Lord and pre - cious, bind - ing all the church in one;
in ex - ul - tant ju - bi - la - tion pours per - pet - ual mel - o - dy;
• with thy wont - ed lov - ing - kind - ness hear thy peo - ple as they pray;
what they gain from thee for - ev - er with the bless - ed to re - tain,
laud and hon - or to the Spir - it, ev - er Three and ev - er One,
ho - ly Zi - on's help for - ev - er, and her con - fi - dence a - lone.
God the One in Three a - dor - ing in glad hymns e - ter - nal - ly.
• and thy full - est ben - e - dic - tion shed with - in its walls al - way.
and here - af - ter in thy glo - ry ev - er - more with thee to reign.
One in might, and One in glo - ry, while un - end - ing ag - es run.

Latin, 7th cent.
Tr. John Mason Neale, 1851
Alt. in *Hymns Ancient and Modern,* 1861

WESTMINSTER ABBEY 8.7.8.7.8.7.
Henry Purcell, 1659–1695
Arr. Ernest Hawkins, 1802–1868; alt. 1990

Glorious Things of Thee Are Spoken 403

1. Glo - rious things of thee are spo - ken, Zi - on, cit - y of our God;
2. See the streams of liv - ing wa - ters, spring - ing from e - ter - nal love,
3. Round each hab - i - ta - tion hov - 'ring, see the cloud and fire ap - pear
4. Sav - ior, if of Zi - on's cit - y I, thro' grace, a mem - ber am,
he whose word can - not be bro - ken formed thee for his own a - bode;
well sup - ply thy sons and daugh - ters, and all fear of want re - move;
for a glo - ry and a cov - 'ring, show - ing that the Lord is near;
let the world de - ride or pit - y, I will glo - ry in thy name;
on the Rock of A - ges found - ed, what can shake thy sure re - pose?
who can faint while such a riv - er ev - er flows their thirst t'as - suage?
thus de - riv - ing from their ban - ner light by night and shade by day,
fad - ing is the world - ling's plea - sure, all his boast - ed pomp and show;
With sal - va - tion's walls sur - round - ed, thou may'st smile at all thy foes.
Grace, which like the Lord, the giv - er, nev - er fails from age to age.
safe they feed up - on the man - na which he gives them when they pray.
sol - id joys and last - ing trea - sure none but Zi - on's chil - dren know.

John Newton, 1779

AUSTRIAN HYMN 8.7.8.7.D.
Franz Joseph Haydn, 1797

404 The Church's One Foundation

1. The church-'s one foun-da-tion is Je-sus Christ, her Lord;
she is his new cre-a-tion by wa-ter and the Word:
from heav'n he came and sought her to be his ho-ly bride;
with his own blood he bought her, and for her life he died.
2. E-lect from ev-'ry na-tion, yet one o'er all the earth,
her char-ter of sal-va-tion one Lord, one faith, one birth;
one ho-ly name she bless-es, par-takes one ho-ly food,
and to one hope she press-es, with ev-'ry grace en-dued.
3. Though with a scorn-ful won-der men see her sore op-pressed,
by schis-ms rent a-sun-der, by her-e-sies dis-tressed,
yet saints their watch are keep-ing, their cry goes up, "How long?"
And soon the night of weep-ing shall be the morn of song.
4. The church shall nev-er per-ish! Her dear Lord to de-fend,
to guide, sus-tain, and cher-ish, is with her to the end;
though there be those that hate her, and false sons in her pale,
a-gainst both foe and trai-tor she ev-er shall pre-vail.

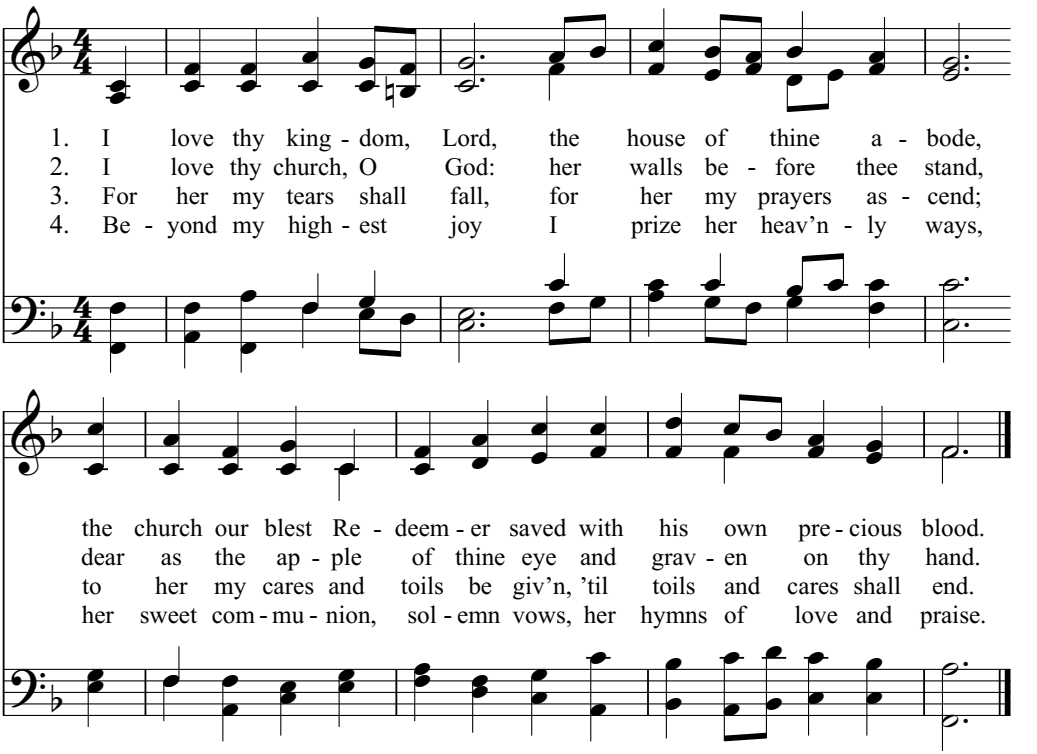
5. 'Mid toil and tribulation,
and tumult of her war,
she waits the consummation
of peace forevermore;
till with the vision glorious
her longing eyes are blest,
and the great church victorious
shall be the church at rest.

6. Yet she on earth hath union
with God the Three in One,
and mystic sweet communion
with those whose rest is won:
O happy ones and holy!
Lord, give us grace that we,
like them, the meek and lowly,
on high may dwell with thee.

Samuel J. Stone, 1866

AURELIA 7.6.7.6.D.
Samuel Sebastian Wesley, 1864

I Love Thy Kingdom, Lord 405


1. I love thy king - dom, Lord, the house of thine a - bode,
2. I love thy church, O God: her walls be - fore thee stand,
3. For her my tears shall fall, for her my prayers as - cend;
4. Be - yond my high - est joy I prize her heav'n - ly ways,
the church our blest Re - deem - er saved with his own pre - cious blood.
dear as the ap - ple of thine eye and grav - en on thy hand.
to her my cares and toils be giv'n, 'til toils and cares shall end.
her sweet com - mu - nion, sol - emn vows, her hymns of love and praise.

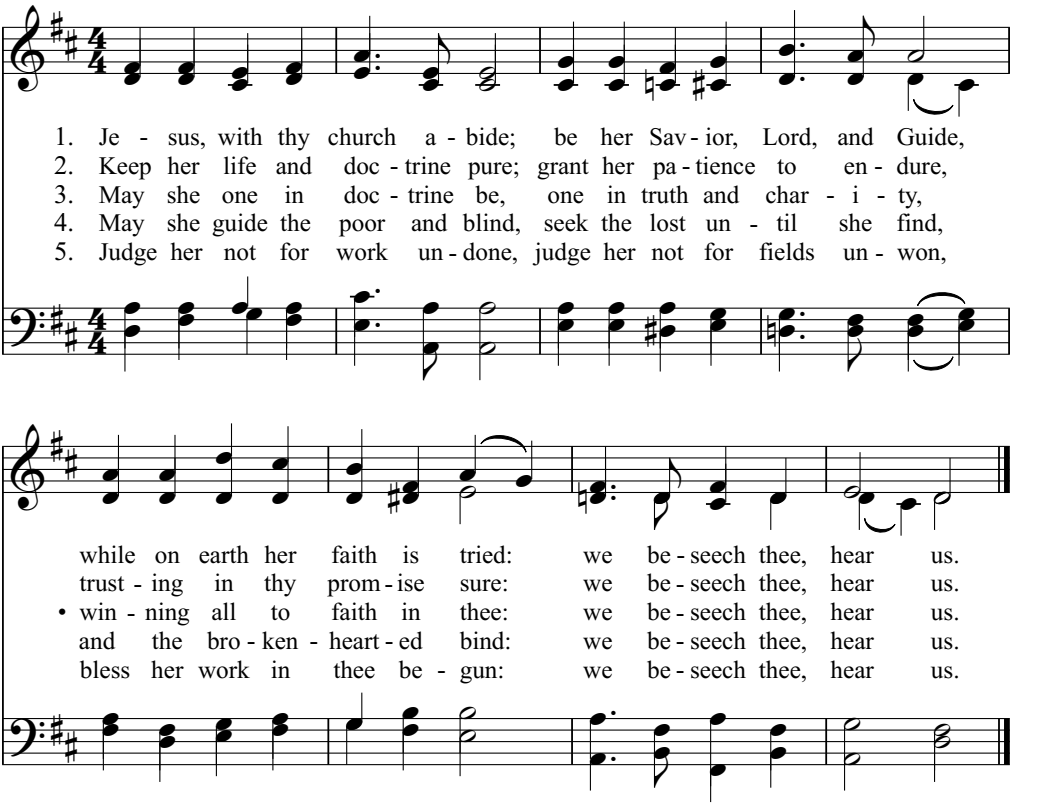
5. Jesus, thou Friend divine,
our Savior and our King,
thy hand from ev'ry snare and foe
shall great deliv'rance bring.

6. Sure as thy truth shall last,
to Zion shall be giv'n
the brightest glories earth can yield,
and brighter bliss of heav'n.

Timothy Dwight, 1800

ST. THOMAS (Williams) S.M.
Aaron Williams, 1763

406 Jesus, with Thy Church Abide


1. Je - sus, with thy church a - bide; be her Sav - ior, Lord, and Guide,
2. Keep her life and doc - trine pure; grant her pa - tience to en - dure,
3. May she one in doc - trine be, one in truth and char - i - ty,
4. May she guide the poor and blind, seek the lost un - til she find,
5. Judge her not for work un - done, judge her not for fields un - won,
while on earth her faith is tried: we be - seech thee, hear us.
trust - ing in thy prom - ise sure: we be - seech thee, hear us.
• win - ning all to faith in thee: we be - seech thee, hear us.
and the bro - ken - heart - ed bind: we be - seech thee, hear us.
bless her work in thee be - gun: we be - seech thee, hear us.

6. Save her love from growing cold,
make her watchmen strong and bold,
fence her round, thy peaceful fold:
we beseech thee, hear us.

7. May her lamp of truth be bright,
bid her bear aloft its light
through the realms of heathen night:
we beseech thee, hear us.

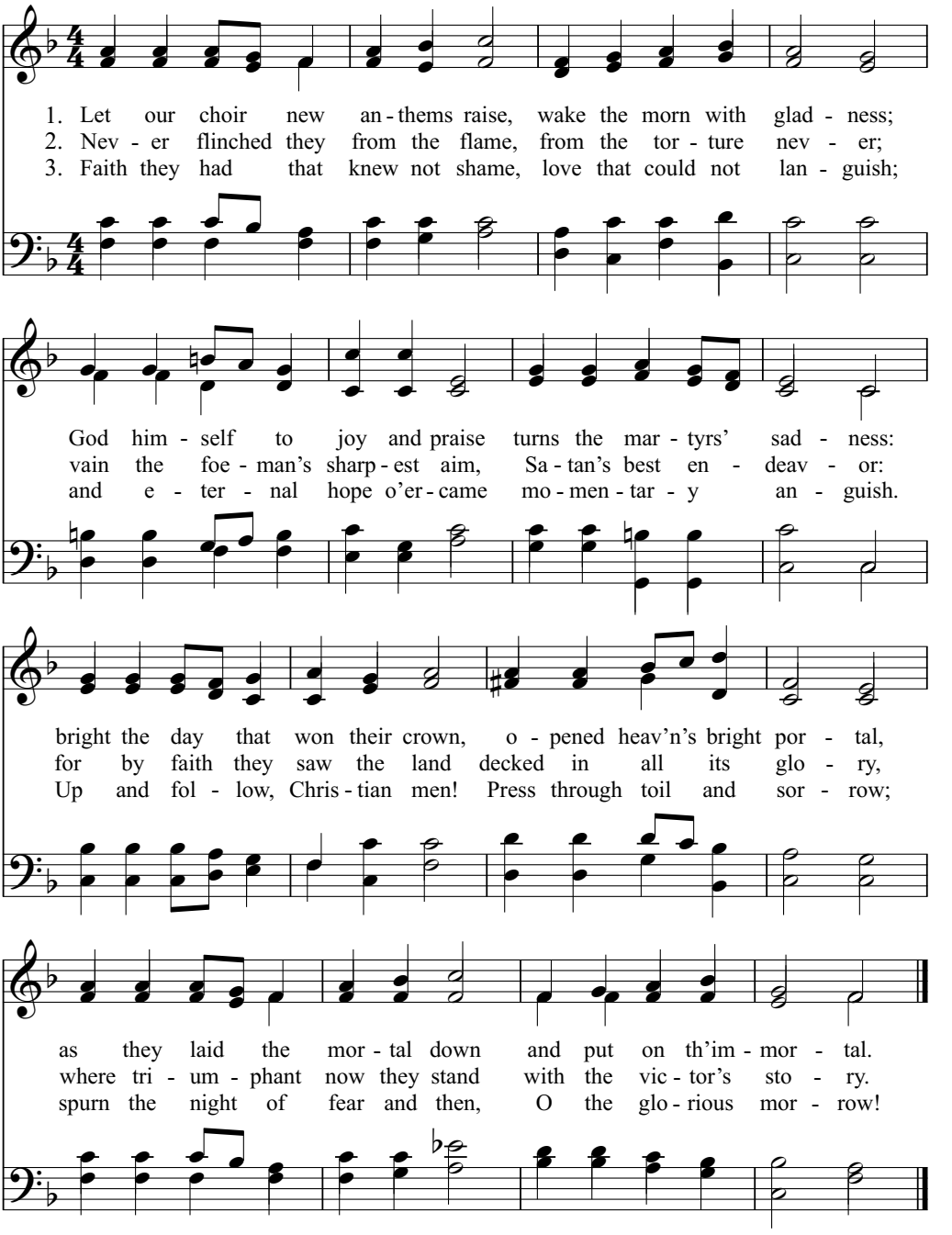
8. Arm her soldiers with the cross,
brave to suffer toil or loss,
counting earthly gain but dross:
we beseech thee, hear us.

9. May she holy triumphs win,
overthrow the hosts of sin,
gather all the nations in:
we beseech thee, hear us.

Thomas Benson Pollock, 1871
Alt. in *Hymns Ancient and Modern,* 1875

GOWER'S LITANY 7.7.7.6.
John H. Gower, 1891

Let Our Choir New Anthems Raise 407


1. Let our choir new an-thems raise, wake the morn with glad-ness;
2. Nev-er flinched they from the flame, from the tor-ture nev-er;
3. Faith they had that knew not shame, love that could not lan-guish;
God him-self to joy and praise turns the mar-tyrs' sad-ness:
vain the foe-man's sharp-est aim, Sa-tan's best en-deav-or:
and e-ter-nal hope o'er-came mo-men-tar-y an-guish.
bright the day that won their crown, o-pened heav'n's bright por-tal,
for by faith they saw the land decked in all its glo-ry,
Up and fol-low, Chris-tian men! Press through toil and sor-row;
as they laid the mor-tal down and put on th'im-mor-tal.
where tri-um-phant now they stand with the vic-tor's sto-ry.
spurn the night of fear and then, O the glo-rious mor-row!

Joseph the Hymnographer, ca. 800–883
Arr. and tr. John Mason Neale, 1862; alt.

ST. KEVIN 7.6.7.6.D.
Arthur S. Sullivan, 1872

408 For All the Saints

Unison

1. For all the saints who from their la - bors rest, who
2. Thou wast their rock, their for - tress, and their might;
3. O may thy sol - diers, faith - ful, true, and bold,
4. O blest com - mun - ion, fel - low - ship di - vine, we
5. And when the fight is fierce, the war - fare long,
thee by faith be - fore the world con - fessed, thy
thou, Lord, their cap - tain in the well - fought fight;
• fight as the saints who no - bly fought of old, and
fee - bly strug - gle, they in glo - ry shine;
steals on the ear the dis - tant tri - umph song, and
name, O Je - sus, be for - ev - er blest.
thou, in the dark - ness drear, their one true light.
• win with them the vic - tor's crown of gold.
yet all are one in thee, for all are thine.
hearts are brave a - gain, and arms are strong.
Al - le - lu - ia! Al - le - lu - ia!

6. The golden evening brightens in the west;
soon, soon to faithful warriors cometh rest;
sweet is the calm of paradise the blest.
Alleluia! Alleluia!

7. But lo! there breaks a yet more glorious day;
the saints triumphant rise in bright array;
the King of glory passes on his way.
Alleluia! Alleluia!

8. From earth's wide bounds, from ocean's farthest coast,
through gates of pearl streams in the countless host,
singing to Father, Son, and Holy Ghost,
Alleluia! Alleluia!

William Walsham How, 1864, 1875

SINE NOMINE 10.10.10.al.
Ralph Vaughan Williams, 1906
Tune from the *English Hymnal,* used by permission of Oxford University Press.

Blest Be the Tie That Binds 409

1. Blest be the tie that binds our hearts in Chris - tian love;
2. Be - fore our Fa - ther's throne we pour our ar - dent prayers;
3. We share our mu - tual woes, our mu - tual bur - dens bear,
4. When we are called to part, it gives us in - ward pain;
the fel - low - ship of kin - dred minds is like to that a - bove.
our fears, our hopes, our aims are one, our com - forts and our cares.
and of - ten for each oth - er flows the sym - pa - thiz - ing tear.
but we shall still be joined in heart and hope to meet a - gain.

5. This glorious hope revives
our courage by the way,
while each in expectation lives
and waits to see that day.

6. From sorrow, toil, and pain
and sin, we shall be free;
and perfect love and friendship reign
through all eternity.

John Fawcett, 1782

DENNIS S.M.
Hans G. Nägeli, 1773–1836
Arr. Lowell Mason, 1845

410 Christian Hearts in Love United

1. Chris - tian hearts in love u - nit - ed, search to know God's ho - ly will.
2. Grant, Lord, that with your di - rec - tion "Love each oth - er" we com - ply.
3. Come, then, liv - ing church of Je - sus, cov - e - nant with him a - new.
Let his love, in us ig - nit - ed, more and more our spir - its fill.
Help us live in true af - fec - tion, your love to ex - em - pli - fy.
Un - to him who con - quered for us may we pledge our ser - vice true.
Christ the head, and we his mem - bers— we re - flect the light he is.
Let our mu - tual love be glow - ing bright - ly so that all may view
May our lives re - flect the bright - ness of God's love in Je - sus shown.
Christ the mas - ter, we dis - ci - ples— he is ours and we are his.
that we, as on one stem grow - ing, liv - ing branch - es are in you.
To the world we then bear wit - ness: we be - long to God a - lone.

Nikolaus Ludwig von Zinzendorf, 1723
Trans. composite

O DU LIEBE MEINER LIEBE 8.7.8.7.D.
Moravian chorale book manuscript, Herrnhut, 1735

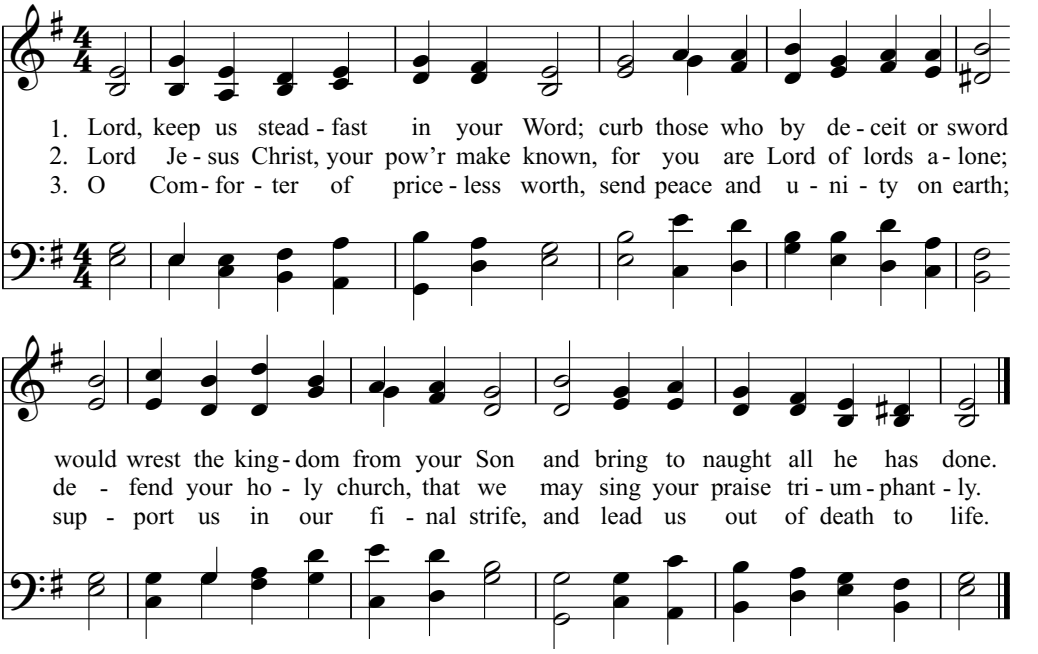
Shout, for the Blessed Jesus Reigns 411

1. Shout, for the bless - ed Je - sus reigns; through dis - tant
lands his tri - umphs spread; and sin - ners, freed from
end - less pains, own him their Sav - ior and their Head.
2. He calls his cho - sen from a - far; they all at
Zi - on's gates ar - rive; those who were dead in
sin be - fore by sov - 'reign grace are made a - live.
3. Gen - tiles and Jews his laws o - bey; na - tions re -
• mote their of - f'rings bring, and un - con - strained their
• hom - age pay to their ex - alt - ed God and King.
4. O may his ho - ly church in - crease, his Word and
Spir - it still pre - vail, while an - gels cel - e -
brate his praise, and saints his grow - ing glo - ries hail.
5. Loud hal - le - lu - jahs to the Lamb, from all be -
low and all a - bove! In loft - y songs ex -
alt his name, in songs as last - ing as his love.

Benjamin Beddome, 1769

TRURO L.M.
Thomas Williams, *Psalmodia Evangelica,* 1789

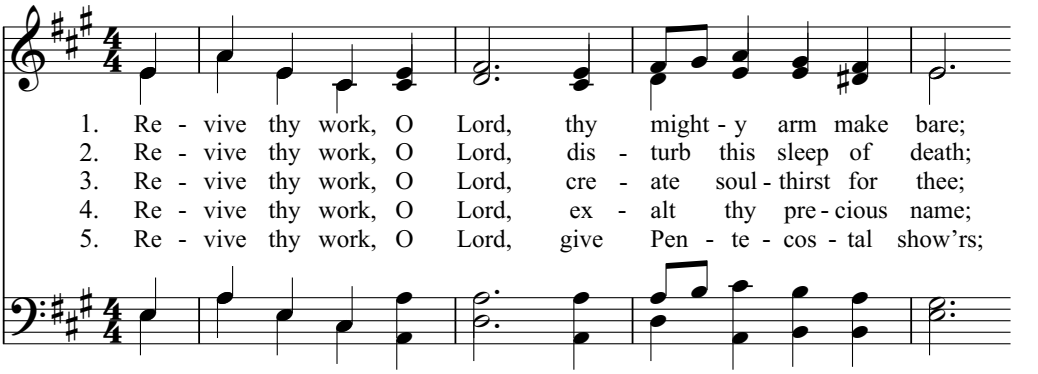
412 Lord, Keep Us Steadfast in Your Word

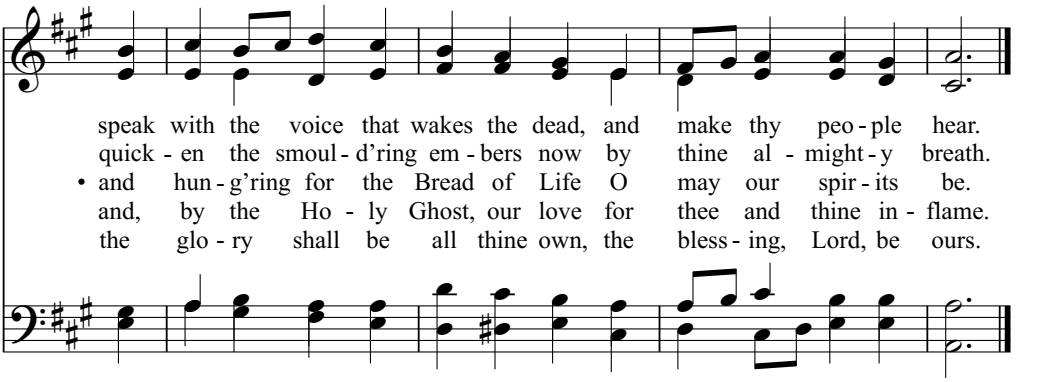

1. Lord, keep us stead - fast in your Word; curb those who by de - ceit or sword
would wrest the king - dom from your Son and bring to naught all he has done.
2. Lord Je - sus Christ, your pow'r make known, for you are Lord of lords a - lone;
de - fend your ho - ly church, that we may sing your praise tri - um - phant - ly.
3. O Com - for - ter of price - less worth, send peace and u - ni - ty on earth;
sup - port us in our fi - nal strife, and lead us out of death to life.

Martin Luther, 1541, 1542
Tr. Catherine Winkworth, 1863; alt.; mod.

ERHALT UNS, HERR L.M.
Joseph Klug, *Geistliche Lieder,* 1543

413 Revive Thy Work, O Lord

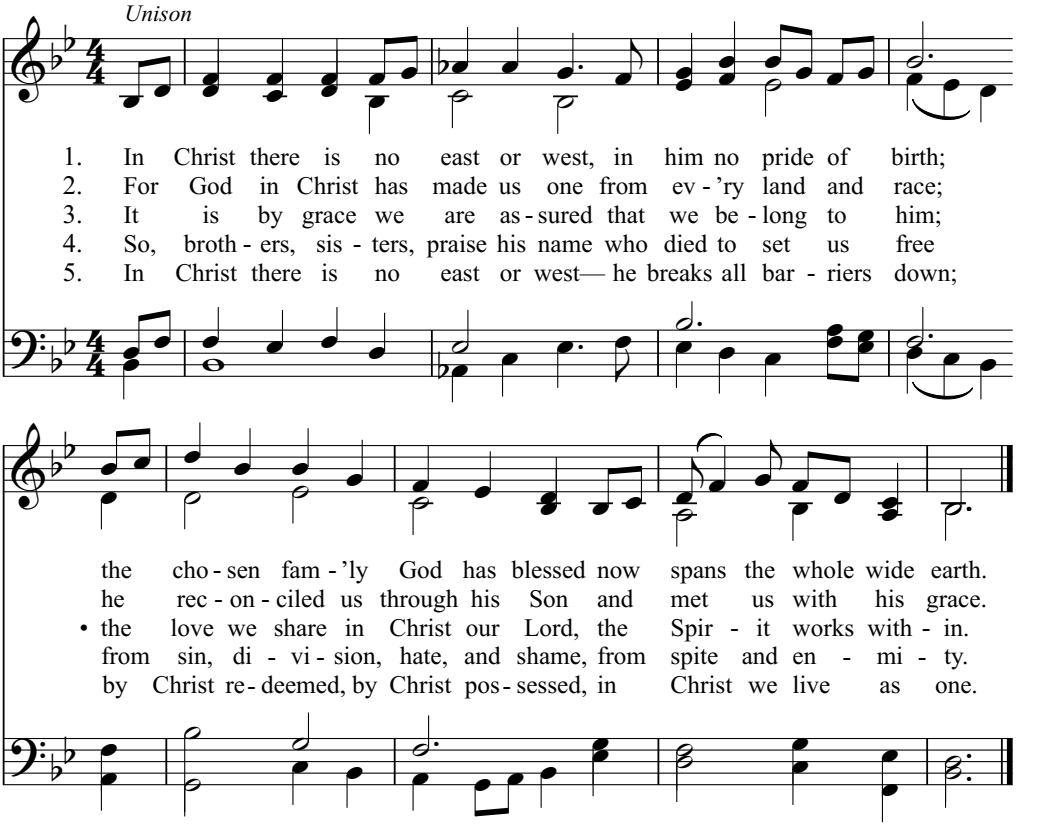

1. Re - vive thy work, O Lord, thy might - y arm make bare;
2. Re - vive thy work, O Lord, dis - turb this sleep of death;
3. Re - vive thy work, O Lord, cre - ate soul - thirst for thee;
4. Re - vive thy work, O Lord, ex - alt thy pre - cious name;
5. Re - vive thy work, O Lord, give Pen - te - cos - tal show'rs;


speak with the voice that wakes the dead, and make thy peo - ple hear.
quick - en the smoul - d'ring em - bers now by thine al - might - y breath.
• and hun - g'ring for the Bread of Life O may our spir - its be.
and, by the Ho - ly Ghost, our love for thee and thine in - flame.
the glo - ry shall be all thine own, the bless - ing, Lord, be ours.

Albert Midlane, 1858

FESTAL SONG S.M.
William Howard Walter, 1894

In Christ There Is No East or West 414


Unison
1. In Christ there is no east or west, in him no pride of birth;
2. For God in Christ has made us one from ev - 'ry land and race;
3. It is by grace we are as - sured that we be - long to him;
4. So, broth - ers, sis - ters, praise his name who died to set us free
5. In Christ there is no east or west— he breaks all bar - riers down;
the cho - sen fam - 'ly God has blessed now spans the whole wide earth.
he rec - on - ciled us through his Son and met us with his grace.
• the love we share in Christ our Lord, the Spir - it works with - in.
from sin, di - vi - sion, hate, and shame, from spite and en - mi - ty.
by Christ re - deemed, by Christ pos - sessed, in Christ we live as one.

Michael A. Perry, 1982
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McKEE C.M.
Spiritual
Arr. Harry T. Burleigh, 1939

415 We Gather Together

1. We gath - er to - geth - er to ask the Lord's bless - ing;
he chas - tens and has - tens his will to make known;
the wick - ed op - press - ing now cease from dis - tress - ing:
sing prais - es to his name; he for - gets not his own.
2. Be - side us to guide us, our God with us join - ing,
or - dain - ing, main - tain - ing his king - dom di - vine;
so from the be - gin - ning the fight we were win - ning;
thou, Lord, wast at our side: all glo - ry be thine!
3. We all do ex - tol thee, thou lead - er tri - um - phant,
and pray that thou still our de - fend - er wilt be.
Let thy con - gre - ga - tion en - dure through tri - bu - la - tion:
thy name be ev - er praised! O Lord, make us free!

Netherlands folk hymn
Tr. Theodore Baker, 1917
Alt. 1990

KREMSER 12.11.12.11.
Adrianus Valerius, *Nederlandtsch Gedenckclank,* 1626
Harm. Edward Kremser, 1877

Your Hand, O God, Has Guided 416

1. Your hand, O God, has guid - ed your flock from age to age;
2. Your her - alds brought the gos - pel to great - est and the least;
3. Your mer - cy will not fail us nor leave your work un - done;
your faith - ful - ness is writ - ten on his - tory's o - pen page.
they sum - moned men and wom - en to share the great King's feast.
with your right hand to help us the vic - t'ry shall be won.
Our fa - thers owned your good - ness, and we their deeds re - cord;
And this was all their teach - ing in ev - 'ry deed and word,
And then by earth and heav - en your name shall be a - dored;
and both to this bear wit - ness: one church, one faith, one Lord!
to all a - like pro - claim - ing: one church, one faith, one Lord!
and this shall be our an - them: one church, one faith, one Lord!

Edward H. Plumptre, 1864; alt.

LANCASHIRE 7.6.7.6.D.
Henry Thomas Smart, 1836

417 Jesus Shall Reign Where'er the Sun

1. Je - sus shall reign wher - e'er the sun does his suc -
ces - sive jour - neys run; his king - dom stretch from
2. To him shall end - less prayer be made, and prais - es
throng to crown his head; his name, like sweet per -
3. Peo - ple and realms of ev - 'ry tongue dwell on his
• love with sweet - est song; and in - fant voic - es
4. Bless - ings a - bound wher - e'er he reigns; the pris - 'ner
leaps to lose his chains, the wea - ry find e -
5. Let ev - 'ry crea - ture rise and bring pe - cu - liar
hon - ors to our King; an - gels de - scend with
shore to shore, till moons shall wax and wane no more.
fume, shall rise with ev - 'ry morn - ing sac - ri - fice.
• shall pro - claim their ear - ly bless - ings on his name.
ter - nal rest, and all the sons of want are blest.
songs a - gain, and earth re - peat the loud a - men!

Based on Psalm 72
Isaac Watts, 1719

DUKE STREET L.M.
John Hatton, 1793

Arise, O God 418

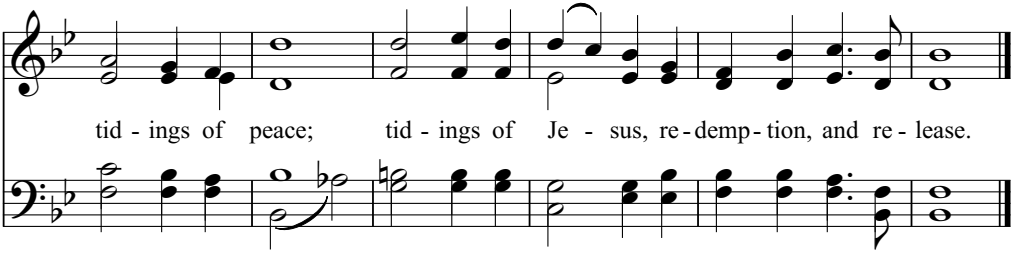
1. A - rise, O God, and shine in all thy sav - ing might,
2. Bring dis - tant na - tions near to sing thy glo - rious praise;
3. Send forth thy glo - rious pow'r, that Gen - tiles all may see,
4. To God, the on - ly wise, the one im - mor - tal King,
and pros - per each de - sign to spread thy glo - rious light:
let ev - 'ry peo - ple hear and learn thy ho - ly ways:
and earth pre - sent her store in con - verts born to thee:
let hal - le - lu - jahs rise from ev - 'ry liv - ing thing:
let heal - ing streams of mer - cy flow, that all the earth thy
reign, might - y God, as - sert thy cause, and gov - ern by thy
God, our own God, thy church O bless, and fill the world with
let all that breathe, on ev - 'ry coast, praise Fa - ther, Son, and
truth may know, that all the earth thy truth may know.
righ - teous laws, and gov - ern by thy righ - teous laws.
righ - teous - ness, and fill the world with righ - teous - ness.
Ho - ly Ghost, praise Fa - ther, Son, and Ho - ly Ghost.

William Hurn, 1813; alt.
Alt. 1961

RHOSYMEDRE 6.6.6.6.8.8.8.
John David Edwards, ca. 1840

419 O Zion, Haste, Your Mission High Fulfilling

1. O Zi - on, haste, your mis - sion high ful - fill - ing,
to tell to all the world that God is light; that he who
made all na - tions is not will - ing one soul should
per - ish, lost in shades of night.
2. Be - hold how man - y thou - sands still are ly - ing,
bound in the dark - some pris - on - house of sin, with none to
tell them of the Sav - ior's dy - ing, or of the
life he died for them to win.
3. Pro - claim to ev - 'ry peo - ple, tongue, and na - tion
that God, in whom they live and move, is love: tell how he
stooped to save his lost cre - a - tion, and died on
earth that man might live a - bove.
4. Give of your sons to bear the mes - sage glo - rious;
give of your wealth to speed them on their way; pour out your
soul for them in pray'r vic - to - rious; and all your
spend - ing Je - sus will re - pay.
Refrain
Pub - lish glad tid - ings,



Mary A. Thomson, 1868; alt.

TIDINGS 11.10.11.10.ref.
James Walch, 1875

Christ for the World We Sing 420

1. Christ for the world we sing; the world to Christ we bring
2. Christ for the world we sing; the world to Christ we bring
3. Christ for the world we sing; the world to Christ we bring
4. Christ for the world we sing; the world to Christ we bring
with lov - ing zeal: the poor and them that mourn, the faint and
with fer - vent pray'r: the way - ward and the lost, by rest - less
with one ac - cord: with us the work to share, with us re -
with joy - ful song: the new - born souls whose days, re - claimed from
o - ver - borne, sin - sick and sor - row worn, whom Christ doth heal.
pas - sions tossed, re - deemed at count - less cost from dark de - spair.
proach to dare, with us the cross to bear, for Christ our Lord.
er - ror's ways, in - spired with hope and praise, to Christ be - long.

Samuel Wolcott, 1869

TRINITY (ITALIAN HYMN) 6.6.4.6.6.6.4.
Felice de Giardini, 1769

421 Christ Shall Have Dominion

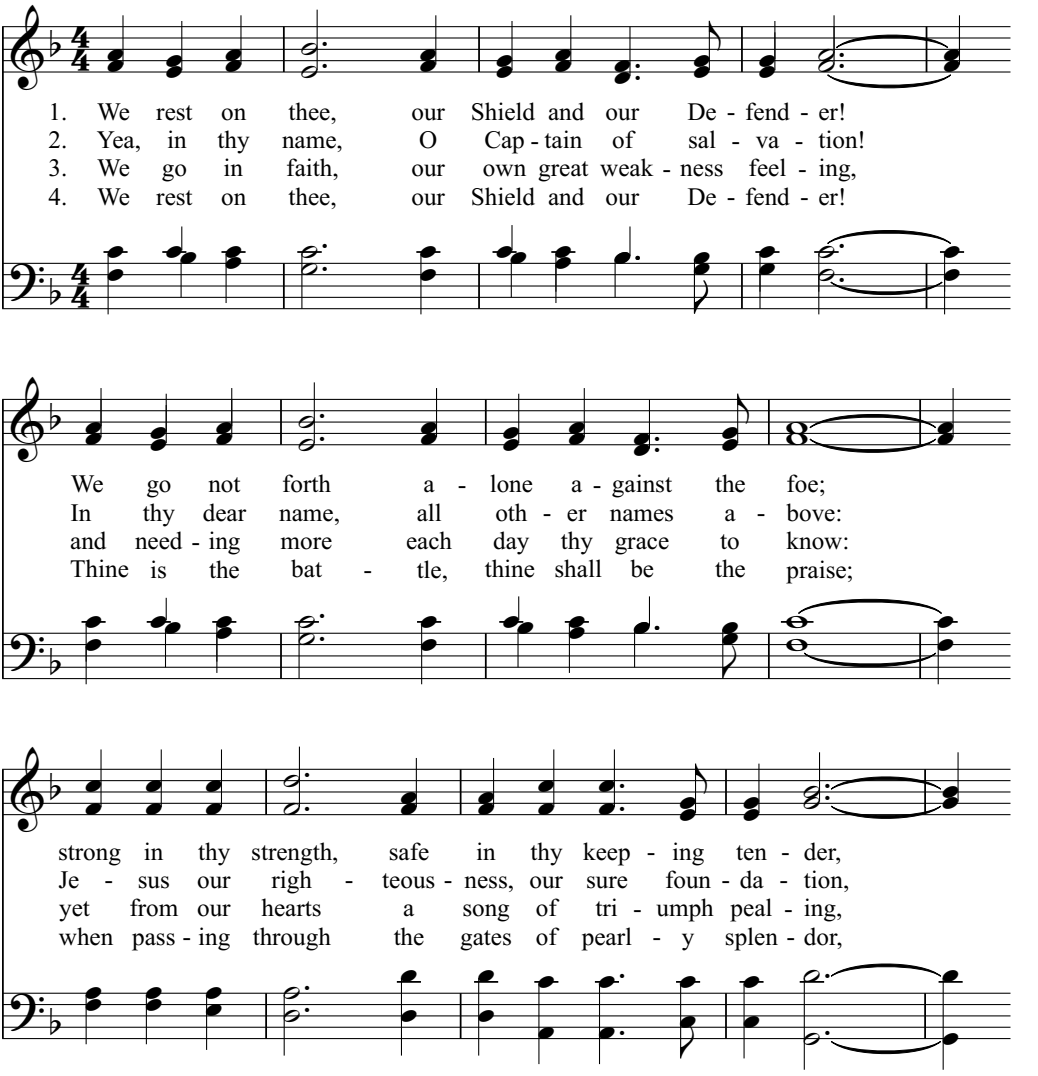
1. Christ shall have do - min - ion o - ver land and sea,
2. When the need - y seek him, he will mer - cy show;
3. Ev - er and for - ev - er shall his name en - dure;
4. Un - to God Al - might - y joy - ful Zi - on sings;
earth's re - mot - est re - gions shall his em - pire be;
yea, the weak and help - less shall his pit - y know;
long as suns con - tin - ue it shall stand se - cure;
he a - lone is glo - rious, do - ing won - drous things.
they that wilds in - hab - it shall their wor - ship bring,
he will sure - ly save them from op - pres - sion's might,
and in him for - ev - er all men shall be blest,
Ev - er - more, ye peo - ple, bless his glo - rious name,

kings shall ren - der trib - ute, na - tions serve our King.
for their lives are pre - cious in his ho - ly sight.
and all na - tions hail him King of kings con - fessed.
his e - ter - nal glo - ry through the earth pro - claim.
Refrain
Christ shall have do - min - ion o - ver land and sea,
earth's re - mot - est re - gions shall his em - pire be.

From Psalm 72:8–14, 17–19
The Psalter, 1912

ST. GERTRUDE 6.5.6.5.D.ref.
Arthur S. Sullivan, 1871

422 We Rest on Thee


1. We rest on thee, our Shield and our De - fend - er!
2. Yea, in thy name, O Cap - tain of sal - va - tion!
3. We go in faith, our own great weak - ness feel - ing,
4. We rest on thee, our Shield and our De - fend - er!
We go not forth a - lone a - gainst the foe;
In thy dear name, all oth - er names a - bove:
and need - ing more each day thy grace to know:
Thine is the bat - tle, thine shall be the praise;
strong in thy strength, safe in thy keep - ing ten - der,
Je - sus our righ - teous - ness, our sure foun - da - tion,
yet from our hearts a song of tri - umph peal - ing,
when pass - ing through the gates of pearl - y splen - dor,

we rest on thee, and in thy name we go;
our Prince of glo - ry and our King of love,
"We rest on thee, and in thy name we go";
vic - tors, we rest with thee, through end - less days;
strong in thy strength, safe in thy keep - ing ten - der,
Je - sus our righ - teous - ness, our sure foun - da - tion,
yet from our hearts a song of tri - umph peal - ing,
when pass - ing through the gates of pearl - y splen - dor,
we rest on thee, and in thy name we go.
our Prince of glo - ry and our King of love.
"We rest on thee, and in thy name we go."
vic - tors, we rest with thee, through end - less days.

Edith G. Cherry, ca. 1895

FINLANDIA 11.10.11.10.11.10.
Jean Sibelius, 1899; arr.
© Breitkopf & Härtel, Wiesbaden

423 Far and Near the Fields Are Teeming

1. Far and near the fields are teem - ing with the waves of rip - ened grain;
2. Send them forth with morn's first beam - ing, send them in the noon - tide's glare;
3. Thou whom Christ the Lord is send - ing, gath - er now the sheaves of gold;
far and near their gold is gleam - ing o'er the sun - ny slope and plain.
when the sun's last rays are gleam - ing, bid them gath - er ev - 'ry - where.
heav'n - ward then at eve - ning wend - ing, thou shalt come with joy un - told.
Refrain
Lord of har - vest, send forth reap - ers; hear us, Lord, to thee we cry;
send them now the sheaves to gath - er, ere the har - vest - time pass by.

James Oren Thompson, 1834–1917

CLEMM 8.7.8.7.ref.
J. B. O. Clemm, 1895

All Authority and Power 424

1. All au - thor - i - ty and pow - er, ev - 'ry sta - tus and do - main,
2. All the na - tions owe him wor - ship, ev - 'ry tongue shall call him Lord;
3. All the clear com - mands of Je - sus must be heed - ed and o - beyed;
4. All the time he will be with us, al - ways, to the end of days,
now be - longs to him who suf - fered our re - demp - tion to ob - tain;
how are men to call up - on him, if his name they have not heard?
full pro - vi - sion for our weak - ness in his teach - ing he has made;
with his own be - liev - ing peo - ple, who keep stead - fast in his ways;
an - gels, de - mons, kings and rul - ers, o - ver all shall Je - sus reign!
There - fore go and make dis - ci - ples, preach his gos - pel, spread his word.
in the Gos - pel words and sym - bols, sav - ing truth to us con - veyed.
God the Fa - ther, Son, and Spir - it, bless us, and to him the praise!

Christopher Idle, 1973

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NEANDER 8.7.8.7.8.7.
Joachim Neander, 1680; alt. 1990

425 How Sweet and Awesome Is the Place

1. How sweet and awe - some is the place
2. While all our hearts and all our songs
3. "Why was I made to hear your voice,
4. 'Twas the same love that spread the feast
with Christ with - in the doors, while ev - er - last - ing
join to ad - mire the feast, each of us cries, with
and en - ter while there's room, when thou - sands make a
that sweet - ly drew us in; else we had still re -
love dis - plays the choic - est of her stores.
thank - ful tongue, "Lord, why was I a guest?
wretch - ed choice, and rath - er starve than come?"
fused to taste, and per - ished in our sin.

5. Pity the nations, O our God,
constrain the earth to come;
send your victorious Word abroad,
and bring the strangers home.

6. We long to see your churches full,
that all the chosen race
may, with one voice and heart and soul,
sing your redeeming grace.

Isaac Watts, 1707
Alt. 1961, 1990; mod.

ST. COLUMBA C.M.
Old Irish hymn melody; alt. 1990

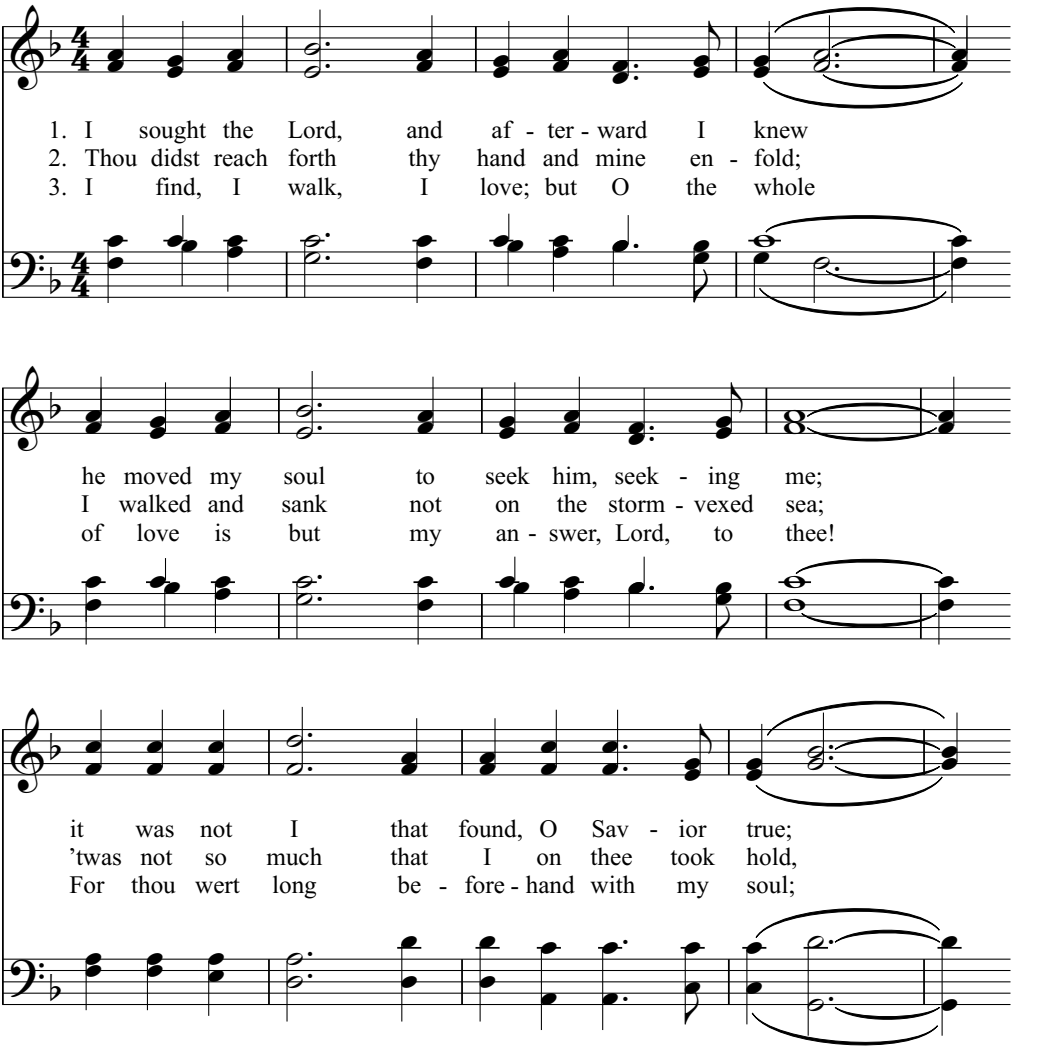
How Vast the Benefits Divine 426

1. How vast the ben - e - fits di - vine which we in Christ pos - sess!
2. To thee, O Lord, a - lone is due all glo - ry and re - nown;
3. Safe in the arms of sov - 'ereign love we ev - er shall re - main;
We are re - deemed from sin and shame, and called to ho - li - ness.
aught to our - selves we dare not take, or rob thee of thy crown.
nor shall the rage of earth or hell make thy sure coun - sel vain.
'Tis not for works that we have done, these all to him we owe;
Thou wast thy - self our Sur - e - ty in God's re - demp - tion plan;
Not one of all the cho - sen race but shall to heav'n at - tain;
but he of his e - lect - ing love sal - va - tion doth be - stow.
in thee his grace was giv - en us, long ere the world be - gan.
here they will share a - bound - ing grace, and there with Je - sus reign.

Augustus M. Toplady, 1774
Rev. Dewey Westra, 1931

BETHLEHEM (Fink) (SERAPH) C.M.D.
Gottfried Wilhelm Fink, 1842

427 I Sought the Lord, and Afterward I Knew


1. I sought the Lord, and af - ter - ward I knew
2. Thou didst reach forth thy hand and mine en - fold;
3. I find, I walk, I love; but O the whole
he moved my soul to seek him, seek - ing me;
I walked and sank not on the storm - vexed sea;
of love is but my an - swer, Lord, to thee!
it was not I that found, O Sav - ior true;
'twas not so much that I on thee took hold,
For thou wert long be - fore - hand with my soul;

no, I was found, was found of thee.
as thou, dear Lord, on me, on me.
al - ways, al - ways thou lov - edst me.
It was not I that found, O Sav - ior true;
'Twas not so much that I on thee took hold,
For thou wert long be - fore - hand with my soul;
no, I was found, was found of thee.
as thou, dear Lord, on me, on me.
al - ways, al - ways thou lov - edst me.

Anon., 1878

FINLANDIA 10.10.10.8.10.8.
Jean Sibelius, 1899; arr.
© Breitkopf & Härtel, Wiesbaden

428 'Tis Not That I Did Choose Thee

1. 'Tis not that I did choose thee, for, Lord, that could not be;
this heart would still re - fuse thee, hadst thou not cho - sen me.
Thou from the sin that stained me hast cleansed and set me free;
of old thou hast or - dained me, that I should live to thee.
2. 'Twas sov - 'reign mer - cy called me and taught my o - p'ning mind;
the world had else en - thralled me, to heav'n - ly glo - ries blind.
My heart owns none be - fore thee, for thy rich grace I thirst;
this know - ing, if I love thee, thou must have loved me first.

Josiah Conder, 1836

CALCUTTA 7.6.7.6.D.
Greek melody
Adapted in Arthur S. Sullivan, *Church Hymns,* 1874
Alternate tune: AURELIA

Come, Thou Fount of Every Blessing 429

1. Come, thou fount of ev-'ry bless-ing, tune my heart to sing thy grace;
2. Here I raise my Eb-en-e-zer; hith-er by thy help I'm come;
3. O to grace how great a debt-or dai-ly I'm con-strained to be;
streams of mer-cy, nev-er ceas-ing, call for songs of loud-est praise.
and I hope, by thy good plea-sure, safe-ly to ar-rive at home.
let that grace now, like a fet-ter, bind my wan-d'ring heart to thee.
Teach me some me-lo-dious son-net, sung by flam-ing tongues a-bove;
Je-sus sought me when a strang-er, wan-d'ring from the fold of God:
Prone to wan-der—Lord, I feel it—prone to leave the God I love:
praise the mount! I'm fixed up-on it, mount of God's un-chang-ing love.
he, to res-cue me from dan-ger, in-ter-posed his pre-cious blood.
here's my heart, O take and seal it, seal it for thy courts a-bove.

Robert Robinson, 1758

NETTLETON 8.7.8.7.D.
Asahel Nettleton, 1825

430 Salvation unto Us Has Come

1. Sal - va - tion un - to us has come by God's free grace and fa - vor. Our works can - not a - vert our doom; the law can save us nev - er.
2. What God did in his law de - mand and none to him could ren - der caused wrath and woe on ev - 'ry hand for man, the vile of - fend - er.
3. It was a false, mis - lead - ing dream that God his law had giv - en so sin - ners could them - selves re - deem and by their works gain heav - en.
4. From sin our flesh could not ab - stain; sin held its sway un - ceas - ing. The task was hope - less and in vain; our guilt was e'er in - creas - ing.

Faith looks to Je - sus Christ a - lone, who for his peo - ple
Our flesh has not the pure de - sires God's ho - ly law of
The law is just a mir - ror bright to bring the in - bred
None can re - move sin's poi - soned dart or pur - i - fy our
did a - tone; he is our one Re - deem - er.
us re - quires, and lost is our con - di - tion.
sin to light that lurks with - in our na - ture.
guile - ful heart, so deep is our cor - rup - tion.

5. Yet as the law must be fulfilled
or we must die despairing,
Christ Jesus came; God's wrath he stilled,
our human nature sharing.
The law he has for us obeyed
and thus the Father's vengeance stayed
which over us had rulèd.

6. All blessing, honor, thanks, and praise
to Father, Son, and Spirit,
the God who saved us by his grace—
all glory to his merit!
O triune God in heav'n above,
who has revealed your saving love,
your blessèd name be hallowed.

Paul Speratus, 1523
Trans. composite; alt.

ES IST DAS HEIL 8.7.8.7.8.8.7.
Old German melody, ca. 1400
From *Etlich Cristlich Lider,* 1524

431 And Can It Be That I Should Gain

1. And can it be that I should gain an in - t'rest
2. 'Tis mys - t'ry all! Th'Im - mor - tal dies: who can ex -
3. He left his Fa - ther's throne a - bove (so free, so
4. Long my im - pris - oned spir - it lay fast bound in
5. No con - dem - na - tion now I dread; Je - sus, and
in the Sav - ior's blood? Died he for me, who caused his
plore his strange de - sign? In vain the first - born ser - aph
• in - fi - nite his grace!), hum - bled him - self (so great his
sin and na - ture's night; thine eye dif - fused a quick - 'ning
all in him, is mine! A - live in him, my liv - ing
pain? For me, who him to death pur - sued? A - maz - ing love!
tries to sound the depths of love di - vine. 'Tis mer - cy all!
• love!), and bled for all his cho - sen race. 'Tis mer - cy all,
ray; I woke, the dun - geon flamed with light; my chains fell off,
Head, and clothed in righ - teous - ness di - vine, bold I ap - proach

How can it be that thou, my God, shouldst
Let earth a - dore, let an - gel minds in -
• im - mense and free; for, O my God, it
my heart was free; I rose, went forth, and
th'e - ter - nal throne, and claim the crown, through
Refrain
die for me?
quire no more.
• found out me. A - maz - ing love! How can it
fol - lowed thee.
Christ, my own. A - maz-ing love! How
be that thou, my God, shouldst die for me?
can it be that thou, my God,

Charles Wesley, 1738; alt. 1990

SAGINA 8.8.8.8.8.8.ref.
Thomas Campbell, 1825

432 By Grace I'm Saved

1. By grace I'm saved, grace free and bound - less; my soul, be -
2. By grace! None dare lay claim to mer - it; our works and
3. By grace God's Son, our on - ly Sav - ior, came down to
4. By grace! O mark this word of prom - ise when you are
5. By grace to tim - id hearts that trem - ble, in trib - u -
lieve and doubt it not. Why stag - ger at this word of
con - duct have no worth. God in his love sent our Re -
• earth to bear our sin. Was it be - cause of your own
by your sins op - pressed, when Sa - tan plagues your trou - bled
la - tion's fur - nace tried, by grace, in spite of fear and
prom - ise? Has Scrip - ture ev - er false - hood taught? No; then this
deem - er, Christ Je - sus, to this sin - ful earth; his death did
• mer - it that Je - sus died your soul to win? No, it was
con - science, and when your heart is seek - ing rest. What rea - son
trou - ble, the Fa - ther's heart is o - pen wide. Where could I
word must true re - main: by grace you too shall heav'n ob - tain.
for our sins a - tone, and we are saved by grace a - lone.
• grace, and grace a - lone, that brought him from his heav'n - ly throne.
can - not com - pre - hend God by his grace to you will send.
help and strength se - cure, if grace were not my an - chor sure?

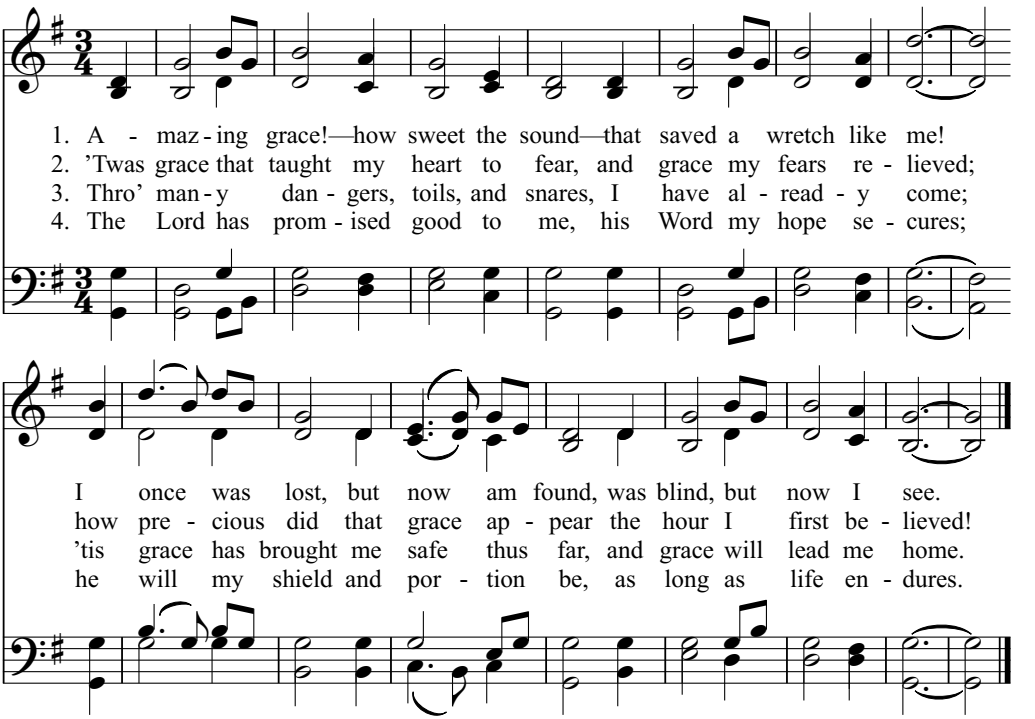
6. By grace! On this I'll rest when dying;
in Jesus' promise I rejoice;
for though I know my heart's condition,
I also know my Savior's voice.
My heart is glad, all grief has flown,
since I am saved by grace alone.

7. By grace! This ground of faith is certain;
so long as God is true, it stands.
What saints have penned by inspiration,
what in his Word our God commands,
what our whole faith must rest upon,
is grace alone, grace in his Son.

Christian L. Scheidt, 1742, cento
Alt. 1990; mod.

MENTZER 9.8.9.8.8.8.
Johann B. König, *Harmonischer Liederschatz,* 1738

Amazing Grace! 433


1. A - maz - ing grace!—how sweet the sound—that saved a wretch like me!
2. 'Twas grace that taught my heart to fear, and grace my fears re - lieved;
3. Thro' man - y dan - gers, toils, and snares, I have al - read - y come;
4. The Lord has prom - ised good to me, his Word my hope se - cures;
I once was lost, but now am found, was blind, but now I see.
how pre - cious did that grace ap - pear the hour I first be - lieved!
'tis grace has brought me safe thus far, and grace will lead me home.
he will my shield and por - tion be, as long as life en - dures.

5. And when this flesh and heart shall fail,
and mortal life shall cease,
I shall possess within the veil
a life of joy and peace.

6. When we've been there ten thousand years,
bright shining as the sun,
we've no less days to sing God's praise
than when we've first begun.

St. 1–5, John Newton, 1779
St. 6, *A Collection of Sacred Ballads,* 1790

AMAZING GRACE C.M.
Traditional American melody
Adapted and harm. Edwin O. Excell, 1900

434 A Debtor to Mercy Alone

1. A debt - or to mer - cy a - lone, of cov - e - nant mer - cy I sing;
nor fear, with your righ - teous - ness on, my per - son and of - f'ring to bring.
2. The work which his good - ness be - gan, the arm of his strength will com - plete;
his prom - ise is yea and a - men, and nev - er was for - feit - ed yet.
3. My name from the palms of his hands e - ter - ni - ty will not e - rase;
im - pressed on his heart it re - mains, in marks of in - del - i - ble grace.
The ter - rors of law and of God with me can have noth - ing to do;
Things fu - ture, nor things that are now, nor all things be - low or a - bove,
Yes, I to the end shall en - dure, as sure as the ear - nest is giv'n;
my Sav - ior's o - be - dience and blood hide all my trans - gres - sions from view.
can make him his pur - pose for - go, or sev - er my soul from his love.
more hap - py, but not more se - cure, the glo - ri - fied spir - its in heav'n.

Augustus M. Toplady, 1740–1778
Mod.

TREWEN L.M.D.
David Emlyn Evans, 1843–1913

Not What My Hands Have Done 435

1. Not what my hands have done can save my guilt - y soul;
2. Thy work a - lone, O Christ, can ease this weight of sin;
3. Thy grace a - lone, O God, to me can par - don speak;
4. I bless the Christ of God; I rest on love di - vine;
5. I praise the God of grace; I trust his truth and might;
not what my toil - ing flesh has borne can make my spir - it whole.
thy blood a - lone, O Lamb of God, can give me peace with - in.
• thy pow'r a - lone, O Son of God, can this sore bond - age break.
and with un - fal - t'ring lip and heart, I call this Sav - ior mine.
he calls me his, I call him mine, my God, my joy, my light.
Not what I feel or do can give me peace with God;
Thy love to me, O God, not mine, O Lord, to thee,
• No oth - er work, save thine, no oth - er blood will do;
His cross dis - pels each doubt; I bur - y in his tomb
'Tis he who sav - eth me, and free - ly par - don gives;
not all my prayers and sighs and tears can bear my aw - ful load.
can rid me of this dark un - rest, and set my spir - it free.
• no strength, save that which is di - vine, can bear me safe - ly through.
each thought of un - be - lief and fear, each lin - g'ring shade of gloom.
I love be - cause he lov - eth me, I live be - cause he lives.

Horatius Bonar, 1861; alt.

LEOMINSTER S.M.D.
George William Martin, 1862
Arr. Arthur S. Sullivan, 1874

436 My Faith Has Found a Resting Place

1. My faith has found a rest - ing place, from guilt my soul is freed;
2. E - nough for me that Je - sus saves, this ends my fear and doubt;
3. My heart is lean - ing on the Word, the writ - ten Word of God,
4. My great Phy - si - cian heals the sick, the lost he came to save;
I trust the ev - er - liv - ing One, his wounds for me shall plead.
a sin - ful soul, I come to him, he'll nev - er cast me out.
sal - va - tion by my Sa - vior's name, sal - va - tion thro' his blood.
for me his pre - cious blood he shed, for me his life he gave.
Refrain
I need no oth - er ar - gu - ment, I need no oth - er plea,
it is e - nough that Je - sus died, and that he died for me.

Lidie H. Edmunds, 1891
Alt. 1990

LANDAS C.M.ref.
André Grétry, 1741–1831
Arr. William J. Kirkpatrick, 1891

How Marvelous, How Wise, How Great 437

1. How mar - vel - ous, how wise, how great, how in - fi -
2. Fore - known be - fore the world be - gan, ac - cord - ing
3. He bore my sin on Cal - vary's tree and righ - teous -
4. What have I now but to em - brace the God who
nite to con - tem - plate: Je - ho - vah's sav - ing plan.
to his gra - cious plan, God des - tined I must be
ness be - stowed on me, that I might see his face.
saved me from dis - grace and love him ev - er - more,
He saw me in my lost es - tate, yet pur - posed
con - formed to Je - sus Christ, the man, who lived and
God jus - ti - fied me, set me free, and glo - ri -
and with con - tent - ment run my race, my eyes fixed
to re - gen - er - ate this faith - less, fal - len man.
loved as no man can: a glo - ri - ous de - cree.
fied I soon will be: how mar - vel - ous this grace.
ev - er on his face to praise him and a - dore.

Based on Romans 8:28–31
James Montgomery Boice, 1999
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SPRUCE STREET 8.8.6.8.8.6.
Paul S. Jones, 1999
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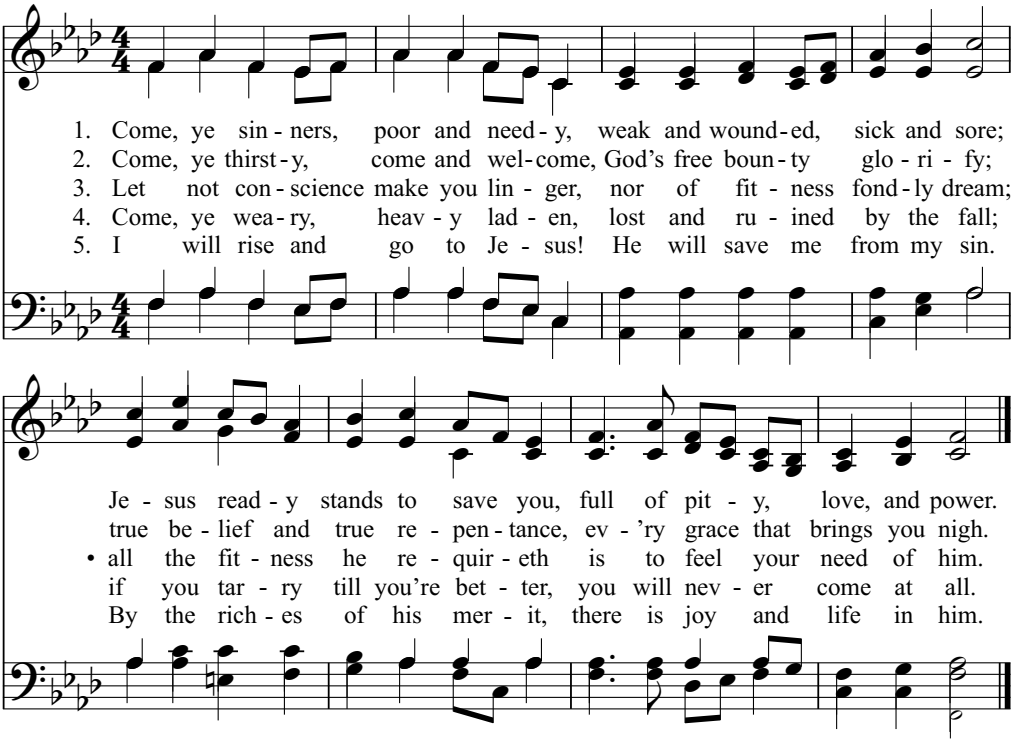
438 I Love to Tell the Story

1. I love to tell the sto - ry of un - seen things a - bove,
2. I love to tell the sto - ry; more won - der - ful it seems
3. I love to tell the sto - ry; 'tis pleas - ant to re - peat
4. I love to tell the sto - ry, for those who know it best
of Je - sus and his glo - ry, of Je - sus and his love.
than all the gold - en fan - cies of all our gold - en dreams.
what seems, each time I tell it, more won - der - ful - ly sweet.
seem hun - ger - ing and thirst - ing to hear it like the rest.
I love to tell the sto - ry be - cause I know 'tis true;
I love to tell the sto - ry, it did so much for me;
I love to tell the sto - ry, for some have nev - er heard
And when in scenes of glo - ry I sing the new, new song,
it sat - is - fies my long - ings as noth - ing else could do.
and that is just the rea - son I tell it now to thee.
the mes - sage of sal - va - tion from God's own ho - ly Word.
'twill be the old, old sto - ry that I have loved so long.

Katherine Hankey, 1866

I LOVE TO TELL THE STORY 7.6.7.6.D.ref.
William G. Fischer, 1869

Come, Ye Sinners, Poor and Needy 439


1. Come, ye sin - ners, poor and need - y, weak and wound - ed, sick and sore;
2. Come, ye thirst - y, come and wel - come, God's free boun - ty glo - ri - fy;
3. Let not con - science make you lin - ger, nor of fit - ness fond - ly dream;
4. Come, ye wea - ry, heav - y lad - en, lost and ru - ined by the fall;
5. I will rise and go to Je - sus! He will save me from my sin.
Je - sus read - y stands to save you, full of pit - y, love, and power.
true be - lief and true re - pen - tance, ev - 'ry grace that brings you nigh.
• all the fit - ness he re - quir - eth is to feel your need of him.
if you tar - ry till you're bet - ter, you will nev - er come at all.
By the rich - es of his mer - it, there is joy and life in him.

Joseph Hart, 1759; alt.

ARISE 8.7.8.7.
William Walker, *The Southern Harmony,* 1835

440 Come, Ye Sinners, Poor and Wretched

1. Come, ye sin - ners, poor and wretch - ed, weak and wound - ed, sick and sore;
2. Come, ye need - y, come and wel - come, God's free boun - ty glo - ri - fy;
3. Come, ye wea - ry, heav - y la - den, bruised and bro - ken by the fall;
4. Let not con - science make you lin - ger, nor of fit - ness fond - ly dream;
Je - sus read - y stands to save you, full of pit - y joined with pow'r:
true be - lief and true re - pen - tance, ev - 'ry grace that brings you nigh,
if you tar - ry 'til you're bet - ter, you will nev - er come at all:
all the fit - ness he re - quir - eth is to feel your need of him;
he is a - ble, he is a - ble, he is a - ble,
with - out mon - ey, with - out mon - ey, with - out mon - ey,
not the righ - teous, not the righ - teous, not the righ - teous—
this he gives you, this he gives you, this he gives you;
he is will - ing; doubt no more; he is will - ing; doubt no more.
come to Je - sus Christ and buy; come to Je - sus Christ and buy.
sin - ners Je - sus came to call; sin - ners Je - sus came to call.
'tis the Spir - it's ris - ing beam; 'tis the Spir - it's ris - ing beam.

5. Lo! Th'incarnate God, ascended, pleads the merit of his blood;
venture on him, venture wholly, let no other trust intrude:
none but Jesus, none but Jesus, none but Jesus
can do helpless sinners good, can do helpless sinners good.

Joseph Hart, 1759; alt.

BRYN CALAFARIA 8.7.8.7.4.4.4.7.7.
William Owen, 1852

Jesus Sinners Doth Receive 441

1. "Je - sus sin - ners doth re - ceive": word of sur - est con - so - la - tion;
2. On God's grace we have no claim, yet to us his pledge is giv - en;
3. When a help - less lamb doth stray, af - ter it, the Shep - herd, press - ing
4. Oh, how blest it is to know: were as scar - let my trans - gres - sion,
5. Now my con - science is at peace, from the Law I stand ac - quit - ted;
word all sor - row to re - lieve, word of par - don, peace, sal - va - tion!
he hath sworn by his own name, o - pen are the gates of heav - en.
• thro' each dark and dan - g'rous way, brings it back, his own pos - sess - ing.
it shall be as white as snow by thy blood and bit - ter pas - sion;
Christ hath pur - chased my re - lease and my ev - 'ry sin re - mit - ted.
Naught like this can com - fort give: "Je - sus sin - ners doth re - ceive."
Take to heart this word and live: "Je - sus sin - ners doth re - ceive."
• Je - sus seeks thee, O be - lieve: "Je - sus sin - ners doth re - ceive."
for these words I now be - lieve: "Je - sus sin - ners doth re - ceive."
Naught re - mains my soul to grieve— "Je - sus sin - ners doth re - ceive."

Erdmann Neumeister, 1718
Trans. composite

JESUS, MEINE ZUVERSICHT 7.8.7.8.7.7.
Johann Crüger, 1653
Harmony after *The Chorale Book for England,* 1863

442 Blow Ye the Trumpet, Blow!

1. Blow ye the trum - pet, blow! The glad - ly sol - emn sound
2. Je - sus, our great High Priest, has full a - tone - ment made;
3. Ex - tol the Lamb of God, the sac - ri - fi - cial Lamb;
4. Ye slaves of sin and hell, your lib - er - ty re - ceive;
let all the na - tions know, to earth's re - mot - est bound:
ye wea - ry spir - its, rest; ye mourn - ful souls, be glad:
re - demp - tion thro' his blood through - out the world pro - claim:
and safe in Je - sus dwell, and blest in Je - sus live:
Refrain
The year of ju - bi - lee is come; re - turn, ye ran - somed
sin - ners, home; re - turn, ye ran - somed sin - ners, home.

5. Ye who have sold for naught
your heritage above,
receive it back unbought,
the gift of Jesus' love:
(Refrain)

6. The gospel trumpet hear,
the news of heav'nly grace;
and, saved from earth, appear
before your Savior's face:
(Refrain)

Charles Wesley, 1750; alt. 1961

LENOX 6.6.6.6.ref.
Louis Edson, 1782

Come unto Me, Ye Weary 443

1. "Come un - to me, ye wea - ry, and I will give you rest."
2. "Come un - to me, dear chil - dren, and I will give you light."
3. "Come un - to me, ye faint - ing, and I will give you life."
4. "And who - so - ev - er com - eth I will not cast him out."
O bless - ed voice of Je - sus, which comes to hearts op - pressed!
O lov - ing voice of Je - sus, which comes to cheer the night!
O peace - ful voice of Je - sus, which comes to end our strife!
O pa - tient love of Je - sus, which drives a - way our doubt;
It tells of ben - e - dic - tion, of par - don, grace, and peace,
Our hearts were filled with sad - ness, and we had lost our way;
The foe is stern and ea - ger, the fight is fierce and long;
which calls us, ver - y sin - ners, un - wor - thy though we be,
of joy that hath no end - ing, of love which can - not cease.
but morn - ing brings us glad - ness, and songs the break of day.
but thou hast made us might - y, and strong - er than the strong.
of love so free and bound - less, to come, dear Lord, to thee!

William C. Dix, 1867

LLANGLOFFAN 7.6.7.6.D.
Welsh hymn melody
David Evans, *Hymnau a Thonau,* 1865

444 Come to the Waters

1. Come to the wa - ters, who - ev - er is thirst - y; drink from the
2. Come to the Riv - er that flows thro' the cit - y, forth from the
3. Come to the Foun - tain with - out an - y mon - ey; buy what is
4. Come to the Well of un - mer - it - ed fa - vor; stretch out your
5. Come to the Sav - ior, the God of sal - va - tion. God has pro -
Foun - tain that nev - er runs dry. Je - sus, the Liv - ing One,
throne of the Fa - ther and Son. Je - sus, the Sav - ior, says,
• giv - en with - out an - y cost. Je - sus, the gra - cious One,
hand; fill your cup to the brim. Je - sus is such a com -
vid - ed an end to sin's strife. Why will you suf - fer the
of - fers you mer - cy, life more a - bun - dant in bound - less sup - ply.
"Come and drink deep - ly." Drink from the pure, in - ex - haust - i - ble One.
• wel - comes the wea - ry; Je - sus, the self - less One, died for the lost.
pas - sion - ate Sav - ior. Draw from the grace that flows free - ly from him.
Law's con - dem - na - tion? Take the free gift of the wa - ter of life.

Based on Revelation 22
James Montgomery Boice, 2000
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WATER OF LIFE 11.10.11.10.
Paul S. Jones, 2000
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How Shall They Hear the Word of God 445

1. How shall they hear the word of God un - less his truth is told?
2. How shall they call to God for help un - less they have be - lieved?
3. How shall the gos - pel be pro - claimed that sin - ners may re - pent?
How shall the sin - ful be set free, the sor - row - ful con - soled?
How shall the poor be giv - en hope, the pris - on - er re - prieved?
How shall the world find peace at last if her - alds are not sent?
To all who speak the truth to - day, im - part your Spir - it, Lord, we pray.
To those who help the blind to see, give light and love and clar - i - ty.
So send us, Lord, for we re - joice to speak of Christ with life and voice.

Michael A. Perry, 1980

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O JESU 8.6.8.6.8.8.
Gesangbuch, Hirschberg, 1741

446 Be Thou My Vision

1. Be thou my vi - sion, O Lord of my heart; naught be all
2. Be thou my wis - dom, and thou my true word; I ev - er
3. Be thou my bat - tle shield, sword for my fight; be thou my
4. Rich - es I heed not, nor man's emp - ty praise, thou mine in -
5. High King of heav - en, my vic - to - ry won, may I reach
else to me, save that thou art— thou my best thought by
with thee and thou with me, Lord; thou my great Fa - ther,
• dig - ni - ty, thou my de - light, thou my soul's shel - ter,
her - i - tance, now and al - ways: thou and thou on - ly,
heav - en's joys, O bright heav'n's Sun! Heart of my own heart, what -
day or by night, wak - ing or sleep - ing, thy pres - ence my light.
I thy true son; thou in me dwell - ing, and I with thee one.
• thou my high tow'r: raise thou me heav'n - ward, O Pow'r of my pow'r.
first in my heart, High King of heav - en, my trea - sure thou art.
ev - er be - fall, still be my vis - ion, O Rul - er of all.

Ancient Irish poem, ca. 8th cent.
Tr. Mary E. Byrne, 1905
Vers. Eleanor H. Hull, 1912

SLANE 10.10.10.10.
Traditional Irish melody
Harm. OPC/URCNA 2016

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Christ, of All My Hopes the Ground 447

1. Christ, of all my hopes the ground, Christ, the spring of
2. Let your love my heart in - flame; keep your fear be -
3. Foun - tain of o'er - flow - ing grace, free - ly from your
4. Firm - ly trust - ing in your blood, noth - ing shall my
5. Thus, O thus, an en - trance give to the land of
all my joy, still in you may I be found, still for
fore my sight; be your praise my high - est aim; be your
• full - ness give; 'til I close my earth - ly race, may I
heart con - found; safe - ly I shall pass the flood, safe - ly
cloud - less sky; hav - ing known it "Christ to live," let me
you my pow'rs em - ploy, still for you my pow'rs em - ploy.
smile my chief de - light, be your smile my chief de - light.
• prove it "Christ to live," may I prove it "Christ to live."
reach Im - man - uel's ground, safe - ly reach Im - man - uel's ground.
know it "gain to die," let me know it "gain to die."

Ralph Wardlaw, 1817; mod.

HENDON 7.7.7.7.rep.
Henri A. César Malan, 1827

448 Union with Thee

1. Grace of the Fa - ther be - fore there was time, chose us in
2. Hum - bled in flesh, O thou bright shin - ing Son, Lord of the
3. Raised on the third day, De - stroy - er of death, sent forth thy
4. Filled with thy Spir - it, we're led by thy Word; cross be - fore
5. Loved by the Fa - ther and bought by the Son, called by the
Christ by the mer - cy div - ine. Love laid the plans for our
u - ni - verse bear - ing our sin, long - suf - f'ring Ser - vant from
• Spir - it with life - giv - ing breath. Hearts are made new, dead eyes
crown is our road and re - ward. Dark be the path, yet in
Spir - it to ser - vice and song, stran - gers and ex - iles un -
res - cue to be pur - chased by blood for our un - ion with thee.
man - ger to tree, thy sub - sti - tu - tion won un - ion with thee.
• o - pened to see; life - yield - ing faith brings us un - ion with thee.
thy light we see dy - ing is liv - ing in un - ion with thee.
til we re - ceive plea - sures un - fad - ing in un - ion with thee.

Jeremiah Montgomery, 2014

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SLANE 10.10.10.10.
Traditional Irish melody
Harm. OPC/URCNA 2016

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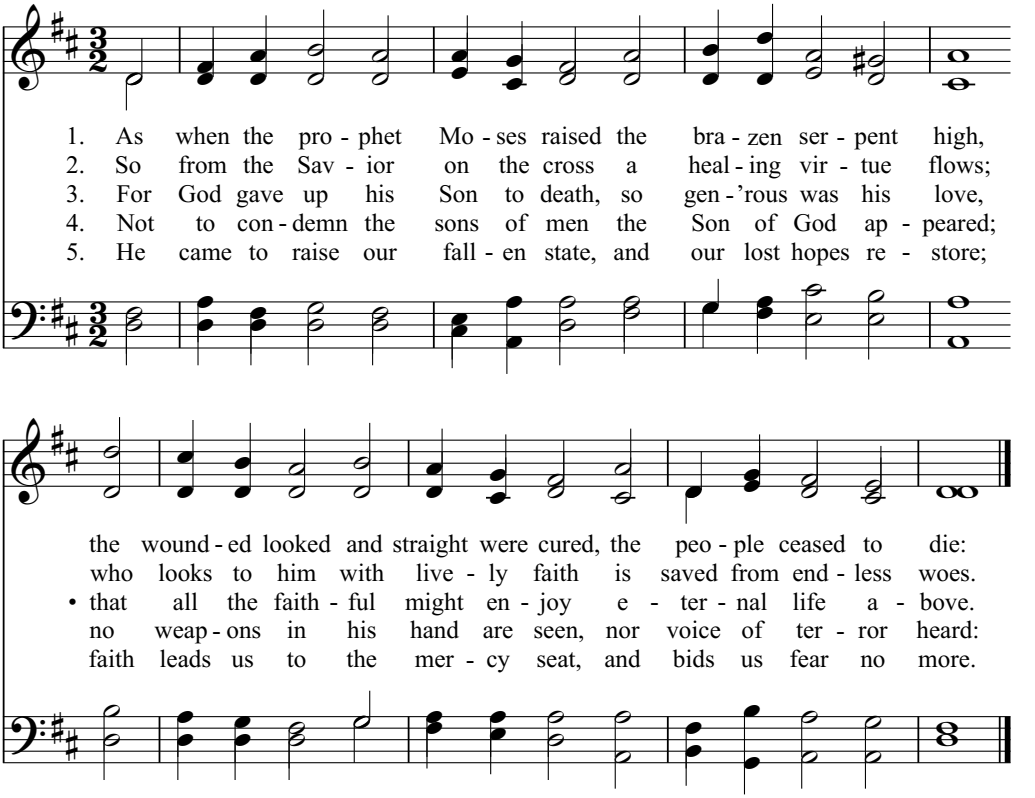
As When the Prophet Moses Raised 449


1. As when the pro - phet Mo - ses raised the bra - zen ser - pent high,
2. So from the Sav - ior on the cross a heal - ing vir - tue flows;
3. For God gave up his Son to death, so gen - 'rous was his love,
4. Not to con - demn the sons of men the Son of God ap - peared;
5. He came to raise our fall - en state, and our lost hopes re - store;
the wound - ed looked and straight were cured, the peo - ple ceased to die:
who looks to him with live - ly faith is saved from end - less woes.
• that all the faith - ful might en - joy e - ter - nal life a - bove.
no weap - ons in his hand are seen, nor voice of ter - ror heard:
faith leads us to the mer - cy seat, and bids us fear no more.

Isaac Watts, 1709
Scottish Paraphrases, 1781

DOWNS C.M.
Lowell Mason, 1832

450 Jesus, Lover of My Soul

1. Je - sus, lov - er of my soul, let me to thy bos - om fly,
2. Oth - er ref - uge have I none, hangs my help - less soul on thee;
3. Thou, O Christ, art all I want; more than all in thee I find:
4. Plen - teous grace with thee is found, grace to cov - er all my sin;
while the near - er wa - ters roll, while the tem - pest still is high:
leave, ah! leave me not a - lone, still sup - port and com - fort me!
raise the fall - en, cheer the faint, heal the sick, and lead the blind.
let the heal - ing streams a - bound; make and keep me pure with - in:
hide me, O my Sav - ior, hide, 'til the storm of life is past;
All my trust on thee is stayed, all my help from thee I bring;
Just and ho - ly is thy name; I am all un - righ - teous - ness;
thou of life the foun - tain art, free - ly let me take of thee;
safe in - to the ha - ven guide, O re - ceive my soul at last!
cov - er my de - fense - less head with the shad - ow of thy wing.
false and full of sin I am, thou art full of truth and grace.
spring thou up with - in my heart, rise to all e - ter - ni - ty.

Charles Wesley, 1740

ABERYSTWYTH 7.7.7.7.D.
Joseph Parry, 1879

Approach, My Soul, the Mercy Seat 451

1. Ap - proach, my soul, the mer - cy seat where Je - sus an - swers prayer;
2. Thy prom - ise is my on - ly plea; with this I ven - ture nigh:
3. Bowed down be - neath a load of sin, by Sa - tan sore - ly pressed,
4. Be thou my shield and hid - ing place, that, shel - tered near thy side,
5. O won - drous love! to bleed and die, to bear the cross and shame,
there hum - bly fall be - fore his feet, for none can per - ish there.
thou call - est bur - dened souls to thee, and such, O Lord, am I.
• by war with - out and fears with - in, I come to thee for rest.
I may my fierce ac - cus - er face, and tell him thou hast died.
that guilt - y sin - ners, such as I, might plead thy gra - cious name!

John Newton, 1779

DALEHURST C.M.
Arthur Cottman, 1874

452 Rock of Ages, Cleft for Me

1. Rock of A - ges, cleft for me, let me hide my - self in thee;
2. Not the la - bors of my hands can ful - fill thy law's de - mands;
3. Noth - ing in my hand I bring, sim - ply to thy cross I cling;
4. While I draw this fleet - ing breath, when mine eye - lids close in death,
let the wa - ter and the blood, from thy riv - en side which flowed,
could my zeal no re - spite know, could my tears for - ev - er flow,
na - ked, come to thee for dress; help - less, look to thee for grace;
when I soar to worlds un - known, see thee on thy judg - ment throne,
be of sin the dou - ble cure, cleanse me from its guilt and pow'r.
all for sin could not a - tone; thou must save, and thou a - lone.
foul, I to the Foun - tain fly; wash me, Sav - ior, or I die.
Rock of A - ges, cleft for me, let me hide my - self in thee.

Augustus M. Toplady, 1776
Alt. Thomas Cotterill, 1815

TOPLADY 7.7.7.7.7.7.
Thomas Hastings, 1830

Just as I Am, without One Plea 453

1. Just as I am, with - out one plea, but that thy
2. Just as I am, and wait - ing not to rid my
3. Just as I am, though tossed a - bout with man - y a
4. Just as I am, poor, wretch - ed, blind; sight, rich - es,
blood was shed for me, and that thou bidd'st me
soul of one dark blot, to thee, whose blood can
con - flict, man - y a doubt, fight - ings and fears with -
heal - ing of the mind, yea, all I need, in
come to thee, O Lamb of God, I come, I come.
cleanse each spot, O Lamb of God, I come, I come.
in, with - out, O Lamb of God, I come, I come.
thee to find, O Lamb of God, I come, I come.

5. Just as I am, thou wilt receive,
wilt welcome, pardon, cleanse, relieve;
because thy promise I believe,
O Lamb of God, I come, I come.

6. Just as I am, thy love unknown
has broken ev'ry barrier down;
now, to be thine, yea, thine alone,
O Lamb of God, I come, I come.

Charlotte Elliott, 1836

WOODWORTH L.M.
William B. Bradbury, 1849

454 I Lay My Sins on Jesus

1. I lay my sins on Je - sus, the spot - less Lamb of God;
2. I lay my wants on Je - sus; all full - ness dwells in him;
3. I rest my soul on Je - sus, this wea - ry soul of mine;
4. I long to be like Je - sus, meek, lov - ing, low - ly, mild;
he bears them all, and frees us from the ac - curs - ed load:
he heals all my dis - eas - es, he doth my soul re - deem:
his right hand me em - brac - es, I on his breast re - cline.
I long to be like Je - sus, the Fa - ther's ho - ly child:
I bring my guilt to Je - sus, to wash my crim - son stains
I lay my griefs on Je - sus, my bur - dens and my cares;
I love the name of Je - sus, Im - man - uel, Christ, the Lord;
I long to be with Je - sus a - mid the heav'n - ly throng,
white in his blood most pre - cious, 'til not a spot re - mains.
he from them all re - leas - es, he all my sor - rows shares.
like fra - grance on the breez - es his name a - broad is poured.
to sing with saints his prais - es, to learn the an - gels' song.

Horatius Bonar, 1843

COMMEMORATION 7.6.7.6.D.
Bartholomaeus Gesius, 1605
Harm. Johann Sebastian Bach, 1769; alt. 1990

I Need Thee, Precious Jesus 455

1. I need thee, pre - cious Je - sus, for I am full of sin;
2. I need thee, pre - cious Je - sus, for I am ver - y poor;
3. I need thee, pre - cious Je - sus, and hope to see thee soon,
my soul is dark and guilt - y, my heart is dead with - in.
a strang - er and a pil - grim, I have no earth - ly store.
en - cir - cled with the rain - bow and seat - ed on thy throne.
I need the cleans - ing foun - tain where I can al - ways flee,
I need the love of Je - sus to cheer me on my way,
There, with thy blood - bought chil - dren, my joy shall ev - er be,
the blood of Christ most pre - cious, the sin - ner's per - fect plea.
to guide my doubt - ing foot - steps, to be my strength and stay.
to sing my Je - sus' prais - es, to gaze, O Lord, on thee.

Frederick Whitfield, 1855

MEIRIONYDD 7.6.7.6.D.
William Freeman Lloyd, 1840
Alternate tune: LLANGLOFFLAN

456 Jesus! What a Friend for Sinners!

1. Je - sus! what a Friend for sin - ners! Je - sus! lov - er of my soul;
2. Je - sus! what a strength in weak - ness! Let me hide my - self in him;
3. Je - sus! what a help in sor - row! While the bil - lows o'er me roll,
4. Je - sus! what a guide and keep - er! While the tem - pest still is high,
5. Je - sus! I do now re - ceive him, more than all in him I find;
friends may fail me, foes as - sail me, he, my Sav - ior, makes me whole.
tempt - ed, tried, and some - times fail - ing, he, my strength, my vic - t'ry wins.
• e - ven when my heart is break - ing, he, my com - fort, helps my soul.
storms a - bout me, night o'er - takes me, he, my pi - lot, hears my cry.
he hath grant - ed me for - give - ness, I am his, and he is mine.
Refrain
Hal - le - lu - jah! what a Sav - ior! Hal - le - lu - jah! what a Friend!
Sav - ing, help - ing, keep - ing, lov - ing, he is with me to the end.

J. Wilbur Chapman, 1910

HYFRYDOL 8.7.8.7.D.
Rowland Hugh Pritchard, 1830

Jesus, Thy Blood and Righteousness 457

1. Je - sus, thy blood and righ - teous - ness my beau - ty
2. Bold shall I stand in thy great day; for who aught
3. When from the dust of death I rise to claim my
4. Je - sus, be end - less praise to thee, whose bound - less
5. O let the dead now hear thy voice; now bid thy
are, my glo - rious dress; 'midst flam - ing worlds, in
to my charge shall lay? Ful - ly ab - solved through
• man - sion in the skies, e'en then this shall be
mer - cy hath for me, for me a full a -
ban - ished ones re - joice; their beau - ty this, their
these ar - rayed, with joy shall I lift up my head.
these I am from sin and fear, from guilt and shame.
• all my plea, Je - sus hath lived, hath died, for me.
tone - ment made, an ev - er - last - ing ran - som paid.
glo - rious dress, Je - sus, thy blood and righ - teous - ness.

Nikolaus Ludwig von Zinzendorf, 1739
Tr. John Wesley, 1740; alt.

GERMANY L.M.
William Gardiner, *Sacred Melodies,* 1815

458 O Fountain of Unceasing Grace

1. O foun - tain of un - ceas - ing grace, your saints' ex - haust - less theme,
2. In you we have a righ - teous - ness by God him - self ap - proved;
3. As all, when A - dam sinned a - lone, in his trans - gres - sion died,
great ob - ject of im - mor - tal praise, es - sen - tial - ly su - preme,
our rock, our sure foun - da - tion this, which nev - er can be moved.
so by the righ - teous - ness of one are sin - ners jus - ti - fied;
we bless you for the glo - rious fruits your in - car - na - tion gives,
Our ran - som by your death was paid, for all your peo - ple giv'n,
we to your mer - it, gra - cious Lord, with hum - blest joy sub - mit,
the righ - teous - ness which grace im - putes, and faith a - lone re - ceives.
the law you per - fect - ly o - beyed, that they might en - ter heav'n.
a - gain to par - a - dise re - stored, in you a - lone com - plete.

Augustus M. Toplady, 1740–1778
Alt. 1961; mod.

ST. MATTHEW C.M.D.
William Croft, 1708

My Hope Is Built on Nothing Less 459

1. My hope is built on noth - ing less than Je - sus' blood and
2. When dark - ness veils his love - ly face, I rest on his un -
3. His oath, his cov - e - nant, his blood sup - port me in the
4. When he shall come with trum - pet sound, O may I then in
righ - teous - ness; I dare not trust the sweet - est frame, but
chang - ing grace; in ev - 'ry high and storm - y gale, my
whelm - ing flood; when all a - round my soul gives way, he
him be found, dressed in his righ - teous - ness a - lone, fault -
Refrain
whol - ly lean on Je - sus' name.
an - chor holds with - in the veil.
then is all my hope and stay.
less to stand be - fore the throne.
On Christ, the sol - id rock, I stand; all
oth - er ground is sink - ing sand, all oth - er ground is sink - ing sand.

Edward Mote, 1834

SOLID ROCK L.M.ref.
William B. Bradbury, 1863
Alternate tune: ST. PETERSBURG

460 Thy Works, Not Mine, O Christ

1. Thy works, not mine, O Christ, speak glad - ness to this heart;
2. Thy pains, not mine, O Christ, up - on the shame - ful tree,
3. Thy cross, not mine, O Christ, has borne the aw - ful load
4. Thy righ - teous - ness, O Christ, a - lone can cov - er me:
they tell me all is done; they bid my fear de - part.
have paid the law's full price and pur - chased peace for me.
of sins that none in heav'n or earth could bear but God.
no righ - teous - ness a - vails save that which is of thee.
Refrain
To whom, save thee, who canst a - lone for sin a - tone, Lord, shall I flee?

Horatius Bonar, 1857

DARWALL 6.6.6.6.8.8.
John Darwall, 1770

Blessed Are the Sons of God 461

1. Bless - ed are the sons of God, they are bought with Christ's own blood;
2. They are jus - ti - fied by grace, they en - joy the Sav - ior's peace;
3. They are lights up - on the earth, chil - dren of a heav'n - ly birth;
they are ran - somed from the grave, life e - ter - nal they shall have:
all their sins are washed a - way, they shall stand in God's great day:
one with God, with Je - sus one, glo - ry is in them be - gun:
Refrain
With them num - bered may we be, here and in e - ter - ni - ty.

Joseph Humphreys, 1743; alt.

ROSEFIELD 7.7.7.7.7.7.
Henri A. César Malan, 1834

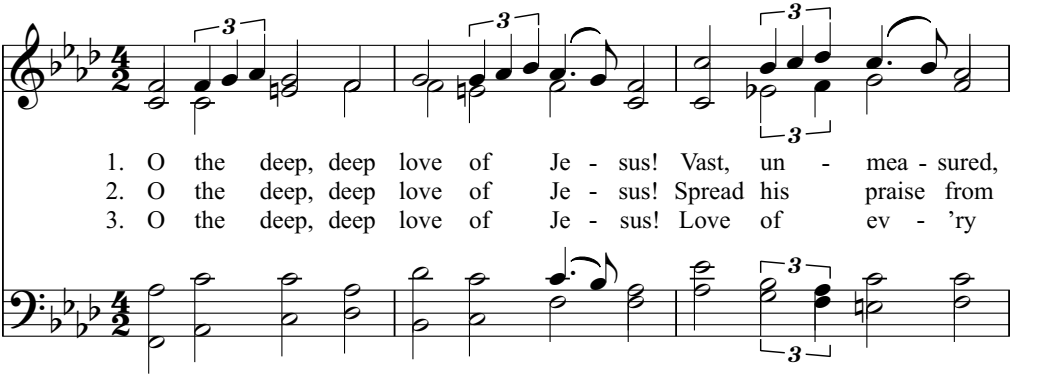
462 Behold the Amazing Gift of Love

1. Be - hold th'a - maz - ing gift of love the Fa - ther hath be - stowed on us, the sin - ful sons of men, to call us sons of God!
2. Con - cealed as yet this hon - or lies, by this dark world un - known, a world that knew not when he came, e'en God's e - ter - nal Son.
3. High is the rank we now pos - sess, but high - er we shall rise, • though what we shall here - af - ter be is hid from mor - tal eyes.
4. Our souls, we know, when he ap - pears, shall bear his im - age bright, for all his glo - ry, full dis - closed, shall o - pen to our sight.
5. A hope so great and so di - vine may tri - als well en - dure, and pu - ri - fy our souls from sin, as Christ him - self is pure.

Isaac Watts, 1709; alt.

ST. STEPHEN C.M.
William Jones, 1789

463 O the Deep, Deep Love of Jesus!


1. O the deep, deep love of Je - sus! Vast, un - mea - sured,
2. O the deep, deep love of Je - sus! Spread his praise from
3. O the deep, deep love of Je - sus! Love of ev - 'ry

bound - less, free, roll - ing as a might - y o - cean in its
shore to shore; how he lov - eth, ev - er lov - eth, chang - eth
love the best: 'tis an o - cean vast of bless - ing, 'tis a
full - ness o - ver me. Un - der - neath me, all a - round me,
nev - er, nev - er - more; how he watch - es o'er his loved ones,
ha - ven sweet of rest. O the deep, deep love of Je - sus!
is the cur - rent of thy love; lead - ing on - ward,
died to call them all his own; how for them he
'Tis a heav'n of heav'ns to me; and it lifts me
lead - ing home - ward, to thy glo - rious rest a - bove.
in - ter - ced - eth, watch - eth o'er them from the throne.
up to glo - ry, for it lifts me up to thee.

Samuel Trevor Francis, 1834–1925

EBENEZER (TON-Y-BOTEL) 8.7.8.7.D.
Thomas John Williams, 1890

464 The Beatitudes

1. Blest are the hum - ble souls that see their emp - ti -
2. Blest are the men of bro - ken heart, who mourn for
3. Blest are the meek, who stand a - far from rage and
4. Blest are the souls that thirst for grace, hun - ger and
ness and pov - er - ty; trea - sures of grace to
sin with in - ward smart; the blood of Christ di -
pas - sion, noise and war; God will se - cure their
long for righ - teous - ness; they shall be well sup -
them are giv'n, and crowns of joy laid up in heav'n.
vine - ly flows, a heal - ing balm for all their woes.
hap - py state, and plead their cause a - gainst the great.
plied and fed, with liv - ing streams and liv - ing bread.

5. Blest are the men whose hearts do move
   and melt with sympathy and love;
   from Christ the Lord shall they obtain
   like sympathy and love again.

6. Blest are the pure, whose hearts are clean
   from the defiling pow'rs of sin;
   with endless pleasure they shall see
   a God of spotless purity.

7. Blest are the men of peaceful life,
   who quench the coals of growing strife;
   they shall be called the heirs of bliss,
   the sons of God, the God of peace.

8. Blest are the suff'rers who partake
   of pain and shame for Jesus' sake;
   their souls shall triumph in the Lord,
   glory and joy are their reward.

Isaac Watts, 1674–1748

QUEBEC L.M.
Henry Baker, 1854

Love Divine, All Loves Excelling 465

1. Love di - vine, all loves ex - cel - ling, Joy of heav'n to earth come down:
2. Breathe, O breathe thy lov - ing Spir - it in - to ev - 'ry trou - bled breast;
3. Come, Al - might - y to de - liv - er, let us all thy life re - ceive;
4. Fin - ish, then, thy new cre - a - tion; pure and spot - less let us be:
fix in us thy hum - ble dwell - ing, all thy faith - ful mer - cies crown:
let us all in thee in - her - it, let us find the prom - ised rest:
sud - den - ly re - turn, and nev - er, nev - er - more thy tem - ples leave.
let us see thy great sal - va - tion per - fect - ly re - stored in thee;
Je - sus, thou art all com - pas - sion, pure, un - bound - ed love thou art;
take a - way the love of sin - ning; Al - pha and O - me - ga be;
Thee we would be al - ways bless - ing, serve thee as thy hosts a - bove,
changed from glo - ry in - to glo - ry, 'til in heav'n we take our place,
vis - it us with thy sal - va - tion, en - ter ev - 'ry trem - bling heart.
End of faith, as its Be - gin - ning, set our hearts at lib - er - ty.
pray and praise thee with - out ceas - ing, glo - ry in thy per - fect love.
'til we cast our crowns be - fore thee, lost in won - der, love, and praise.

Charles Wesley, 1747

BEECHER 8.7.8.7.D.
John Zundel, 1870; alt.

466 My Faith Looks Up to Thee

1. My faith looks up to thee, thou Lamb of Cal - va - ry,
2. May thy rich grace im - part strength to my faint - ing heart,
3. While life's dark maze I tread, and griefs a - round me spread,
4. When ends life's tran - sient dream, when death's cold, sul - len stream
Sav - ior di - vine: now hear me while I pray, take all my
my zeal in - spire; as thou hast died for me, O may my
be thou my guide; bid dark - ness turn to day, wipe sor - row's
shall o'er me roll, blest Sav - ior, then, in love, fear and dis -
guilt a - way, O let me from this day be whol - ly thine.
love to thee pure, warm, and change - less be, a liv - ing fire.
tears a - way, nor let me ev - er stray from thee a - side.
trust re - move; O bear me safe a - bove, a ran - somed soul.

Ray Palmer, 1830

OLIVET 6.6.4.6.6.6.4.
Lowell Mason, 1832

Cast Down, O God, the Idols 467

1. Cast down, O God, the i - dols that hold us in their power,
2. In vain we search for mean - ing where tran - sient joys a - bound,
3. O God, we have our be - ing in you and you a - lone.
the emp - ty gods we wor - ship when dark - ness has its hour.
and seek the soul's con - tent - ment where peace can - not be found.
Re - call us from our wan - d'rings; re - claim us as your own.
We bow to oth - er mas - ters and by their prom - ise live.
We wan - der, lost and home - less, in end - less, aim - less quest,
Re - store in us the im - age re - vealed in Christ, your Word,
Re - deem our way - ward pas - sions; our re - bel wills for - give.
our hearts for - ev - er rest - less, un - til in you they rest.
till heart and will pay hom - age to him, our God and Lord.

Herman G. Stuempfle 1923–2007

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RUTHERFORD 7.6.7.6.D.
Chrétien Urhan, 1734
Arr. Edward F. Rimbault, 1867

468 Jerusalem the Golden

1. Je - ru - sa - lem the gold - en, with milk and hon - ey blest,
be - neath your con - tem - pla - tion sink heart and voice op - pressed.
I know not, O I know not, what joys a - wait us there;
what ra - dian - cy of glo - ry, what bliss be - yond com - pare.
2. They stand, those halls of Zi - on, all ju - bi - lant with song,
and bright with man - y an an - gel, and all the mar - tyr throng.
The Prince is ev - er in them, the day - light is se - rene;
the pas - tures of the bless - ed are decked in glo - rious sheen.
3. There is the throne of Da - vid; and there, from care re - leased,
the song of them that tri - umph, the shout of them that feast;
and they who with their Lead - er have con - quered in the fight,
for - ev - er and for - ev - er are clad in robes of white.
4. O sweet and bless - ed coun - try, the home of God's e - lect!
O sweet and bless - ed coun - try that ea - ger hearts ex - pect!
Je - sus, in mer - cy bring us to that dear land of rest;
who are, with God the Fa - ther and Spir - it, ev - er blest.

Bernard of Cluny, 12th cent.
Tr. John Mason Neale, 1851; alt; mod.

EWING 7.6.7.6.D.
Alexander Ewing, 1853

Who Are These like Stars Appearing 469

1. Who are these like stars ap - pear - ing, these be - fore God's throne who stand?
2. Who are these of daz - zling bright - ness, these in God's own truth ar - rayed,
3. These are they who have con - tend - ed for their Sav - ior's hon - or long,
4. These are they whose hearts were riv - en, sore with woe and an - guish tried,
5. These, like priests, have watched and wait - ed, of - f'ring up to Christ their will;
Each a gold - en crown is wear - ing; who are all this glo - rious band?
clad in robes of pur - est white - ness, robes whose lus - ter ne'er shall fade,
• wres - tling on 'til life was end - ed, fol - l'wing not the sin - ful throng;
who in pray'r full oft have striv - en with the God they glo - ri - fied;
soul and bod - y con - se - crat - ed, day and night to serve him still:
Al - le - lu - ia! Hark, they sing, prais - ing loud their heav'n - ly King.
ne'er be touched by time's rude hand? Whence come all this glo - rious band?
• these, who well the fight sus - tained, tri - umph thro' the Lamb have gained.
now, their pain - ful con - flict o'er, God has bid them weep no more.
now in God's most ho - ly place blest they stand be - fore his face.

Heinrich T. Schenk, 1719
Tr. Frances E. Cox, 1841, 1864

ALL SAINTS OLD 8.7.8.7.7.7.
Gesangbuch, Darmstadt, 1698

470 When This Passing World Is Done

1. When this pass - ing world is done, when has sunk yon glar - ing sun,
2. When I hear the wick - ed call on the rocks and hills to fall,
3. When I stand be - fore the throne, dressed in beau - ty not my own,
4. When the praise of heav'n I hear, loud as thun - ders to the ear,
5. Cho - sen not for good in me, wak - ened up from wrath to flee,
when we stand with Christ on high look - ing o'er life's his - to - ry,
when I see them start and shrink on the fi - ery del - uge brink,
• when I see thee as thou art, love thee with un - sin - ning heart,
loud as man - y wa - ters' noise, sweet as harp's me - lo - dious voice,
hid - den in the Sav - ior's side, by the Spir - it sanc - ti - fied,
then, Lord, shall I ful - ly know, not till then, how much I owe.
then, Lord, shall I ful - ly know, not till then, how much I owe.
• then, Lord, shall I ful - ly know, not till then, how much I owe.
then, Lord, shall I ful - ly know, not till then, how much I owe.
teach me, Lord, on earth to show, by my love, how much I owe.

Robert Murray McCheyne, 1837

REDHEAD 76 (AJALON) 7.7.7.7.7.7.
Richard Redhead, 1853

The Sands of Time Are Sinking 471

1. The sands of time are sink - ing, the dawn of heav - en breaks,
2. The King there in his beau - ty with - out a veil is seen;
3. O Christ, he is the foun - tain, the deep sweet well of love!
4. The bride eyes not her gar - ment, but her dear bride - groom's face;
the sum - mer morn I've sighed for, the fair sweet morn a - wakes;
it were a well - spent jour - ney, though sev'n deaths lay be - tween:
The streams on earth I've tast - ed, more deep I'll drink a - bove:
I will not gaze at glo - ry, but on my King of grace;
dark, dark hath been the mid - night, but day - spring is at hand,
the Lamb with his fair ar - my doth on Mount Zi - on stand,
there to an o - cean full - ness his mer - cy doth ex - pand,
not at the crown he gift - eth, but on his pierc - ed hand:
and glo - ry, glo - ry dwell - eth in Em - man - uel's land.
and glo - ry, glo - ry dwell - eth in Em - man - uel's land.
and glo - ry, glo - ry dwell - eth in Em - man - uel's land.
the Lamb is all the glo - ry of Em - man - uel's land.

Anne R. Cousin, 1857
Based upon Samuel Rutherford, 1600–1661

RUTHERFORD 7.6.7.6.7.6.7.5.
Chrétien Urhan, 1734
Arr. Edward F. Rimbault, 1867

472 Here from All Nations

1. Here from all na - tions, all tongues, and all peo - ples,
2. These have come out of the great trib - u - la - tion;
3. Gone is their thirst, and no more shall they hun - ger;
4. He will go with them to clear liv - ing wa - ter,
5. Bless - ing and glo - ry and wis - dom and pow - er
count - less the crowd, but their voic - es are one.
now they may stand in the pres - ence of God,
• God is their shel - ter, his power at their side.
flow - ing from springs which his mer - cy sup - plies.
be to the Sav - ior a - gain and a - gain.

Vast is the sight and ma - jes - tic their sing - ing:
serv - ing their Lord day and night in his tem - ple,
• Sun shall not pain them, no burn - ing will tor - ture;
Gone is their grief, and their tri - als are o - ver.
Might and thanks - giv - ing and hon - or for - ev - er
"God has the vic - t'ry: he reigns from the throne!"
ran - somed and cleansed by the Lamb's pre - cious blood.
• Je - sus the Lamb is their shep - herd and guide.
God wipes a - way ev - 'ry tear from their eyes.
be to our God: Al - le - lu - ia! A - men!

Christopher Idle, 1973

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O QUANTA QUALIA 11.10.11.10.
La Feillée, *Méthode du plain-chant,* 1808
Harm. David Evans, 1874–1948

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473 By the Sea of Crystal

1. By the sea of crys - tal, saints in glo - ry stand,
2. Out of trib - u - la - tion, death and Sa - tan's hand,
3. "Un - to God Al - might - y, sit - ting on the throne,
myr - i - ads in num - ber, drawn from ev - 'ry land.
they have been trans - lat - ed at the Lord's com - mand.
and the Lamb, vic - to - rious, be the praise a - lone.
Robed in white ap - par - el, washed in Je - sus' blood,
In their hands they're hold - ing palms of vic - to - ry;
God has wrought sal - va - tion, he did won - drous things;
they now reign in heav - en with the Lamb of God.
hark! the ju - b'lant cho - rus shouts tri - um - phant - ly:
who shall not ex - tol you, ho - ly King of kings?"

William Kuipers, 1933; mod.

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CRYSTAL 6.5.6.5.D.
John Vanderhoven, 1933

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If Thou But Suffer God to Guide Thee 474

1. If thou but suf - fer God to guide thee, and hope in
2. What can these anx - ious cares a - vail thee, these nev - er -
3. On - ly be still, and wait his lei - sure in cheer - ful
4. All are a - like be - fore the High - est; 'tis eas - y
5. Sing, pray, and keep his ways un - swerv - ing, so do thine
him through all your ways, he'll give thee strength, what - e'er be - tide thee,
ceas - ing moans and sighs? What can it help, if thou be - wail thee
• hope, with heart con - tent to take what - e'er thy Fa - ther's plea - sure
to our God, we know, to raise thee up, though low thou li - est,
own part faith - ful - ly, and trust his word—though un - de - serv - ing,
and bear thee through the e - vil days: who trusts in God's un -
o'er each dark mo - ment as it flies? Our cross and tri - als
• and all - dis - cern - ing love hath sent; nor doubt our in - most
to make the rich man poor and low; true won - ders still by
thou yet shalt find it true for thee; God nev - er yet for -
chang - ing love builds on the Rock that naught can move.
do but press the heav - ier for our bit - ter - ness.
• wants are known to him who chose us for his own.
him are wrought, who set - teth up and brings to naught.
sook at need the soul that trust - ed him in - deed.

Georg Neumark, 1641
Tr. Catherine Winkworth, 1855, 1863

NEUMARK 9.8.9.8.8.8.
Georg Neumark, 1657

475 Who Trusts in God, a Strong Abode

1. Who trusts in God, a strong a - bode in heav'n and earth pos - sess - es;
who looks in love to Christ a - bove, no fear his heart op - press - es.
2. Though Sa - tan's wrath be - set our path, and world - ly scorn as - sail us,
while you are near we will not fear, your strength shall nev - er fail us:
3. In all the strife of mor - tal life our feet shall stand se - cure - ly;
temp - ta - tion's hour shall lose its pow'r, for you shall guard us sure - ly.
In you a - lone, dear Lord, we own sweet hope and con - so - la - tion:
your rod and staff shall keep us safe, and guide our steps for - ev - er;
O God, re - new, with heav'n - ly dew, our bod - y, soul, and spir - it,
our shield from foes, our balm for woes, our great and sure sal - va - tion.
nor shades of death, nor hell be - neath, our souls from you shall sev - er.
un - til we stand at your right hand, through Je - sus' sav - ing mer - it.

St. 1, Joachim Magdeburg, 1572; st. 2–3, anon., 1597
Tr. Benjamin H. Kennedy, 1863
Alt. William Walsham How, 1864; mod.

CONSTANCE 8.7.8.7.D.
Arthur S. Sullivan, 1875

It Is Well with My Soul 476

1. When peace, like a riv - er, at - tend - eth my way, when sor - rows like
2. Though Sa - tan should buf - fet, though tri - als should come, let this blest as -
3. My sin— O the bliss of this glo - ri - ous thought!— my sin, not in
4. O Lord, haste the day when my faith shall be sight, the clouds be rolled
sea bil - lows roll; what - ev - er my lot, thou hast taught me to say,
sur - ance con - trol, that Christ has re - gard - ed my help - less es - tate,
part, but the whole, is nailed to the cross and I bear it no more;
back as a scroll; the trump shall re - sound, and the Lord shall de - scend;
Refrain
"It is well, it is well with my soul."
and has shed his own blood for my soul. It is well
praise the Lord, praise the Lord, O my soul! It is well
"E - ven so"— it is well with my soul.
with my soul; it is well, it is well with my soul.
with my soul;

Horatio G. Spafford, 1873

VILLE DU HAVRE 11.8.11.9.ref.
Philip P. Bliss, 1876

477 By Grace I Am an Heir of Heaven

1. By grace I am an heir of heav - en: why doubt this,
2. By grace a - lone shall I in - her - it that bliss - ful
3. By grace! These pre - cious words re - mem - ber when sore - ly
4. By grace! Be this in death my com - fort; de - spite my
O my trem - bling heart? If what the Scrip - tures prom - ise clear - ly
home be - yond the skies. Works count for naught, the Lord in - car - nate
by your sins op - pressed, when Sa - tan comes to vex your spir - it,
fears, 'tis well with me. I know my sin in all its great - ness,
is true and firm in ev - 'ry part, this al - so must be
has won for me the heav'n - ly prize. Sal - va - tion by his
when trou - bled con - science sighs for rest; what rea - son can - not
but al - so him who sets me free. My heart to naught but
truth di - vine: by grace a crown of life is mine.
death he wrought, his grace a - lone my par - don bought.
com - pre - hend, God does to you by grace ex - tend.
joy gives place, since I am saved by grace, by grace.

Christian L. Scheidt, 1742, cento
Tr. H. Breuckner

NEUMARK 9.8.9.8.8.8.
Georg Neumark, 1657

Jesus Loves Me, This I Know 478

1. Je - sus loves me, this I know, for the Bi - ble tells me so.
2. Je - sus loves me, this I know, he loved chil - dren long a - go.
3. Je - sus loves me, he will stay close be - side me all the way;
4. Je - sus loves me, loves me still, though I'm ver - y weak and ill;
5. Je - sus loves me, he who died, heav - en's gates to o - pen wide;
Lit - tle ones to him be - long; they are weak, but he is strong.
In his arms for all to see, say - ing, "Let them come to me."
• he's pre - pared a home for me, and some - day his face I'll see.
from his shin - ing throne on high comes to watch me where I lie.
he will wash a - way my sin, let his lit - tle child come in.
Refrain
Yes, Je - sus loves me! Yes, Je - sus loves me!
Yes, Je - sus loves me! The Bi - ble tells me so.

Anna B. Warner, 1859; alt.

JESUS LOVES ME 7.7.7.7.ref.
William B. Bradbury, 1861

479 Jesus, I Am Resting, Resting

1. Je - sus, I am rest - ing, rest - ing in the joy of what thou art;
I am find - ing out the great - ness of thy lov - ing heart.
2. O how great thy lov - ing - kind - ness, vast - er, broad - er than the sea!
O how mar - vel - ous thy good - ness lav - ished all on me!
3. Sim - ply trust - ing thee, Lord Je - sus, I be - hold thee as thou art,
and thy love, so pure, so change - less, sat - is - fies my heart;
4. Ev - er lift thy face up - on me as I work and wait for thee;
rest - ing 'neath thy smile, Lord Je - sus, earth's dark shad - ows flee.
Thou hast bid me gaze up - on thee, as thy beau - ty fills my soul,
Yes, I rest in thee, Be - lov - ed, know what wealth of grace is thine,
sat - is - fies its deep - est long - ings, meets, sup - plies its ev - 'ry need,
Bright - ness of my Fa - ther's glo - ry, sun - shine of my Fa - ther's face,

for by thy trans - form - ing pow - er, thou hast made me whole.
know thy cer - tain - ty of prom - ise and have made it mine.
com - pass - eth me round with bless - ings: thine is love in - deed.
keep me ev - er trust - ing, rest - ing, fill me with thy grace.
Refrain
Je - sus, I am rest - ing, rest - ing in the joy of what thou art;
I am find - ing out the great - ness of thy lov - ing heart.

Jean Sophia Pigott, 1876; alt.

TRANQUILITY 8.7.8.5.D.ref.
James Mountain, 1876

480 I Have No Other Comfort

1. I have no oth - er com - fort which life and death en - dures
2. Your blood is full a - tone - ment for all my sin and guilt;
3. What - ev - er things be - tide me must serve to save my soul;
4. And so you make me wil - ling with all my heart and mind
than that I am my Sav - ior's, whose death my life se - cures.
the cross is all my glo - ry; on you my faith is built.
the Fa - ther watch - es o'er me to keep me safe and whole.
to live for you, my Sav - ior, so lov - ing, true, and kind.
To you with soul and bod - y, O Je - sus, I be - long;
And you, my great de - liv - 'rer, are my pre - serv - er too;
Yes, by the Ho - ly Spir - it I ful - ly am as - sured
To you with soul and bod - y, O Je - sus, I be - long;
you are my on - ly Mas - ter and my Re - deem - er strong.
you guide all of my foot - steps, and lead me clear - ly through.
that mine is life e - ter - nal ac - cord - ing to your Word.
you are my on - ly Mas - ter and my Re - deem - er strong.

Based on Heidelberg Catechism, Question 1
Alvin Grether, 1937; mod.

EWING 7.6.7.6.D.
Alexander Ewing, 1853

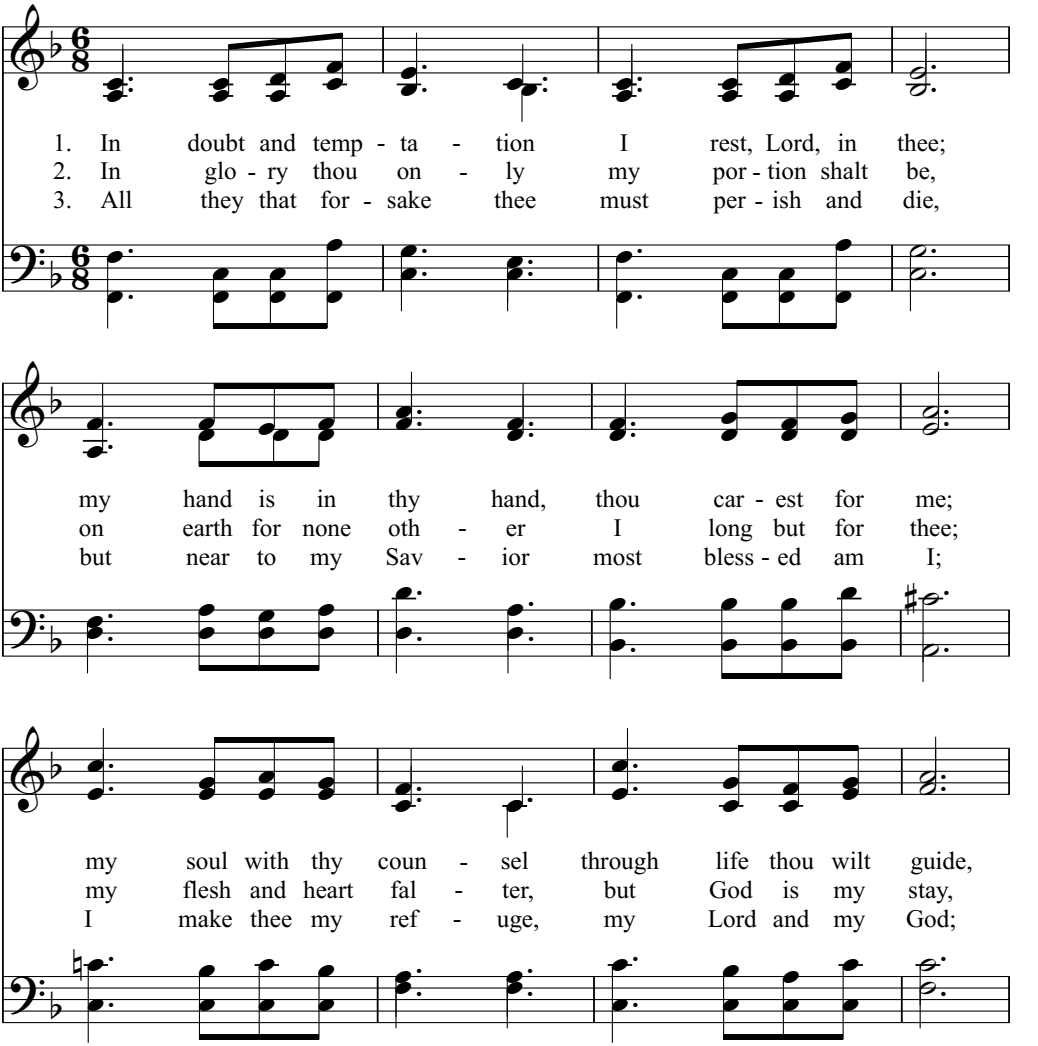
Lord, I Lift My Soul to Thee 481

1. Lord, I lift my soul to thee, O my God, I trust thy might;
2. Lord, to me thy ways make known, guide in truth and teach thou me;
3. Sins of youth re - mem - ber not, nor my tres - pass - es re - cord;
let not foes ex - ult o'er me, shame me not be - fore their sight.
thou my Sav - ior art a - lone, all the day I wait for thee.
let not mer - cy be for - got, for thy good - ness' sake, O Lord.
Yea, may none be put to shame, none who wait for thee to bless;
Lord, re - mem - ber in thy love all thy mer - cies man - i - fold,
Just and good the Lord a - bides, he his way will sin - ners show,
but dis - hon - ored be their name who with - out a cause trans - gress.
ten - der mer - cies from a - bove, change - less from the days of old.
he the meek in jus - tice guides, mak - ing them his way to know.

From Psalm 25:1–9
The Psalter, 1912

MADRID 7.7.7.7.D.
Traditional Spanish melody
Arr. David Evans, 1927

482 In Doubt and Temptation


1. In doubt and temp - ta - tion I rest, Lord, in thee;
my hand is in thy hand, thou car - est for me;
2. In glo - ry thou on - ly my por - tion shalt be,
on earth for none oth - er I long but for thee;
3. All they that for - sake thee must per - ish and die,
but near to my Sav - ior most bless - ed am I;
my soul with thy coun - sel through life thou wilt guide,
my flesh and heart fal - ter, but God is my stay,
I make thee my ref - uge, my Lord and my God;

and af - ter - ward make me in glo - ry a - bide.
the strength of my spir - it, my por - tion for aye.
thy grace and thy glo - ry I pub - lish a - broad.
Refrain
My God, I will ex - tol thee and ev - er bless thy name;
each day will I give thanks to thee and all thy praise pro - claim.

Based on Psalm 73
Psalter Hymnal, 1959

CARTER 11.11.11.11.ref.
E. Grace Updegraff, 1871–1964

483 Loved with Everlasting Love

1. Loved with ev - er - last - ing love, drawn by grace that love to know,
2. Heav'n a - bove is deep - er blue, earth a - round is sweet - er green,
3. Taste the good - ness of the Lord: wel - comed home to his em - brace,
4. His for - ev - er, on - ly his— who the Lord and me shall part?
Spir - it sent from Christ a - bove, thou dost wit - ness it is so.
that which glows in ev - 'ry hue Christ - less eyes have nev - er seen.
all his love, as blood out - poured, seals the par - don of his grace.
Ah, with what a rest of bliss Christ can fill the lov - ing heart.
O this full and pre - cious peace from his pres - ence all di - vine;
Birds in song his glo - ries show, flow'rs with rich - er beau - ties shine
Can I doubt his love for me, when I trace that love's de - sign?
Heav'n and earth may fade and flee, first - born light in gloom de - cline,
in a love that can - not cease, I am his and he is mine.
since I know, as now I know, I am his and he is mine.
By the cross of Cal - va - ry I am his and he is mine.
but while God and I shall be, I am his and he is mine.

George W. Robinson, 1890
Rev. Edmund P. Clowney, 1986

EVERLASTING LOVE 7.7.7.7.D.
James Mountain, ca. 1890
Harm. Dale Grotenhuis, 2009

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On the Good and Faithful 484

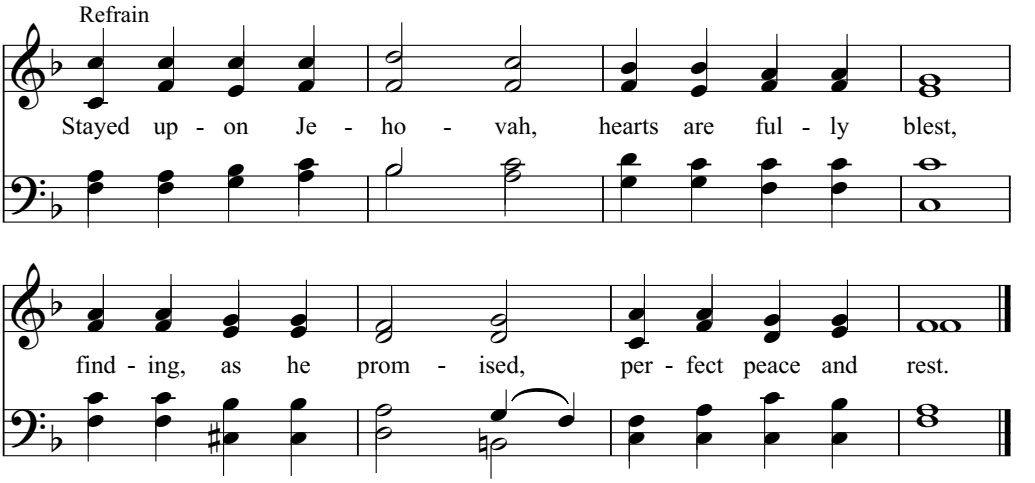
1. On the good and faith - ful, God has set his love;
2. Lay up - on God's al - tar good and lov - ing deeds,
3. In God's love a - bid - ing, I have joy and peace
when they call, he sends them bless - ings from a - bove.
and in all things trust him to sup - ply your needs.
more than all the wick - ed, though their wealth in - crease.
Stand in awe and sin not, bid your heart be still;
Anx - ious and de - spair - ing, man - y walk in night,
In his care con - fid - ing, I will sweet - ly sleep,
through the si - lent watch - es, think up - on his will.
but to those that fear him, God will send his light.
for the Lord, my Sav - ior, will in safe - ty keep.

From Psalm 4
The Psalter, 1912

PENITENCE 6.5.6.5.D.
Spencer Lane, 1879

485 Like a River Glorious

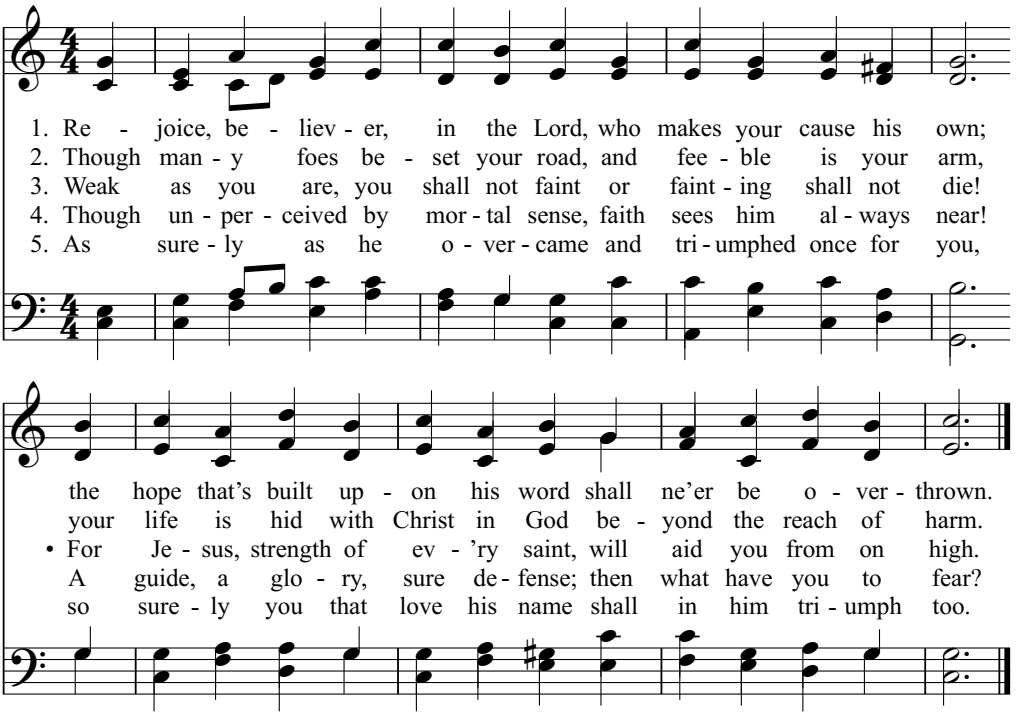
1. Like a riv - er glo - rious is God's per - fect peace,
2. Hid - den in the hol - low of his bless - ed hand,
3. Ev - 'ry joy or tri - al fall - eth from a - bove,
o - ver all vic - to - rious in its bright in - crease;
nev - er foe can fol - low, nev - er trai - tor stand;
traced up - on our di - al by the Sun of Love.
per - fect, yet it flow - eth full - er ev - 'ry day,
not a surge of wor - ry, not a shade of care,
We may trust him ful - ly all for us to do;
per - fect, yet it grow - eth deep - er all the way.
not a blast of hur - ry, touch the spir - it there.
they who trust him whol - ly find him whol - ly true.



Frances R. Havergal, 1874

WYE VALLEY 6.5.6.5.D.ref.
James Mountain, 1876

Rejoice, Believer, in the Lord 486


1. Re - joice, be - liev - er, in the Lord, who makes your cause his own;
2. Though man - y foes be - set your road, and fee - ble is your arm,
3. Weak as you are, you shall not faint or faint - ing shall not die!
4. Though un - per - ceived by mor - tal sense, faith sees him al - ways near!
5. As sure - ly as he o - ver - came and tri - umphed once for you,
the hope that's built up - on his word shall ne'er be o - ver - thrown.
your life is hid with Christ in God be - yond the reach of harm.
• For Je - sus, strength of ev - 'ry saint, will aid you from on high.
A guide, a glo - ry, sure de - fense; then what have you to fear?
so sure - ly you that love his name shall in him tri - umph too.

John Newton, 1779

ST. ANNE C.M.
Attr. to William Croft, 1678–1727
Tate and Brady, *Supplement to the New Version,* 1708

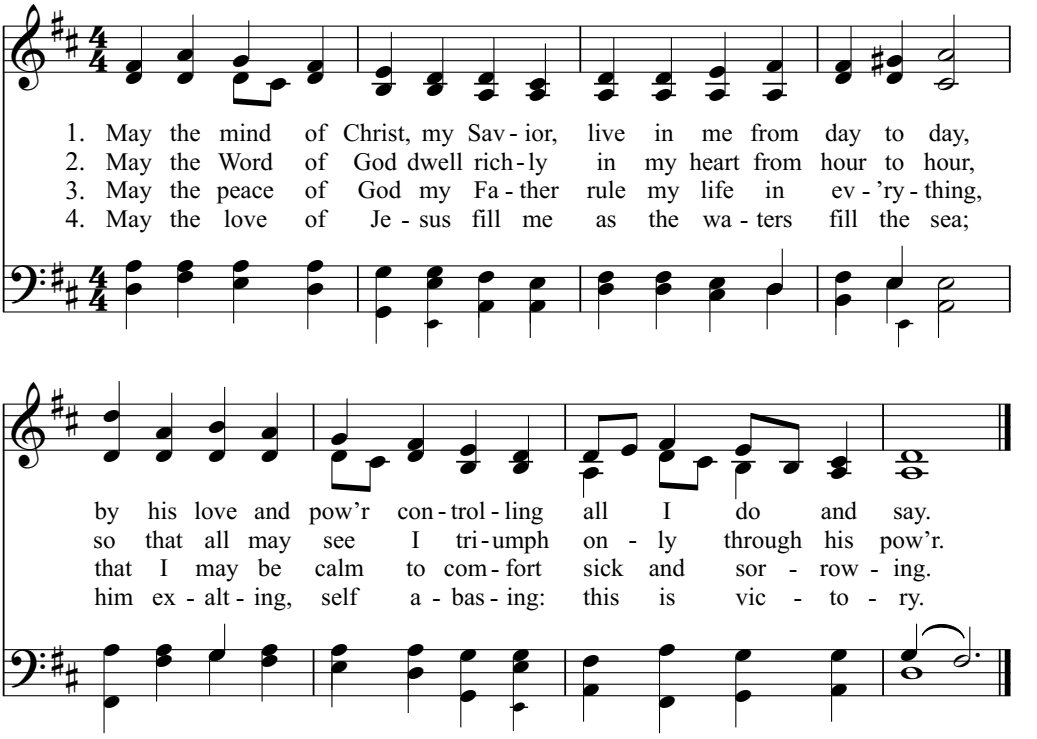
487 Sometimes a Light Surprises

1. Some - times a light sur - pris - es the Chris - tian while he sings;
it is the Lord, who ris - es with heal - ing in his wings:
when com - forts are de - clin - ing, he grants the soul a - gain
a sea - son of clear shin - ing, to cheer it af - ter rain.
2. In ho - ly con - tem - pla - tion we sweet - ly then pur - sue
the theme of God's sal - va - tion, and find it ev - er new;
"Let the un - known to - mor - row bring with it what it may."
3. It can bring with it noth - ing but he will bear us through;
who gives the lil - ies cloth - ing will clothe his peo - ple too:
set free from pres - ent sor - row, we cheer - ful - ly can say,
and he who feeds the ra - vens will give his chil - dren bread.
4. Though vine nor fig tree nei - ther their wont - ed fruit shall bear,
though all the field should with - er, nor flocks nor herds be there;
be - neath the spread - ing heav - ens no crea - ture but is fed;
yet God the same a - bid - eth, his praise shall tune my voice,
for, while in him con - fid - ing, I can - not but re - joice.

William Cowper, 1779

BENTLEY 7.6.7.6.D.
John Hullah, 1867

May the Mind of Christ, My Savior 488


1. May the mind of Christ, my Sav - ior, live in me from day to day,
2. May the Word of God dwell rich - ly in my heart from hour to hour,
3. May the peace of God my Fa - ther rule my life in ev - 'ry - thing,
4. May the love of Je - sus fill me as the wa - ters fill the sea;
by his love and pow'r con - trol - ling all I do and say.
so that all may see I tri - umph on - ly through his pow'r.
that I may be calm to com - fort sick and sor - row - ing.
him ex - alt - ing, self a - bas - ing: this is vic - to - ry.

5. May I run the race before me,
strong and brave to face the foe,
looking only unto Jesus
as I onward go.

6. May his beauty rest upon me
as I seek the lost to win,
and may they forget the channel,
seeing only him.

Kate B. Wilkinson, 1925

ST. LEONARDS 8.7.8.5.
A. Cyril Barham-Gould, 1925; alt. 1990

489 Hope of the World

Unison
1. Hope of the world, thou Christ of great com - pas - sion, speak to our
2. Hope of the world, God's gift from high - est heav - en, bring - ing to
3. Hope of the world, a - foot on dust - y high - ways, show - ing to
4. Hope of the world, who by thy cross didst save us from death and
5. Hope of the world, O Christ o'er death vic - to - rious, who by this
fear - ful hearts by con - flict rent. Save us, thy peo - ple, from con -
hun - gry souls the bread of life, still let thy Spir - it un - to
• wan - d'ring souls the path of light; walk thou be - side us, lest the
dark de - spair, from sin and guilt; we ren - der back the love thy
sign didst con - quer grief and pain, we would be faith - ful to thy
sum - ing pas - sion, who by our own false hopes and aims are spent.
us be giv - en to heal earth's wounds and end her bit - ter strife.
• tempt - ing by - ways lure us a - way from thee to end - less night.
mer - cy gave us; take thou our lives, and use them as thou wilt.
gos - pel glo - rious: Thou art our Lord! Thou dost for - ev - er reign!

Georgia E. Harkness, 1954

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VICAR 11.10.11.10.
V. Earle Copes, 1963

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Behold, My Servant 490

1. "Be - hold my Ser - vant," says the LORD, "my cho - sen, my de - light.
2. "The Spir - it of the Sov - 'reign LORD to me the LORD im - parts,
3. Mes - si - ah com - forts those who mourn, a crown of beau - ty gives;
To him my Spir - it I will give, up - hold - ing him in might.
a - noint - ing me to preach good news to poor and bro - ken hearts.
he chang - es shame to robes of praise, from gloom and sad - ness saves.
His jus - tice gives the na - tions hope, he hum - bly serves their need;
He sent me to preach lib - er - ty to pris - 'ners and to slaves,
Re - joice with ev - er - last - ing joy, you saints by grace re - stored;
a dy - ing flame he quench - es not, nor breaks a dam - aged reed."
to preach the year of Ju - bi - lee, when God the wrong re - pays."
he calls you oaks of righ - teous - ness, the gar - den of the LORD!

From Isaiah 42, 58, 61
Vers. OPC/URCNA 2016

BOVINA C.M.D.
Laura A. Tate, 1912

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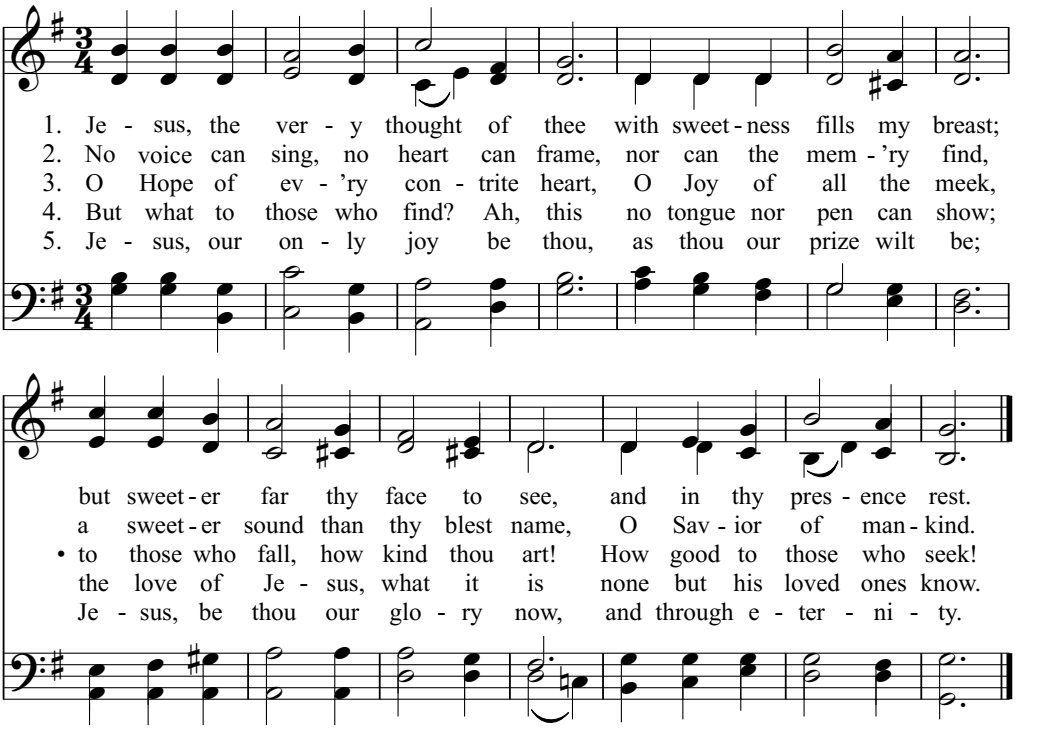
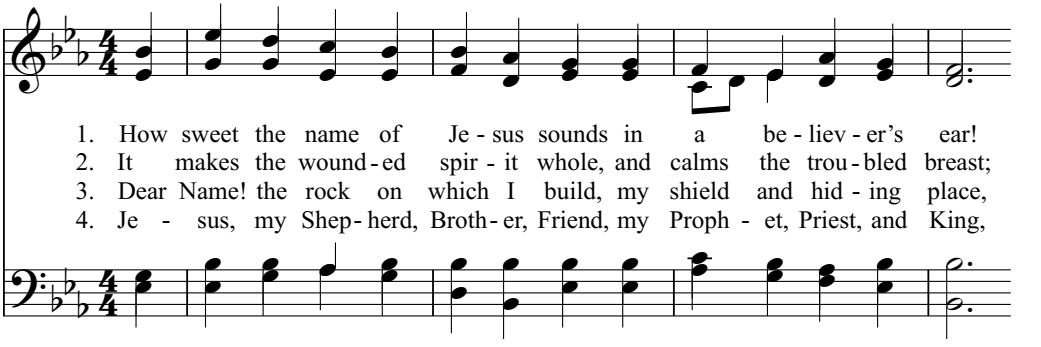
491 Jesus, the Very Thought of Thee

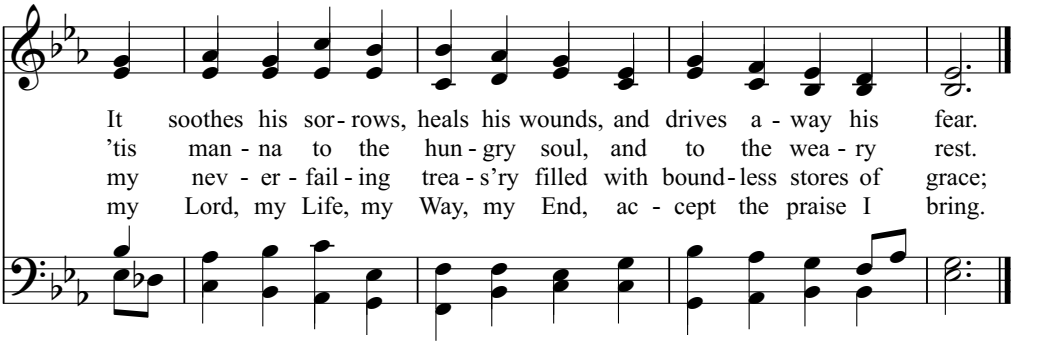

1. Je - sus, the ver - y thought of thee with sweet - ness fills my breast;
2. No voice can sing, no heart can frame, nor can the mem - 'ry find,
3. O Hope of ev - 'ry con - trite heart, O Joy of all the meek,
4. But what to those who find? Ah, this no tongue nor pen can show;
5. Je - sus, our on - ly joy be thou, as thou our prize wilt be;
but sweet - er far thy face to see, and in thy pres - ence rest.
a sweet - er sound than thy blest name, O Sav - ior of man - kind.
• to those who fall, how kind thou art! How good to those who seek!
the love of Je - sus, what it is none but his loved ones know.
Je - sus, be thou our glo - ry now, and through e - ter - ni - ty.

Latin, 11th cent.
Tr. Edward Caswall, 1849

ST. AGNES C.M.
John B. Dykes, 1866

492 How Sweet the Name of Jesus Sounds


1. How sweet the name of Je - sus sounds in a be - liev - er's ear!
2. It makes the wound - ed spir - it whole, and calms the trou - bled breast;
3. Dear Name! the rock on which I build, my shield and hid - ing place,
4. Je - sus, my Shep - herd, Broth - er, Friend, my Proph - et, Priest, and King,


It soothes his sor - rows, heals his wounds, and drives a - way his fear.
'tis man - na to the hun - gry soul, and to the wea - ry rest.
my nev - er - fail - ing trea - s'ry filled with bound - less stores of grace;
my Lord, my Life, my Way, my End, ac - cept the praise I bring.

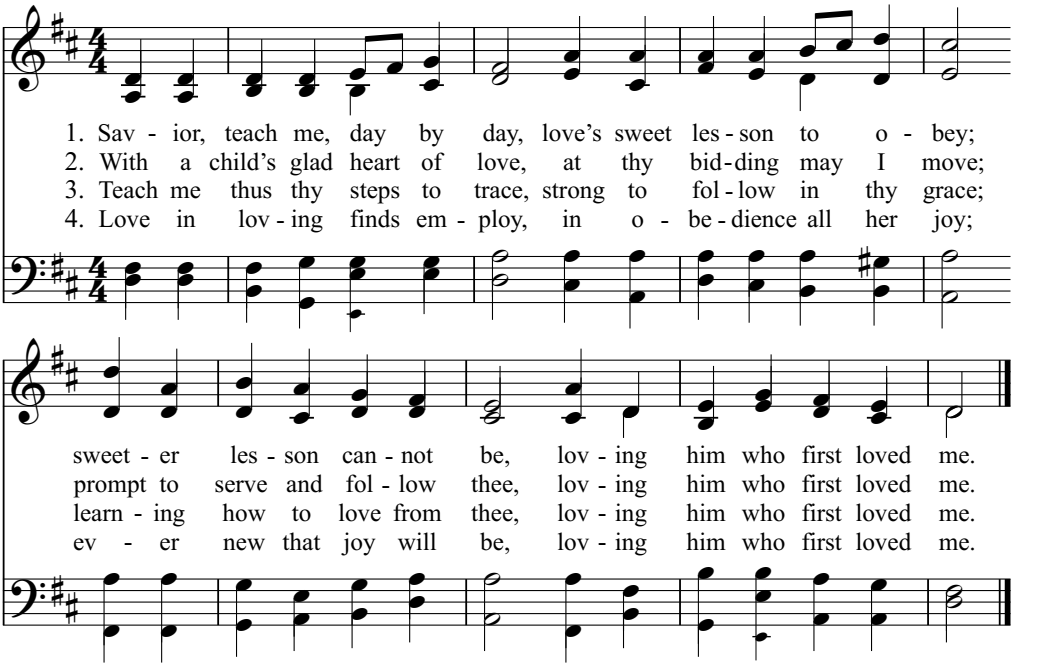
5. Weak is the effort of my heart,
and cold my warmest thought;
but when I see thee as thou art,
I'll praise thee as I ought.

6. 'Til then I would thy love proclaim
with ev'ry fleeting breath;
and may the music of thy name
refresh my soul in death.

John Newton, 1779; alt.

ST. PETER C.M.
Alexander R. Reinagle, 1836
Alternate tune: AZMON

Savior, Teach Me, Day by Day 493


1. Sav - ior, teach me, day by day, love's sweet les - son to o - bey;
2. With a child's glad heart of love, at thy bid - ding may I move;
3. Teach me thus thy steps to trace, strong to fol - low in thy grace;
4. Love in lov - ing finds em - ploy, in o - be - dience all her joy;
sweet - er les - son can - not be, lov - ing him who first loved me.
prompt to serve and fol - low thee, lov - ing him who first loved me.
learn - ing how to love from thee, lov - ing him who first loved me.
ev - er new that joy will be, lov - ing him who first loved me.

Jane E. Leeson, 1842

POSEN 7.7.7.7.
Georg C. Strattner, 1691
Arr. J. A. Freylinghausen, 1705

494 O Jesus, Joy of Loving Hearts

1. O Je - sus, joy of lov - ing hearts, thou fount of life, thou
light of men, from full - est bliss that earth im - parts we turn un -
filled to thee a - gain, we turn un - filled to thee a - gain.
2. Thy truth un - changed has ev - er stood, thou sav - est those that
on thee call; to them that seek thee, thou art good, to them that
find thee, all in all, to them that find thee, all in all.
3. We taste thee, O thou liv - ing bread, and long to feast up -
• on thee still; we drink of thee, the foun - tain - head, and thirst our
• souls from thee to fill, and thirst our souls from thee to fill.
4. Our rest - less spir - its yearn for thee, wher - e'er our change - ful
lot is cast, glad that thy gra - cious smile we see, blest that our
faith can hold thee fast, blest that our faith can hold thee fast.
5. O Je - sus, ev - er with us stay, make all our mo - ments
calm and bright; chase the dark night of sin a - way, shed o'er the
world thy ho - ly light, shed o'er the world thy ho - ly light.

Latin, 11th cent.
Tr. Ray Palmer, 1858

BACA L.M.rep.
William B. Bradbury, 1816–1868

Jesus, My Lord, My God, My All 495

1. Je - sus, my Lord, my God, my all, hear me, blest Sav - ior,
2. Je - sus, too late I thee have sought; how can I love thee
3. Je - sus, what didst thou find in me that thou hast dealt so
4. Je - sus, of thee shall be my song; to thee my heart and
when I call; hear me, and from thy dwell - ing place
as I ought? And how ex - tol thy match - less fame,
lov - ing - ly? How great the joy that thou hast brought,
soul be - long; all that I have or am is thine,
Refrain
pour down the rich - es of thy grace.
the glo - rious beau - ty of thy name?
so far ex - ceed - ing hope or thought!
and thou, blest Sav - ior, thou art mine.
Je - sus, my Lord, I
thee a - dore; O make me love thee more and more.

Henry Collins, 1854

SARAH 8.8.8.8.8.8.
Hughes M. Huffman, 1976

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496 My Jesus, I Love Thee

1. My Je - sus, I love thee, I know thou art mine;
2. I love thee be - cause thou hast first lov - ed me,
3. I'll love thee in life, I will love thee in death;
4. In man - sions of glo - ry and end - less de - light,
for thee all the fol - lies of sin I re - sign.
and pur - chased my par - don on Cal - va - ry's tree.
and praise thee as long as thou lend - est me breath;
I'll ev - er a - dore thee in heav - en so bright;
My gra - cious Re - deem - er, my Sav - ior art thou;
I love thee for wear - ing the thorns on thy brow;
and say, when the death - dew lies cold on my brow:
I'll sing with the glit - ter - ing crown on my brow:
if ev - er I loved thee, my Je - sus, 'tis now.
if ev - er I loved thee, my Je - sus, 'tis now.
if ev - er I loved thee, my Je - sus, 'tis now.
if ev - er I loved thee, my Je - sus, 'tis now.

William R. Featherstone, 1864

CARITAS 11.11.11.11.
Adoniram J. Gordon, 1894

More Love to Thee, O Christ 497

1. More love to thee, O Christ, more love to thee!
2. Once earth - ly joy I craved, sought peace and rest;
3. Let sor - row do its work, send grief and pain;
4. Then shall my lat - est breath whis - per thy praise;
Hear thou the prayer I make on bend - ed knee;
now thee a - lone I seek, give what is best;
sweet are thy mes - sen - gers, sweet their re - frain,
this be the part - ing cry my heart shall raise;
this is my earn - est plea: more love, O Christ, to thee,
this all my prayer shall be: more love, O Christ, to thee,
when they can sing with me: more love, O Christ, to thee,
this still its prayer shall be: more love, O Christ, to thee,
more love to thee, more love to thee!
more love to thee, more love to thee!
more love to thee, more love to thee!
more love to thee, more love to thee!

Elizabeth Payson Prentiss, 1869

MORE LOVE TO THEE 6.4.6.4.6.6.4.4.
William H. se, 1868

498 I Will Sing of My Redeemer

1. I will sing of my Re - deem - er and his won - drous love to me:
2. I will tell the won - drous sto - ry, how my lost es - tate to save,
3. I will praise my dear Re - deem - er, his tri - um - phant pow'r I'll tell,
4. I will sing of my Re - deem - er and his heav'n - ly love to me;
on the cru - el cross he suf - fered, from the curse to set me free.
in his bound - less love and mer - cy he the ran - som free - ly gave.
how the vic - to - ry he giv - eth o - ver sin and death and hell.
he from death to life has brought me, Son of God, with him to be.
Refrain
Sing, O sing of my Re - deem - er! With his blood he pur - chased me;
on the cross he sealed my par - don, paid the debt, and made me free.

Philip P. Bliss, 1878

MY REDEEMER 8.7.8.7.ref.
James McGranahan, 1840–1907; rev. 1956
Alternate tune: HYFRYDOL

If I Speak a Foreign Tongue 499

1. If I speak a for-eign tongue, if I sing the an-gels' song,
2. If all learn-ing I ap-prove and my faith can moun-tains move,
3. If I give a-way all gain, suf-fer mar-tyr-dom in pain,
4. Love is pa-tient, love is kind; love re-jects an e-vil mind.
5. Love is end-less in its reign, though all tongues and knowl-edge wane.
I am still a nois-y gong if I have not love.
all these gifts still noth-ing prove if I have not love.
• noth-ing yet do I at-tain if I have not love.
Jeal-ous-y is left be-hind if I have this love.
Faith and hope and love re-main; great-est still is love.

1 Corinthians 13; vers. Bert Polman, 1986

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CAPETOWN 7.7.7.5.
Frederich Filitz, 1847

500 Father, I Know That All My Life

1. Fa - ther, I know that all my life is por - tioned out for me;
2. I would not have the rest - less will that hur - ries to and fro,
3. I ask thee for the dai - ly strength, to none that ask de - nied,
4. In ser - vice which thy will ap - points there are no bonds for me;
the chang - es that are sure to come I do not fear to see:
seek - ing for some great thing to do or se - cret thing to know;
a mind to blend with out - ward life, while keep - ing at thy side,
my se - cret heart is taught the truth that makes thy chil - dren free;
I ask thee for a pres - ent mind, in - tent on pleas - ing thee.
I would be treat - ed as a child, and guid - ed where to go.
con - tent to fill a lit - tle space, if thou be glo - ri - fied.
a life of self - re - nounc - ing love is one of lib - er - ty.

Anna L. Waring, 1850

MORWELLHAM 8.6.8.6.8.6.
Charles Steggall, 1826–1905

Lord, Speak to Me, That I May Speak 501

1. Lord, speak to me, that I may speak in liv - ing
2. O teach me, Lord, that I may teach the pre - cious
3. O lead me, Lord, that I may lead the wan - dering
4. O fill me with your full - ness, Lord, un - til my
5. O use me, Lord, use ev - en me, just as you
ech - oes of your tone; as you have sought, so
things you do im - part; and wing my words, that
• and the wa - vering feet; O feed me, Lord, that
ver - y heart o'er - flow in kin - dling thought and
will, and when and where; un - til your bless - ed
let me seek your err - ing chil - dren lost and lone.
they may reach the hid - den depths of man - y a heart.
• I may feed the hun - gering ones with man - na sweet.
glow - ing word your love to tell, your praise to show.
face I see, your rest, your joy, your glo - ry share.

Frances R. Havergal, 1872; mod.

CANONBURY L.M.
Robert Schumann, 1839
Harm. Dale Grotenhuis, 2009

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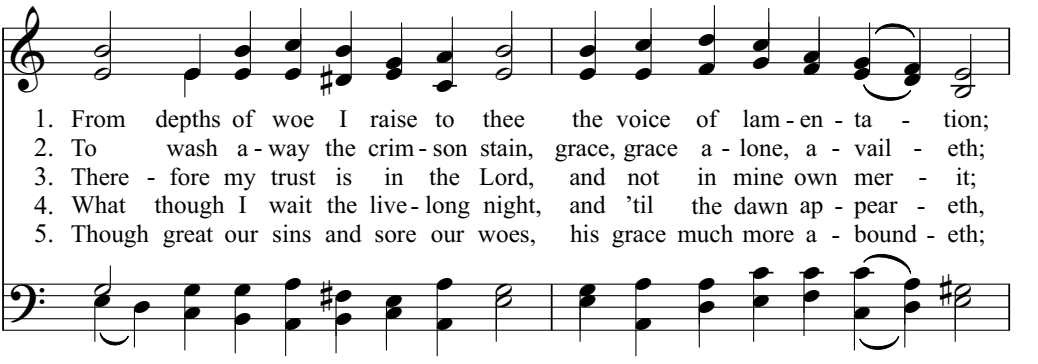
502 All for Jesus!

1. All for Je - sus! All for Je - sus! All my be - ing's ran - somed pow'rs,
2. Let my hands per - form his bid - ding, let my feet run in his ways;
3. World - lings prize their gems of beau - ty, cling to gild - ed toys of dust,
4. Since my eyes were fixed on Je - sus, I've lost sight of all be - side;
5. O what won - der! How a - maz - ing! Je - sus, glo - rious King of kings,
all my thoughts and words and do - ings, all my days and all my hours.
let my eyes see Je - sus on - ly, let my lips speak forth his praise.
• boast of wealth and fame and plea - sure; on - ly Je - sus will I trust.
so en - chained my spir - it's vi - sion, look - ing at the Cru - ci - fied.
deigns to call me his be - lov - ed, lets me rest be - neath his wings.

Mary D. James, 1889

WYCLIFF 8.7.8.7.
John Stainer, *The Crucifixion,* 1887

503 From Depths of Woe I Raise to Thee


1. From depths of woe I raise to thee the voice of lam - en - ta - tion;
2. To wash a - way the crim - son stain, grace, grace a - lone, a - vail - eth;
3. There - fore my trust is in the Lord, and not in mine own mer - it;
4. What though I wait the live - long night, and 'til the dawn ap - pear - eth,
5. Though great our sins and sore our woes, his grace much more a - bound - eth;

Lord, turn a gra - cious ear to me and hear my sup - pli - ca - tion:
our works, a - las! are all in vain; in much the best life fail - eth:
• on him my soul shall rest, his Word up - holds my faint - ing spir - it:
my heart still trust - eth in his might; it doubt - eth not nor fear - eth:
his help - ing love no lim - it knows, our ut - most need it sound - eth.
if thou in - iq - ui - ties dost mark, our se - cret sins
no man can glo - ry in thy sight, all must a - like
• his prom - ised mer - cy is my fort, my com - fort, and
do thus, O ye of Is - rael's seed, ye of the Spir -
Our Shep - herd good and true is he, who will at last
and mis - deeds dark, O who shall stand be - fore thee?
con - fess thy might, and live a - lone by mer - cy.
• my sweet sup - port; I wait for it with pa - tience.
it born in - deed; and wait 'til God ap - pear - eth.
his Is - rael free from all their sin and sor - row.

From Psalm 130
Martin Luther, 1523
Trans. composite; alt. 1961

AUS TIEFER NOT 8.7.8.7.8.8.7.
Martin Luther, 1524
Johann Walther, *Geystliches gesangk Buchleyn,* 1524; arr.; alt. 1990

504 Rise, My Soul, to Watch and Pray

1. Rise, my soul, to watch and pray, from thy sleep a - wak - en; be not
2. Watch a - gainst the dev - il's snares, lest a - sleep he find thee; for in -
3. Watch! Let not the wick - ed world with its pow'r de - feat thee. Watch lest
4. Watch a - gainst thy - self, my soul, lest with grace thou tri - fle; let not
5. But while watch - ing, al - so pray to the Lord un - ceas - ing. He will
by the e - vil day un - a - wares o'er - tak - en. For the foe,
deed no pains he spares to de - ceive and blind thee. Sa - tan's prey
• with her pomp un - furled she be - tray and cheat thee. Watch and see,
self thy thoughts con - trol nor God's mer - cy sti - fle. Pride and sin
free thee, be thy stay, strength and faith in - creas - ing. O Lord, bless
well we know, oft his har - vest reap - eth while the Chris - tian sleep - eth.
oft are they who se - cure are sleep - ing and no watch are keep - ing.
• lest there be faith - less friends to charm thee, who but seek to harm thee.
lurk with - in, all thy hopes to scat - ter; heed not when they flat - ter.
in dis - tress and let noth - ing swerve me from the will to serve thee.

Johann B. Freystein, 1697, cento
Tr. Catherine Winkworth, 1863; alt.

STRAF MICH NICHT 7.6.7.6.3.3.6.6.
Hundert Arien, Dresden, 1694

My Sins, My Sins, My Savior! 505

1. My sins, my sins, my Sav - ior! They take such hold on me,
2. My sins, my sins, my Sav - ior! Their guilt I nev - er knew
3. There - fore my songs, my Sav - ior, e'en in this time of woe,
I am not a - ble to look up, save on - ly, Christ, to thee;
'til with thee in the des - ert I near thy pas - sion drew;
shall tell of all thy good - ness to suf - f'ring man be - low;
in thee is all for - give - ness, in thee a - bun - dant grace,
'til with thee in the gar - den I heard thy plead - ing prayer,
thy good - ness and thy fa - vor, whose pres - ence from a - bove
my shad - ow and my sun - shine the bright - ness of thy face.
and saw the sweat - drops blood - y that told thy sor - row there.
re - joice those hearts, my Sav - ior, that live in thee and love.

John S. B. Monsell, 1863

MONSELL 7.6.7.6.D.
John S. B. Monsell, 1863

506 Weary of Earth, and Laden with My Sin

1. Wea - ry of earth, and la - den with my sin, I look at
2. So vile I am, how dare I hope to stand in the pure
3. The while I fain would tread the heav'n - ly way, e - vil is
4. It is the voice of Je - sus that I hear; his are the
heav'n and long to en - ter in; but there no e - vil thing may
glo - ry of that ho - ly land? Be - fore the white - ness of that
ev - er with me day by day; yet on my ears the gra - cious
hands stretched out to draw me near, and his the blood that can for
find a home; and yet I hear a voice that bids me "Come."
throne ap - pear? Yet there are hands stretched out to draw me near.
ti - dings fall, "Re - pent, con - fess, thou shalt be loosed from all."
all a - tone and set me fault - less there be - fore the throne.

5. O great Absolver, grant my soul may wear
the lowliest garb of penitence and pray'r,
that in the Father's courts my glorious dress
may be the garment of thy righteousness.

6. Yea, thou wilt answer for me, righteous Lord;
thine all the merits, mine the great reward;
thine the sharp thorns, and mine the golden crown;
mine the life won, and thine the life laid down.

Samuel J. Stone, 1868

LANGRAN 10.10.10.10.
James Langran, 1862

Thy Mercy, Lord, Is What I Need 507

1. Thy mer - cy, Lord, is what I need to save my sin - ful
soul. My ear - nest plea I pray thee heed, and make my spir - it
whole. Lord, turn a - way thy righ - teous wrath, please
spare my soul's de - serv - ed death: be mer - ci - ful to me.
2. Thy peace, for which my con - science longs, gives res - pite from my
woes: thy peace to qui - et for - mer wrongs and si - lence slan - d'rous
foes. Lord, calm from thee would soon dis - place my
guilt - y fears, so please now place this peace with - in my soul.
3. Thy grace is what I tru - ly yearn to change my ways with -
in. For grace a - lone can make me turn to thee and far from
sin. Thy grace is all - suf - fi - cient, yes, my
heart to change, my soul to bless: Lord give this grace to me.
4. Thy love shall sure - ly watch me now, and guard my heart and
mind. For all - com - pas - sion - ate art thou, be - nev - o - lent and
kind. Lord, what re - pay - ment can I give? There's
noth - ing, save this life I live, so let me live for thee.

Jonathan Landry Cruse, 2014

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KERRIANN 8.6.8.6.8.8.6.
Paul S. Jones, 2014

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508 Jesus, Priceless Treasure

1. Je - sus, price - less trea - sure, source of pur - est plea - sure,
2. In thine arms I rest me; foes who would mo - lest me
3. Sa - tan, I de - fy thee; death, I now de - cry thee;
4. Hence with earth - ly trea - sure! Thou art all my plea - sure,
5. Hence, all fear and sad - ness! For the Lord of glad - ness,
tru - est friend to me: ah, how long in an - guish
can - not reach me here. Though the earth be shak - ing,
• fear, I bid thee cease. World, thou shalt not harm me
Je - sus, all my choice. Hence, thou emp - ty glo - ry!
Je - sus, en - ters in. Those who love the Fa - ther,
shall my spir - it lan - guish, yearn - ing, Lord, for thee?
ev - 'ry heart be quak - ing, Je - sus calms my fear.
• nor thy threats a - larm me while I sing of peace.
Naught to me thy sto - ry, told with tempt - ing voice.
though the storms may gath - er, still have peace with - in.

Thine I am, O spot - less Lamb! I will suf - fer
Light - nings flash and thun - ders crash; yet, though sin and
• God's great pow'r guards ev - 'ry hour; earth and all its
Pain or loss or shame or cross shall not from my
Yea, what - e'er I here must bear, thou art still my
naught to hide thee, naught I ask be - side thee.
hell as - sail me, Je - sus will not fail me.
• depths a - dore him, si - lent bow be - fore him.
Sav - ior move me, since he deigns to love me.
pur - est plea - sure, Je - sus, price - less trea - sure.

Johann Franck, 1653
Tr. Catherine Winkworth, 1863

JESU, MEINE FREUDE 6.6.5.6.6.5.7.8.6.
Johann Crüger, *Praxis Pietatis Melica,* 1653
Harm. Johann Sebastian Bach, 1723

509 Why Should Cross and Trial Grieve Me?

1. Why should cross and tri - al grieve me? Christ is near with his cheer;
2. God oft gives me days of glad - ness; shall I grieve if he give
3. Death can - not de - stroy for - ev - er; from our fears, cares, and tears
4. Lord, my Shep - herd, take me to thee. Thou art mine; I was thine,
5. Thou art mine; I love and own thee. Light of joy, ne'er shall I
nev - er will he leave me. Who can rob me of the heav - en
sea - sons, too, of sad - ness? God is good and tem - pers ev - er
• it will us de - liv - er. It will close life's mourn - ful sto - ry;
e - ven ere I knew thee. I am thine, for thou hast bought me;
from my heart de - throne thee. Sav - ior, let me soon be - hold thee
that God's Son for my own to my faith hath giv - en?
all my ill, and he will whol - ly leave me nev - er.
• make a way that we may en - ter heav'n - ly glo - ry.
lost I stood, but thy blood free sal - va - tion brought me.
face to face; may thy grace ev - er - more en - fold me.

Paul Gerhardt, 1653, cento
Trans. composite, based on John Kelly, 1867

WARUM SOLLT' ICH MICH DENN GRÄMEN 8.3.3.6.D.
Johann G. Ebeling, 1666

Come, Ye Disconsolate 510

1. Come, ye dis - con - so - late, wher - e'er ye lan - guish,
2. Joy of the des - o - late, light of the stray - ing,
3. Here see the bread of life; see wa - ters flow - ing
come to the mer - cy seat, fer - vent - ly kneel:
hope of the pen - i - tent, fade - less and pure!
forth from the throne of God, pure from a - bove.
here bring your wound - ed hearts, here tell your an - guish;
Here speaks the Com - fort - er, in mer - cy say - ing,
Come to the feast pre - pared; come, ev - er know - ing
earth has no sor - rows that heav'n can - not heal.
"Earth has no sor - rows that heav'n can - not cure."
earth has no sor - rows but heav'n can re - move.

St. 1–2, Thomas Moore, 1816; alt.
St. 3, Thomas Hastings, 1832

CONSOLATOR (ALMA) 11.10.11.10.
Samuel Webbe, 1792

511 Take Up Your Cross

1. "Take up your cross," the Sav - ior said, "if you would
my dis - ci - ple be; take up your cross with
will - ing heart, and hum - bly fol - low af - ter me."
2. Take up your cross; let not its weight fill your weak
spir - it with a - larm; Christ's strength shall bear your
spir - it up and brace your heart and nerve your arm.
3. Take up your cross, heed not the shame, and let your
fool - ish heart be still; the Lord for you ac -
cept - ed death up - on a cross, on Cal - v'ry's hill.
4. Take up your cross, then, in Christ's strength, and calm - ly
ev - 'ry dan - ger brave: it guides you to a -
bun - dant life and leads to vic - t'ry o'er the grave.

Charles W. Everest, 1814–1877; alt.

ERHALT UNS, HERR 8.8.8.8.
Joseph Klug, *Geistliche Lieder,* 1543
Harm. Johann Sebastian Bach, 1685–1750; alt.

Jesus Lives, and So Shall I 512

1. Je - sus lives, and so shall I. Death! thy sting is gone for - ev - er!
2. Je - sus lives and reigns su - preme; and, his king - dom still re - main - ing,
3. Je - sus lives, and by his grace, vic - t'ry o'er my pas - sions giv - ing,
4. Je - sus lives! I know full well naught from him my heart can sev - er,
5. Je - sus lives, and death is now but my en - trance in - to glo - ry.
He who deigned for me to die, lives, the bands of death to sev - er.
I shall al - so be with him, ev - er liv - ing, ev - er reign - ing.
• I will cleanse my heart and ways, ev - er to his glo - ry liv - ing.
life nor death nor pow'rs of hell, joy nor grief, hence - forth for - ev - er.
Cour - age, then, my soul, for thou hast a crown of life be - fore thee;
He shall raise me from the dust: Je - sus is my hope and trust.
God has prom - ised; be it must: Je - sus is my hope and trust.
• Me he rais - es from the dust: Je - sus is my hope and trust.
None of all his saints is lost: Je - sus is my hope and trust.
thou shalt find thy hopes were just: Je - sus is the Chris - tian's trust.

Christian F. Gellert, 1757
Tr. J. D. Lang, 1826

JESUS, MEINE ZUVERSICHT 7.8.7.8.7.7.
Johann Crüger, 1653
Harmony after *The Chorale Book for England,* 1863

513 Jesus, I My Cross Have Taken

1. Je - sus, I my cross have tak - en, all to leave and fol - low thee;
2. Let the world de - spise and leave me, they have left my Sav - ior too;
3. Man may trou - ble and dis - tress me, 'twill but drive me to thy breast;
4. Take, my soul, thy full sal - va - tion, rise o'er sin and fear and care;
des - ti - tute, de - spised, for - sak - en, thou from hence my all shalt be.
hu - man hearts and looks de - ceive me; thou art not, like man, un - true;
life with tri - als hard may press me, heav'n will bring me sweet - er rest.
joy to find in ev - 'ry sta - tion some - thing still to do or bear;
Per - ish ev - 'ry fond am - bi - tion, all I've sought or hoped or known;
and, while thou shalt smile up - on me, God of wis - dom, love, and might,
O 'tis not in grief to harm me while thy love is left to me;
think what Spir - it dwells with - in thee, what a Fa - ther's smile is thine,
yet how rich is my con - di - tion, God and heav'n are still my own.
foes may hate and friends may shun me; show thy face, and all is bright.
O 'twere not in joy to charm me, were that joy un - mixed with thee.
what a Sav - ior died to win thee: child of heav'n, shouldst thou re - pine?

5. Hasten on from grace to glory,
armed by faith and winged by prayer;
heav'n's eternal day's before thee,
God's own hand shall guide thee there.
Soon shall close thy earthly mission,
swift shall pass thy pilgrim days;
hope shall change to glad fruition,
faith to sight, and prayer to praise.

Henry F. Lyte, 1824, 1833
Alt. 1990

ELLESDIE 8.7.8.7.D.
Joshua Leavitt, *Christian Lyre,* 1831
Alternate tune: EIFIONYDD

O Love That Wilt Not Let Me Go 514

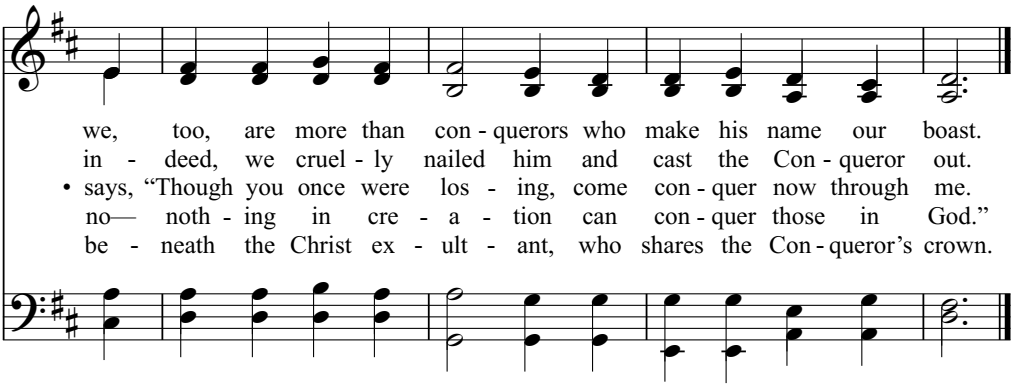
1. O Love that wilt not let me go, I rest my
2. O Light that fol - low'st all my way, I yield my
3. O Joy that seek - est me through pain, I can - not
4. O Cross that lift - est up my head, I dare not
wea - ry soul in thee; I give thee back the life I owe,
flick - 'ring torch to thee; my heart re - stores its bor - rowed ray,
close my heart to thee; I trace the rain - bow thro' the rain,
ask to fly from thee; I lay in dust life's glo - ry dead,
that in thine o - cean depths its flow may rich - er, full - er be.
that in thy sun - shine's blaze its day may bright - er, fair - er be.
and feel the prom - ise is not vain that morn shall tear - less be.
and from the ground there blos - soms red, life that shall end - less be.

George Matheson, 1882

ST. MARGARET 8.8.8.8.6.
Albert L. Peace, 1885

515 More Than Conquerors

1. All hail the might - y Con - queror, Christ Je - sus, our great King!
2. Yet how can we in - her - it this ti - tle "con - queror" too?
3. But ris - ing up vic - to - rious he con - quered death and sin,
4. "You can - not be de - feat - ed by tri - als in this life.
5. Now since our God is for us, what have we then to fear?
All hail the glo - rious War - rior, to whom our praise we bring.
We have not earned the mer - it or fame that is his due.
• and reigns in heav - en glo - rious, each con - flict set to win.
The con - quest is com - plet - ed o'er Sa - tan, sin, and strife.
Though en - e - mies de - plore us, we face them all with cheer.
May he be giv - en hon - ors by all his ran - somed host:
For we have on - ly failed him by ev - 'ry sin and doubt;
• To those of his own choos - ing he shares the vic - to - ry;
No pain, no trib - u - la - tion, no dan - ger, fam - ine, sword,
For we will be tri - um - phant: each foe will be trod down


we, too, are more than con - querors who make his name our boast.
in - deed, we cruel - ly nailed him and cast the Con - queror out.
• says, "Though you once were los - ing, come con - quer now through me.
no— noth - ing in cre - a - tion can con - quer those in God."
be - neath the Christ ex - ult - ant, who shares the Con - queror's crown.

Based on Romans 8:31–39
Jonathan Landry Cruse, 2015
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AURELIA 7.6.7.6.D.
Samuel Sebastian Wesley, 1864

Hallelujah! 516

1. What can sep - a - rate my soul from the God who made me whole,
2. Trou - ble, hard - ship, dan - ger, sword brought by those who hate my Lord?
3. An - gels, de - mons, now or then? Wick - ed - ness dreamed up by men?
4. Vic - tors we're or - dained to be by the God who set us free;
5. We face death for God each day; what can pluck us from his way?
wrote my name in heav - en's scroll? Noth - ing. Hal - le - lu - jah!
Slan - der here? Or no re - ward? Noth - ing. Hal - le - lu - jah!
• Per - se - cu - tions come a - gain? Noth - ing. Hal - le - lu - jah!
what can there - fore con - quer me? Noth - ing. Hal - le - lu - jah!
Let God's peo - ple ev - er say, "Noth - ing." Hal - le - lu - jah!

Based on Romans 8:35–39
James Montgomery Boice, 1999
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PERSEVERANCE 7.7.7.6.
Paul S. Jones, 1999
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517 I Know Whom I Have Believed

1. I know not why God's won - drous grace to me he has made known,
2. I know not how this sav - ing faith to me he did im - part,
3. I know not how the Spir - it moves, con - vinc - ing men of sin,
4. I know not what of good or ill may be re - served for me,
5. I know not when my Lord may come, at night or noon - day fair,
nor why, un - worth - y, Christ in love re - deemed me for his own.
nor how be - liev - ing in his Word wrought peace with - in my heart.
• re - veal - ing Je - sus through the Word, cre - at - ing faith in him.
of wea - ry ways or gold - en days, be - fore his face I see.
nor if I'll walk the vale with him, or meet him in the air.
Refrain
But "I know whom I have be - liev - ed, and am per - suad - ed that he is
a - ble to keep that which I've com - mit - ted un - to him a - gainst that day."

David W. Whittle, 1883

EL NATHAN C.M.ref.
James McGranahan, 1883

Come, My Soul, with Every Care 518

1. Come, my soul, with ev - 'ry care; Je - sus loves to
2. You are com - ing to a king— large pe - ti - tions
3. With my bur - den I be - gin: Lord, re - move this
4. Lord, your rest to me im - part; take pos - ses - sion
an - swer prayer. He him - self bids you to pray. He will
with you bring. For his grace and pow'r are such, none can
load of sin; let your blood, for sin - ners spilt, set my
of my heart. There your blood - bought right main - tain, and with -
nev - er turn a - way, he will nev - er turn a - way.
ev - er ask too much, none can ev - er ask too much.
con - science free from guilt, set my con - science free from guilt.
out a ri - val reign, and with - out a ri - val reign.

5. While I am a pilgrim here,
let your love my spirit cheer.
As my guide, my guard, my friend,
lead me to my journey's end,
lead me to my journey's end.

6. Show me what I am to do;
ev'ry hour my strength renew.
I would have your will, not mine;
for it's perfect, good, and kind,
for it's perfect, good, and kind.

John Newton, 1779; alt.

HENDON 7.7.7.7.rep.
Henry A. César Malan, 1827

PRAYER

519 I Asked the Lord That I Might Grow

1. I asked the Lord that I might grow in faith and
2. 'Twas he who taught me thus to pray, and he, I
3. I hoped that in some fa - vored hour at once he'd
4. In - stead of this he made me feel the hid - den
5. Yea more, with his own hand he seemed in - tent to
love and ev - 'ry grace; might more of his sal -
trust, has an - swered pray'r, but it has been in
• an - swer my re - quest, and by his love's con -
e - vils of my heart, and let the an - gry
ag - gra - vate my woe, crossed all the fair de -
va - tion know, and seek more ear - nest - ly his face.
such a way as al - most drove me to de - spair.
• strain - ing pow'r sub - due my sins and give me rest.
pow'rs of hell as - sault my soul in ev - 'ry part.
signs I schemed, hum - bled my heart, and laid me low.

6. "Lord, why is this?" I, trembling, cried;
"Wilt thou pursue thy worm to death?"
"Tis in this way," the Lord replied,
"I answer prayer for grace and faith.

7. "These inward trials I employ
from self and pride to set thee free,
and break thy schemes of earthly joy
that thou may'st find thine all in me."

John Newton, 1779; alt.

ROCKINGHAM OLD L.M.
C. P. E. Bach
Arr. by Edward Miller, 1790

What a Friend We Have in Jesus 520

1. What a friend we have in Je - sus, all our sins and griefs to bear!
2. Have we tri - als and temp - ta - tions? Is there trou - ble an - y - where?
3. Are we weak and heav - y - la - den, cum - bered with a load of care?
What a priv - i - lege to car - ry ev - 'ry - thing to God in prayer!
We should nev - er be dis - cour - aged: take it to the Lord in prayer!
Pre - cious Sav - ior, still our ref - uge— take it to the Lord in prayer!
O what peace we of - ten for - feit, O what need - less pain we bear,
Can we find a friend so faith - ful, who will all our sor - rows share?
Do thy friends de - spise, for - sake thee? Take it to the Lord in prayer!
all be - cause we do not car - ry ev - 'ry - thing to God in prayer.
Je - sus knows our ev - 'ry weak - ness— take it to the Lord in prayer!
In his arms he'll take and shield thee; thou wilt find a so - lace there.

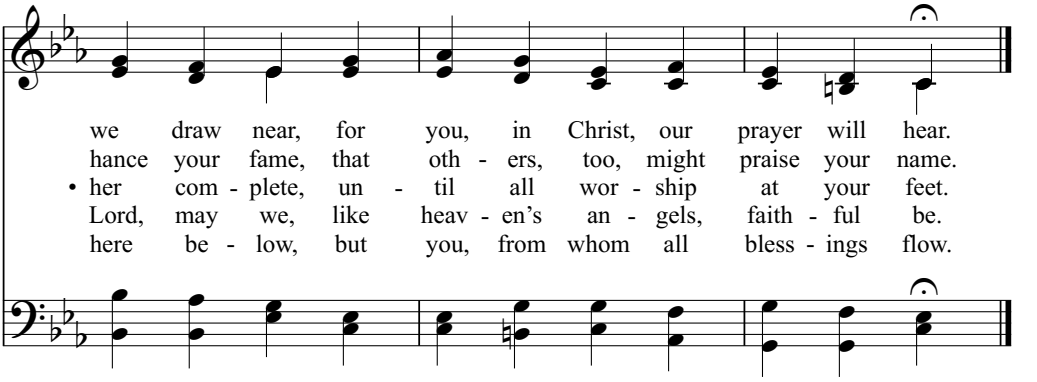
Joseph M. Scriven, ca. 1855

CONVERSE 8.7.8.7.D.
Charles A. Converse, 1868

PRAYER

521 The Lord's Prayer

1. Our Fa - ther, great in maj - es - ty, en - throned in heaven e -
2. Your name be hal - lowed and a - dored. Teach us to know you
3. Lord, may your king - dom come with haste; lay Sa - tan's dark do -
4. O Fa - ter, may your will be done on earth be - low, by
5. Give us this day our dai - ly bread, that we may from your
ter - nal - ly, with child - like trust we seek your face, re -
from your word and from your glo - rious works and ways, that
• main to waste. May you so rule us by your word that
ev - 'ry - one. May we de - ny our will - ful way, and,
hand be fed. In all the work we need to do re -
ly - ing on your love and grace. In faith and rev - 'rence
we might of - fer you our praise. May our whole life en -
• we ac - knowl - edge you as Lord. Pre - serve your church, make
with - out mur - m'ring, you o - bey. In all our du - ties,
mind us to de - pend on you, not trust - ing crea - tures


we draw near, for you, in Christ, our prayer will hear.
hance your fame, that oth - ers, too, might praise your name.
• her com - plete, un - til all wor - ship at your feet.
Lord, may we, like heav - en's an - gels, faith - ful be.
here be - low, but you, from whom all bless - ings flow.

6. Do not our sins and debts record,
   but freely pardon them, O Lord.
   Cleanse us from all our wretchedness
   through Christ, whose blood was shed for us—
   as, prompted by the grace you give,
   our neighbor's debts we, too, forgive.

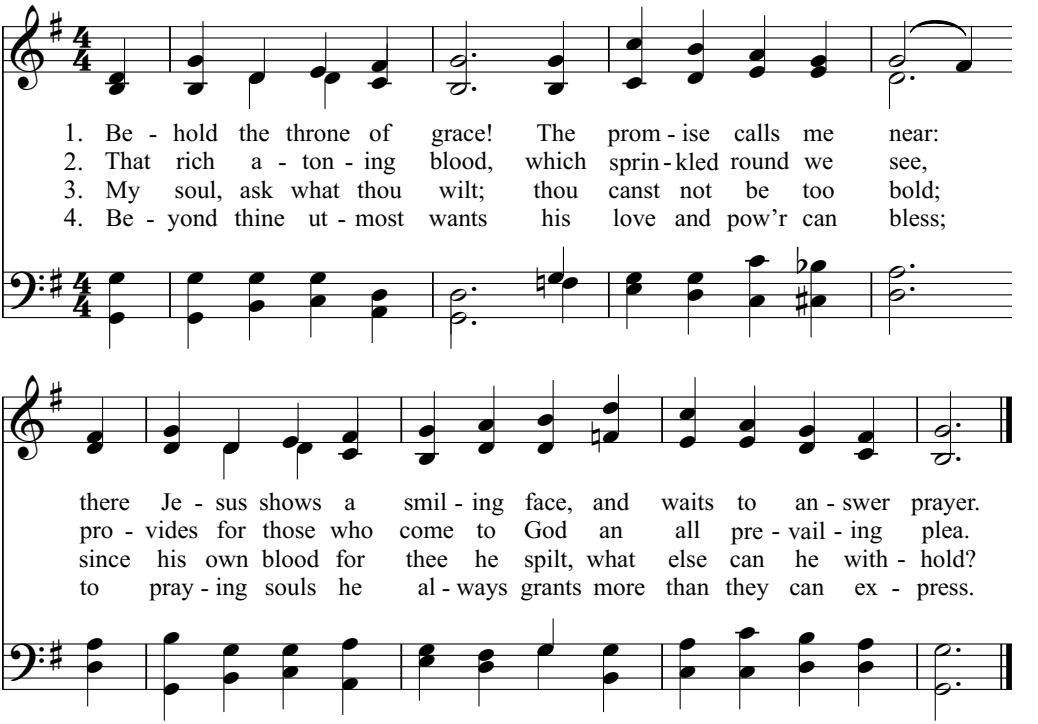
7. Into temptation lead us not,
   lest we in Satan's snares be caught.
   Uphold us by your Spirit's might;
   put mortal enemies to flight.
   May we against our foes contend
   and be victorious in the end.

8. Yours is the kingdom, yours the might,
   and yours alone the glory bright!
   All this we ask of you, our King,
   for you are Lord of everything
   in this age and eternally.
   Amen, amen, so shall it be!

Based on the Heidelberg Catechism,
section on the Lord's Prayer
George Ph. van Popta
© 2009 George Ph. van Popta

VATER UNSER 8.8.8.8.8.8.
Valentin Schumann, *Geistliche Lieder,* 1539

522 Behold the Throne of Grace!


1. Be - hold the throne of grace! The prom - ise calls me near:
2. That rich a - ton - ing blood, which sprin - kled round we see,
3. My soul, ask what thou wilt; thou canst not be too bold;
4. Be - yond thine ut - most wants his love and pow'r can bless;
there Je - sus shows a smil - ing face, and waits to an - swer prayer.
pro - vides for those who come to God an all pre - vail - ing plea.
since his own blood for thee he spilt, what else can he with - hold?
to pray - ing souls he al - ways grants more than they can ex - press.

5. Thine image, Lord, bestow,
thy presence and thy love;
I ask to serve thee here below,
and reign with thee above.

6. Teach me to live by faith;
conform my will to thine;
let me victorious be in death,
and then in glory shine.

John Newton, 1779

SCHUMANN S.M.
Mason and Webb, *Cantica Laudis,* 1850

O God, My Faithful God 523

1. O God, my faith - ful God, true foun - tain ev - er flow - ing,
2. Give me the strength to do with read - y heart and will - ing,
3. Keep me from say - ing words that lat - er need re - call - ing;
4. When dan - gers gath - er round, oh, keep me calm and fear - less;
with - out whom noth - ing is, all per - fect gifts be - stow - ing:
what - ev - er you com - mand, my call - ing here ful - fill - ing—
guard me, lest i - dle speech may from my lips be fall - ing:
help me to bear the cross when life seems dark and cheer - less;
give me a health - y frame, and may I have with - in
to do it when I ought, with all my strength; and bless
but when, with - in my place, I must and ought to speak,
help me, as you have taught, to love both great and small,
a con - science free from blame, a soul un - stained by sin.
what - ev - er I have wrought, for you must give suc - cess.
then to my words give grace, lest I of - fend the weak.
and, by your Spir - it's might, to live at peace with all.

Johann Heermann, 1630
Tr. Catherine Winkworth, 1863; alt.

DARMSTADT 6.7.6.7.6.6.6.6.
Ahasuerus Fritsch, 1679
Harm. Johann Sebastian Bach, 1685–1750, in Cantata 45

524 Guide Me, O Thou Great Jehovah

1. Guide me, O thou great Je - ho - vah, pil - grim through this
2. O - pen now the crys - tal foun - tain, whence the heal - ing
3. When I tread the verge of Jor - dan, bid my anx - ious
bar - ren land; I am weak, but thou art might - y; hold me with thy
stream doth flow; let the fire and cloud - y pil - lar lead me all my
fears sub - side; Death of death, and hell's De - struc - tion, land me safe on
pow'r - ful hand; Bread of heav - en, Bread of heav - en, feed me
jour - ney through; strong De - liv' - rer, strong De - liv' - rer, be thou
Ca - naan's side; songs of prais - es, songs of prais - es I will
'til I want no more, (want no more) feed me 'til I want no more.
still my strength and shield, (strength and shield) be thou still my strength and shield.
ev - er give to thee, (give to thee) I will ev - er give to thee.

William Williams, 1745
St. 1, tr. Peter Williams, 1771
St. 2–3, tr. William Williams, 1772

CWM RHONDDA 8.7.8.7.8.7.rep.
John Hughes, 1907

Savior, like a Shepherd Lead Us 525

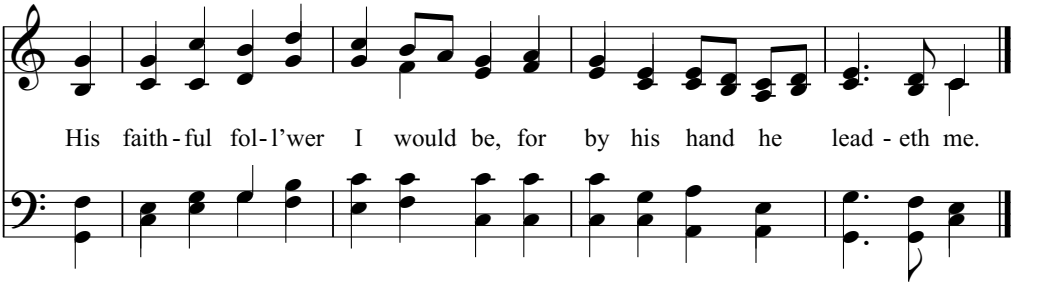
1. Sa - vior, like a shep - herd lead us, much we need thy ten - der care;
2. We are thine; do thou be - friend us, be the guar - dian of our way;
3. Thou hast prom - ised to re - ceive us, poor and sin - ful tho' we be;
4. Ear - ly let us seek thy fa - vor, ear - ly let us do thy will;
in thy pleas - ant pas - tures feed us, for our use thy folds pre - pare.
keep thy flock, from sin de - fend us, seek us when we go a - stray.
thou hast mer - cy to re - lieve us, grace to cleanse and pow'r to free.
bless - ed Lord and on - ly Sav - ior, with thy love our bos - oms fill.
Bless - ed Je - sus, bless - ed Je - sus, thou hast bought us, thine we are;
Bless - ed Je - sus, bless - ed Je - sus, hear, O hear us when we pray;
Bless - ed Je - sus, bless - ed Je - sus, let us ear - ly turn to thee;
Bless - ed Je - sus, bless - ed Je - sus, thou hast loved us, love us still;
bless - ed Je - sus, bless - ed Je - sus, thou hast bought us, thine we are.
bless - ed Je - sus, bless - ed Je - sus, hear, O hear us when we pray.
bless - ed Je - sus, bless - ed Je - sus, let us ear - ly turn to thee.
bless - ed Je - sus, bless - ed Je - sus, thou hast loved us, love us still.

Hymns for the Young, 1836
Attr. to Dorothy Ann Thrupp, 1836; alt.

SHEPHERD 8.7.8.7.4.4.7.rep.
William B. Bradbury, 1816–1868

526 He Leadeth Me: O Blessed Thought!

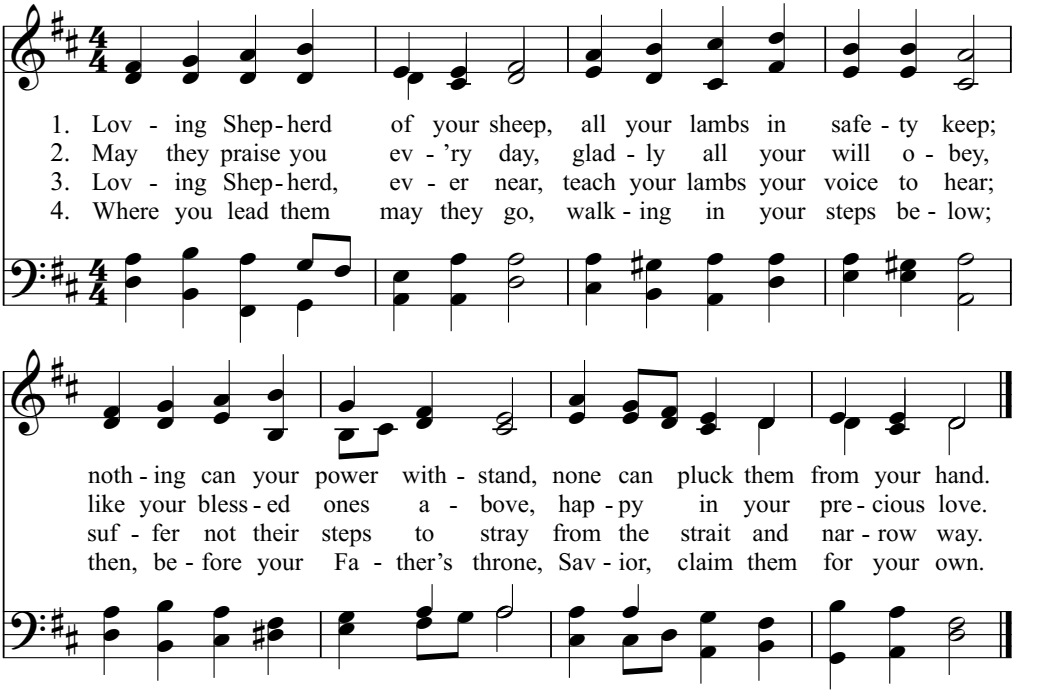
1. He lead - eth me: O bless - ed thought! O words with
2. Some - times 'mid scenes of deep - est gloom, some - times where
3. Lord, I would clasp thy hand in mine, nor ev - er
4. And when at last my race is run, the Sav - ior's
heav'n - ly com - fort fraught! What - e'er I do, wher -
E - den's bow - ers bloom, by wa - ters still, o'er
mur - mur nor re - pine, con - tent, what - ev - er
work in me is done, e'en death's cold wave I
e'er I be, still 'tis God's hand that lead - eth me.
trou - bled sea, still 'tis God's hand that lead - eth me.
lot I see, since 'tis my God that lead - eth me.
will not flee, since God through Jor - dan lead - eth me.
Refrain
He lead - eth me, he lead - eth me; by his own hand he lead - eth me.



Joseph H. Gilmore, 1862

HE LEADETH ME L.M.D.
William B. Bradbury, 1864

Loving Shepherd of Your Sheep 527


1. Lov-ing Shep-herd of your sheep, all your lambs in safe-ty keep;
2. May they praise you ev-'ry day, glad-ly all your will o-bey,
3. Lov-ing Shep-herd, ev-er near, teach your lambs your voice to hear;
4. Where you lead them may they go, walk-ing in your steps be-low;
noth-ing can your power with-stand, none can pluck them from your hand.
like your bless-ed ones a-bove, hap-py in your pre-cious love.
suf-fer not their steps to stray from the strait and nar-row way.
then, be-fore your Fa-ther's throne, Sav-ior, claim them for your own.

Eliza Leeson, 1842; alt.; mod.

SONG 13 7.7.7.7.
Orlando Gibbons, 1623; alt.

528 Rejoice, Ye Pure in Heart

1. Re - joice, ye pure in heart, re - joice, give thanks, and sing;
2. Bright youth and snow - crowned age, strong men and maid - ens meek,
3. With all the an - gel choirs, with all the saints on earth,
4. Yes, on thro' life's long path, still chant - ing as ye go,
your fes - tal ban - ner wave on high, the cross of Christ your King.
raise high your free, ex - ult - ing song; God's won - drous prais - es speak.
pour out the strains of joy and bliss, true rap - ture, no - blest mirth!
from youth to age, by night and day, in glad - ness and in woe.
Refrain
Re - joice, re - joice, re - joice, give thanks, and sing!
re - joice, re - joice,

5. At last the march shall end,
the wearied ones shall rest;
the pilgrims find their Father's house,
Jerusalem the blest.
(Refrain)

6. Then on, ye pure in heart,
rejoice, give thanks, and sing;
your glorious banner wave on high,
the cross of Christ your King.
(Refrain)

Edward H. Plumptre, 1865

MARION S.M.ref.
Arthur H. Messiter, 1885

Lead Me, Lord, Lead Me in Thy Righteousness 529

1. Lead me, Lord, lead me in thy righ-teous-ness; make thy way
2. Teach me, Lord, teach me tru-ly how to live, that I may
plain be-fore my face. For it is thou, Lord, thou, Lord,
come to know thee, and in thy pres-ence serve thee with
on-ly, that mak-est me dwell in safe-ty.
glad-ness, and sing songs of praise to thy glo-ry.

St. 1, Samuel Sebastian Wesley, 1810–1876
St. 2, George F. Strickling, 1896–1984

LEAD ME, LORD Irreg.
Samuel Sebastian Wesley, 1810–1876
Arrangement © 1925, 1952 E. C. Schirmer Music Co.

530 Teach Me Thy Way, O Lord

1. Teach me thy way, O Lord; teach me thy way!
2. When I am sad at heart, teach me thy way!
3. When doubts and fears a - rise, teach me thy way!
4. Long as my life shall last, teach me thy way!
Thy guid - ing grace af - ford; teach me thy way!
When earth - ly joys de - part, teach me thy way!
When storms o'er - spread the skies, teach me thy way!
Wher - e'er my lot be cast, teach me thy way!
Help me to walk a - right, more by faith, less by sight;
In hours of lone - li - ness, in times of dire dis - tress,
Shine thro' the cloud and rain, thro' sor - row, toil, and pain;
Un - til the race is run, un - til the jour - ney's done,
lead me with heav'n - ly light; teach me thy way!
in fail - ure or suc - cess, teach me thy way!
make thou my path - way plain; teach me thy way!
un - til the crown is won, teach me thy way!

B. Mansell Ramsey, 1919

CAMACHA 6.4.6.4.6.6.6.4.
B. Mansell Ramsey, 1919

Nearer, Still Nearer 531

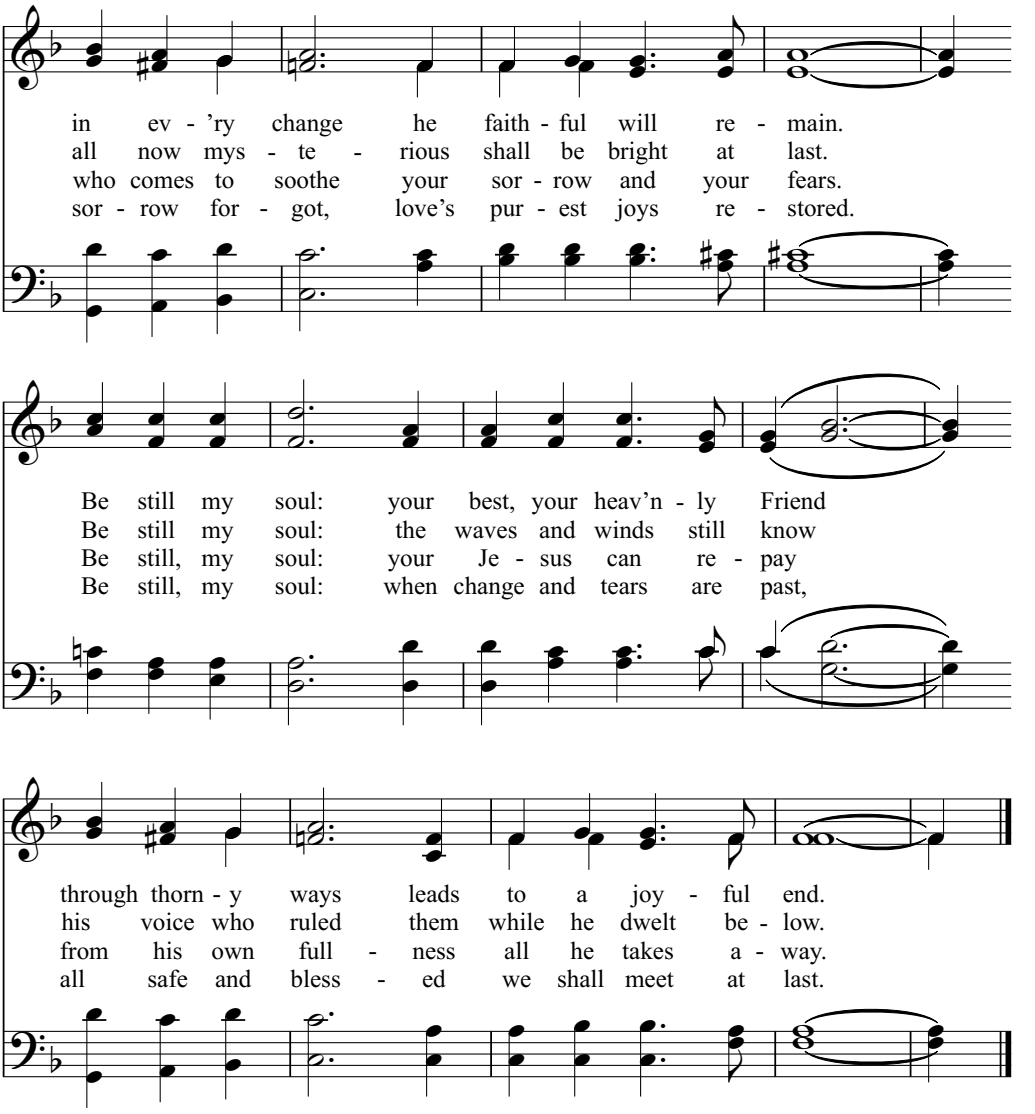
1. Near - er, still near - er, close to thy heart, draw me, my
2. Near - er, still near - er, noth - ing I bring, naught as an
3. Near - er, still near - er, Lord, to be thine, sin with its
4. Near - er, still near - er, while life shall last, till safe in
Sav - ior, so pre - cious thou art. Fold me, O fold me
of - f'ring to Je - sus my King— on - ly my sin - ful,
fol - lies I glad - ly re - sign, all of its plea - sures,
glo - ry my an - chor is cast; through end - less a - ges,
close to thy breast; shel - ter me safe in that ha - ven of
now con - trite heart; grant me the cleans - ing thy blood doth im-
pomp, and its pride; give me but Je - sus, my Lord cru - ci-
ev - er to be near - er, my Sav - ior, still near - er to
rest, shel - ter me safe in that ha - ven of rest.
part, grant me the cleans - ing thy blood doth im - part.
fied, give me but Je - sus, my Lord cru - ci - fied.
thee, near - er, my Sav - ior, still near - er to thee.

Lelia N. Morris, 1862–1929

STILL NEARER 9.10.9.10.rep.
Lelia N. Morris, 1862–1929

532 Be Still, My Soul

1. Be still, my soul: the Lord is on your side;
2. Be still, my soul: your God will un - der - take
3. Be still, my soul: when dear - est friends de - part,
4. Be still, my soul: the hour is has - t'ning on
bear pa - tient - ly the cross of grief or pain;
to guide the fu - ture as he has the past.
and all is dark - ened in the vale of tears,
when we shall be for - ev - er with the Lord,
leave to your God to or - der and pro - vide;
Your hope, your con - fi - dence let noth - ing shake;
then shall you bet - ter know his love, his heart,
when dis - ap - point - ment, grief, and fear are gone,


in ev - 'ry change he faith - ful will re - main.
all now mys - te - rious shall be bright at last.
who comes to soothe your sor - row and your fears.
sor - row for - got, love's pur - est joys re - stored.
Be still my soul: your best, your heav'n - ly Friend
Be still my soul: the waves and winds still know
Be still, my soul: your Je - sus can re - pay
Be still, my soul: when change and tears are past,
through thorn - y ways leads to a joy - ful end.
his voice who ruled them while he dwelt be - low.
from his own full - ness all he takes a - way.
all safe and bless - ed we shall meet at last.

Katharina von Schlegel, 1752
Tr. Jane Borthwick, 1855; alt. 1990; mod.

FINLANDIA 10.10.10.10.10.10.
Jean Sibelius, 1899; arr.

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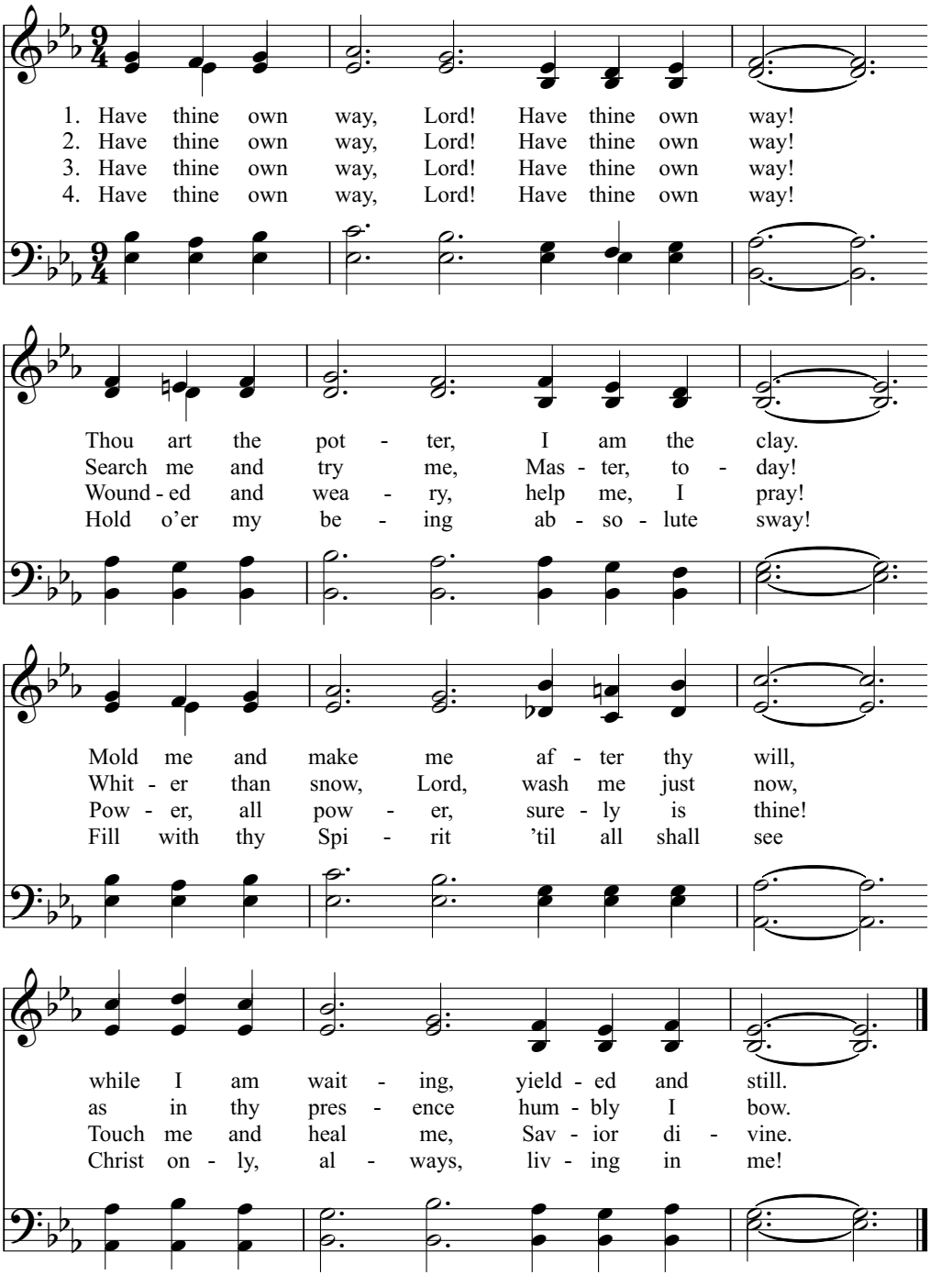
533 Have Thine Own Way, Lord!


1. Have thine own way, Lord! Have thine own way!
2. Have thine own way, Lord! Have thine own way!
3. Have thine own way, Lord! Have thine own way!
4. Have thine own way, Lord! Have thine own way!
Thou art the pot - ter, I am the clay.
Search me and try me, Mas - ter, to - day!
Wound - ed and wea - ry, help me, I pray!
Hold o'er my be - ing ab - so - lute sway!
Mold me and make me af - ter thy will,
Whit - er than snow, Lord, wash me just now,
Pow - er, all pow - er, sure - ly is thine!
Fill with thy Spi - rit 'til all shall see
while I am wait - ing, yield - ed and still.
as in thy pres - ence hum - bly I bow.
Touch me and heal me, Sav - ior di - vine.
Christ on - ly, al - ways, liv - ing in me!

Adelaide A. Pollard, 1902

HOLY DESIRE 9.9.9.9.
George C. Stebbins, 1907

Fill Thou My Life, O Lord My God 534

1. Fill thou my life, O Lord my God, in ev - 'ry part with praise,
2. Praise in the com - mon words I speak, life's com - mon looks and tones,
3. So shall each fear, each fret, each care be turned in - to a song,
that my whole be - ing may pro - claim thy be - ing and thy ways.
in fel - low - ship en - joyed at home with my be - lov - ed ones,
and ev - 'ry wind - ing of the way the ech - o shall pro - long.
Not for the lip of praise a - lone, nor e'en the prais - ing heart,
en - dur - ing wrong, re - proach, or loss with sweet and stead - fast will,
So shall no part of day or night from sa - cred - ness be free,
I ask, but for a life made up of praise in ev - 'ry part:
for - giv - ing free - ly those who hate, re - turn - ing good for ill.
but all my life, in ev - 'ry step, be fel - low - ship with thee.

Horatius Bonar, 1866; alt.

ELLACOMBE C.M.D.
Gesangbuch, Württemberg, 1784

535 Go, Labor On

1. Go, la - bor on: spend and be spent, your joy to do the Fa - ther's will; it is the way the
2. Go, la - bor on: 'tis not for naught; your earth - ly loss is heav'n - ly gain; men heed you, love you,
3. Go, la - bor on: e - nough while here if he should praise you, if he deign your will - ing heart to
4. Go, la - bor on while it is day: the world's dark night is has - t'ning on. Speed, speed your work, cast
Mas - ter went; should not the ser - vant tread it still?
praise you not; the Mas - ter prais - es— what are men?
mark and cheer; no toil for him shall be in vain.
sloth a - way; it is not thus that souls are won.

5. Toil on, faint not, keep watch and pray;
be wise the erring soul to win;
go forth into the world's highway,
compel the wand'rer to come in.

6. Toil on, and in your toil rejoice;
for toil comes rest, for exile home;
soon shall you hear the Bridegroom's voice,
the midnight peal, "Behold, I come."

Horatius Bonar, 1843
Mod.

PENTECOST L.M.
William Boyd, 1868

Jesus Calls Us 536

1. Je - sus calls us o'er the tu - mult of our
life's wild, rest - less sea; day by day his sweet voice
sound - eth, say - ing "Chris - tian, fol - low me."
2. As, of old, a - pos - tles heard it by the
Gal - i - le - an lake, turned from home and toil and
kin - dred, leav - ing all for his dear sake.
3. Je - sus calls us from the wor - ship of the
• vain world's gold - en store, from each i - dol that would
• keep us, say - ing "Chris - tian, love me more."
4. In our joys and in our sor - rows, days of
toil and hours of ease, still he calls, in cares and
plea - sures, "Chris - tian, love me more than these."
5. Je - sus calls us; by thy mer - cies, Sav - ior,
may we hear thy call, give our hearts to thine o -
be - dience, serve and love thee best of all.

Cecil Frances Alexander, 1852; alt.

GALILEE (Jude) 8.7.8.7.
William H. Jude, 1887

537 Jesus, Master, Whose I Am

1. Je - sus, Mas - ter, whose I am, pur - chased thine a - lone to be
2. Je - sus, Mas - ter, I am thine: keep me faith - ful, keep me near;
3. Je - sus, Mas - ter, whom I serve, though so fee - bly and so ill,
4. Lord, thou need - est not, I know, ser - vice such as I can bring;
by thy blood, O spot - less Lamb, shed so will - ing - ly for me,
let thy pres - ence in me shine all my home - ward way to cheer.
strength - en hand and heart and nerve all thy bid - ding to ful - fill.
yet I long to prove and show full al - le - giance to my King.
let my heart be all thine own, let me live to thee a - lone.
Je - sus, at thy feet I fall, O be thou my all in all.
O - pen thou mine eyes to see all the work thou hast for me.
Thou an hon - or art to me: let me be a praise to thee.

Frances R. Havergal, 1865

WELLS 7.7.7.7.7.7.
Dmitri Bortniansky, 1752–1825; arr.

Take My Life, and Let It Be 538

1. Take my life, and let it be con - se - crat - ed,
2. Take my hands, and let them move at the im - pulse
3. Take my voice, and let me sing al - ways, on - ly,
4. Take my sil - ver and my gold; not a mite would
Lord, to thee. Take my mo - ments and my days; let them
of thy love. Take my feet, and let them be swift and
for my King. Take my lips, and let them be filled with
I with - hold. Take my in - tel - lect and use ev - 'ry
flow in cease - less praise, let them flow in cease - less praise.
beau - ti - ful for thee, swift and beau - ti - ful for thee.
mes - sag - es from thee, filled with mes - sag - es from thee.
pow'r as thou shalt choose, ev - 'ry pow'r as thou shalt choose.

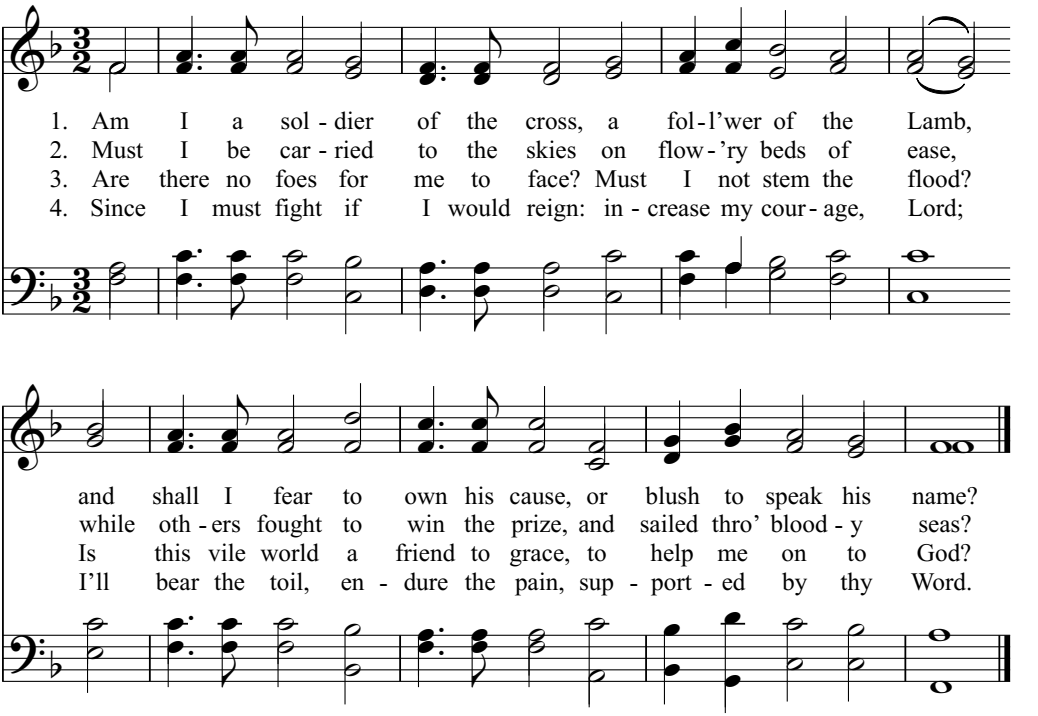
5. Take my will and make it thine;
it shall be no longer mine.
Take my heart, it is thine own;
it shall be thy royal throne,
it shall be thy royal throne.

6. Take my love; my Lord, I pour
at thy feet its treasure-store.
Take my self, and I will be
ever, only, all for thee,
ever, only, all for thee.

Frances R. Havergal, 1874

HENDON 7.7.7.7.rep.
Henri A. César-Malan, 1827

539 Am I a Soldier of the Cross


1. Am I a sol - dier of the cross, a fol - l'wer of the Lamb,
2. Must I be car - ried to the skies on flow - 'ry beds of ease,
3. Are there no foes for me to face? Must I not stem the flood?
4. Since I must fight if I would reign: in - crease my cour - age, Lord;
and shall I fear to own his cause, or blush to speak his name?
while oth - ers fought to win the prize, and sailed thro' blood - y seas?
Is this vile world a friend to grace, to help me on to God?
I'll bear the toil, en - dure the pain, sup - port - ed by thy Word.

5. Thy saints, in all this glorious war,
shall conquer, though they die;
they view the triumph from afar,
and seize it with their eye.

6. When that illustrious day shall rise,
and all thine armies shine
in robes of vict'ry through the skies,
the glory shall be thine.

Isaac Watts, 1724

ARLINGTON C.M.
Thomas A. Arne, 1762
Arr. Ralph Harrison, 1784

Soldiers of Christ, Arise 540

1. Sol - diers of Christ, a - rise, and put your ar - mor on,
strong in the strength which God sup - plies thro' his e - ter - nal Son.
2. Stand then in his great might, with all his strength en - dued;
but take, to arm you for the fight, the pan - o - ply of God.
3. To keep your ar - mor bright, at - tend with con - stant care;
still walk - ing in your Cap - tain's sight, and watch - ing un - to prayer.
Strong in the Lord of hosts, and in his might - y pow'r,
Leave no un - guard - ed place, no weak - ness of the soul;
From strength to strength go on; wres - tle and fight and pray;
who in the strength of Je - sus trusts is more than con - quer - or.
take ev - 'ry vir - tue, ev - 'ry grace, and for - ti - fy the whole.
tread all the pow'rs of dark - ness down, and win the well - fought day.

Charles Wesley, 1749

DIADEMATA S.M.D.
George J. Elvey, 1868

541 The Son of God Goes Forth to War

1. The Son of God goes forth to war, a king - ly crown to gain;
his blood - red ban - ner streams a - far: who fol - lows in his train?
Who best can drink his cup of woe, tri - um - phant o - ver pain,
who pa - tient bears his cross be - low, he fol - lows in his train.
2. The mar - tyr first, whose ea - gle eye could pierce be - yond the grave,
who saw his Mas - ter in the sky and called on him to save:
like him, with par - don on his tongue in midst of mor - tal pain,
he prayed for them that did the wrong: who fol - lows in his train?
3. A glo - rious band, the cho - sen few on whom the Spir - it came,
twelve val - iant saints, their hope they knew, and mocked the cross and flame:
they met the ty - rant's bran - dished steel, the li - on's gor - y mane;
they bowed their necks the death to feel: who fol - lows in their train?
4. A no - ble ar - my, men and boys, the ma - tron and the maid,
a - round the Sav - ior's throne re - joice, in robes of light ar - rayed:
they climbed the steep as - cent of heav'n thro' per - il, toil, and pain:
O God, to us may grace be giv'n to fol - low in their train.

Reginald Heber, 1827

ALL SAINTS NEW C.M.D.
Henry S. Cutler, 1872

Stand Up, Stand Up for Jesus 542

1. Stand up, stand up for Je - sus ye sol - diers of the cross;
lift high his roy - al ban - ner, it must not suf - fer loss:
from vic - t'ry un - to vic - t'ry his ar - my he shall lead,
'til ev - 'ry foe is van - quished, and Christ is Lord in - deed.
2. Stand up, stand up for Je - sus, the trum - pet call o - bey;
forth to the might - y con - flict in this his glo - rious day:
ye that are men now serve him a - gainst un - num - bered foes;
let cour - age rise with dan - ger, and strength to strength op - pose.
3. Stand up, stand up for Je - sus, stand in his strength a - lone;
the arm of flesh will fail you, ye dare not trust your own:
put on the gos - pel ar - mor, each piece put on with pray'r;
where du - ty calls, or dan - ger, be nev - er want - ing there.
4. Stand up, stand up for Je - sus, the strife will not be long;
this day the noise of bat - tle, the next the vic - tor's song:
to him that o - ver - com - eth a crown of life shall be;
he with the King of glo - ry shall reign e - ter - nal - ly.

George Duffield, 1858

WEBB 7.6.7.6.D.
George J. Webb, 1837

543 Fight the Good Fight

1. Fight the good fight with all thy might; Christ is thy
2. Run the straight race through God's good grace, lift up thine
3. Cast care a - side; up - on thy Guide lean, and his
4. Faint not, nor fear, his arms are near; he chang - eth
strength, and Christ thy right: lay hold on life, and
eyes, and seek his face; life with its way be -
mer - cy will pro - vide; lean, and the trust - ing
not, and thou art dear; on - ly be - lieve, and
it shall be thy joy and crown e - ter - nal - ly.
fore us lies, Christ is the path, and Christ the prize.
soul shall prove, Christ is its life, and Christ its love.
thou shalt see that Christ is all in all to thee.

John S. B. Monsell, 1863

MOZART L.M.
From Wolfgang Amadeus Mozart (1756–1791),
Kyrie, in the *Twelfth Mass*
Arrangement attr. to Mozart

Lead On, O King Eternal 544

1. Lead on, O King e - ter - nal, the day of march has come;
2. Lead on, O King e - ter - nal, till sin's fierce war shall cease,
3. Lead on, O King e - ter - nal: we fol - low, not with fears,
hence - forth in fields of con - quest thy tents shall be our home:
and ho - li - ness shall whis - per the sweet a - men of peace;
for glad - ness breaks like morn - ing wher - e'er thy face ap - pears;
through days of prep - a - ra - tion thy grace has made us strong,
for not with swords' loud clash - ing nor roll of stir - ring drums,
thy cross is lift - ed o'er us; we jour - ney in its light:
and now, O King e - ter - nal, we lift our bat - tle song.
but deeds of love and mer - cy, the heav'n - ly king - dom comes.
the crown a - waits the con - quest; lead on, O God of might.

Ernest W. Shurtleff, 1888

LANCASHIRE 7.6.7.6.D.
Henry Thomas Smart, 1836

545 The Battle Is the Lord's!

1. The bat - tle is the Lord's! The har - vest fields are white;
how few the reap - ing hands ap - pear, their strength how slight!
2. The bat - tle is the Lord's! Not ours in strength or skill,
but his a - lone in sov - 'reign grace, to work his will.
3. The bat - tle is the Lord's! The Vic - tor cru - ci - fied
must with the an - guish of his soul be sat - is - fied.
4. The bat - tle is the Lord's! Stand still, my soul, and view
the great sal - va - tion God has wrought, re - vealed for you.
Yet vic - to - ry is sure, we face a van - quished foe;
Ours, count - ing not the cost, un - flinch - ing, to o - bey;
The pow'rs of hell shall fail, and all God's will be done,
Then, rest - ing in his might, lift high his tri - umph song,
then for - ward with the ris - en Christ to bat - tle go!
and in his time his ho - ly arm shall win the day.
'til ev - 'ry soul whom he has giv'n to Christ be won.
for pow'r, do - min - ion, king - dom, strength to God be - long!

Margaret Clarkson, 1960

LEONI 6.6.8.4.D.
Jewish melody
Arr. Meyer Lyon, 1770

God of the Prophets! 546

1. God of the proph - ets! Bless the proph - ets' sons;
2. A - noint them proph - ets! Make their ears at - tent
3. A - noint them priests! Strong in - ter - ces - sors, Lord!
4. Make them a - pos - tles! Her - alds of thy cross.
E - li - jah's man - tle o'er E - li - sha cast;
to thy di - vin - est speech, their hearts a - wake
A - noint them with the Spir - it of thy Son;
Forth may they go to tell all realms thy grace;
each age its sol - emn task may claim but once;
to hu - man need; their lips make el - o - quent
theirs not a jew - eled crown, a blood - stained sword;
in - spired of thee, may they count all but loss,
make each one no - bler, strong - er than the last.
to gird the right and ev - 'ry e - vil break.
theirs, by sweet love, for Christ a king - dom won.
and stand at last with joy be - fore thy face.

Denis Wortman, 1884; alt.

TOULON 10.10.10.10.
Genevan Psalter, 1551

547 O Shine upon These, Lord

1. O shine up - on these, Lord, the men or - dained to - day,
2. O breathe up - on them, Lord, your Spir - it's liv - ing flame,
3. O live with - in them, Lord, your mind and will be theirs.
that through the writ - ten Word, Christ Je - sus they dis - play.
so that with one ac - cord their lips may tell your name.
You, the Be - lov'd, a - dored, and served with all their pow'rs,
And from their hearts which burn with gaz - ing on your face,
Give them the hear - ing ear, di - rect their ev - 'ry thought,
so that your lambs may know the one true Shep - herd's voice.
that we, your peo - ple, learn the won - ders of your grace.
that those they serve may hear the great things you have wrought.
Where Christ leads, may they go, and in your call re - joice.

John Ellerton, 1881; alt.

DENBY 6.6.6.6.D.
Charles J. Dale, 1904

Oh, Blest the House 548

1. Oh, blest the house, what - e'er be - fall, where Je - sus
2. Oh, blest that house where faith is found, and all in
3. Oh, blest that house; it pros - pers well! In peace and
4. Then here will I and mine to - day a sol - emn
Christ is all in all! For if he were not
char - i - ty a - bound to trust their God and
joy the par - ents dwell, and in their chil - dren's
cov - 'nant make and say: though all the world for -
dwell - ing there, how dark and poor and void it were!
serve him still, and do in all his ho - ly will!
lives is shown how rich - ly God can bless his own.
sake his Word, my house and I will serve the Lord.

Christoph C. L. von Pfeil, 1735
Tr. Catherine Winkworth, 1829–1878; alt.

ROCKINGHAM OLD L.M.
C. P. E. Bach
Arr. Edward Miller, 1790

549 O Gracious Lord

1. O gra - cious Lord, in glo - rious heav'n - ly dwell - ing,
2. Christ Je - sus, grant to them the full as - sur - ance
3. Grant them the joy which bright - ens earth - ly sor - row;
we hum - bly come in prayer be - fore your throne,
of stead - fast faith and pa - tient hope in you,
grant them the peace which calms all earth - ly strife;
that theirs may be the love that knows no end - ing
that they may love each oth - er with en - dur - ance;
grant them the vi - sion of the new to - mor - row
as they, by sa - cred vows, are joined as one.
grant child - like trust in you each day a - new.
that will re - veal e - ter - nal love and life.

Dorothy F. Gurney, 1883; alt.

PERFECT LOVE 11.10.11.10.
Joseph Barnby, 1889

Let Children Hear the Mighty Deeds 550

1. Let chil - dren hear the might - y deeds which God per - formed of old,
2. Our lips shall tell them to our sons, and they a - gain to theirs,
which in our young - er years we saw and which our fa - thers told.
and gen - er - a - tions yet un - born must teach them to their heirs.
He bids us make his glo - ries known, the works of pow'r and grace,
Thus shall they learn, in God a - lone their hope se - cure - ly stands,
that we con - vey his won - ders down through ev - 'ry ris - ing race.
that they may ne'er for - get his works, but prac - tice his com - mands.

From Psalm 78:1–7
Isaac Watts, 1719; alt.

WEYMOUTH C.M.D.
Theodore Parker Ferris, 1941
© 1942 Church Pension Fund

551 We Plow the Fields

1. We plow the fields and scat - ter the good seed on the land,
but it is fed and wa - tered by God's al - might - y hand.
2. He on - ly is the Mak - er of all things near and far;
he paints the way - side flow - er, he lights the eve - ning star;
3. We thank you, then, O Fa - ther, for all things bright and good:
the seed - time and the har - vest, our life, our health, our food;
He sends the snow in win - ter, the warmth to swell the grain,
the wind and waves o - bey him, by him the birds are fed;
no gifts have we to of - fer for all your love im - parts,

the breez - es and the sun - shine, and soft re - fresh - ing rain.
much more to us, his chil - dren, he gives our dai - ly bread.
but that which you de - sire now: our hum - ble, thank - ful hearts!
Refrain
All good gifts a - round us are sent from heav'n a - bove;
then thank the Lord, O thank the Lord for all his love.

Matthias Claudius, 1782
Tr. Jane M. Campbell, 1861; alt. 1990; mod.

WIR PFLÜGEN 7.6.7.6.D.ref.
Johann A. P. Schulz, 1800
Harm. John B. Dykes, 1861; alt.

552 Come, Ye Thankful People, Come

1. Come, ye thank - ful peo - ple, come, raise the song of har - vest home:
2. All the world is God's own field, fruit un - to his praise to yield;
3. For the Lord our God shall come, and shall take his har - vest home;
4. E - ven so, Lord, quick - ly come to thy fi - nal har - vest home;
all is safe - ly gath - ered in, ere the win - ter storms be - gin;
wheat and tares to - geth - er sown, un - to joy or sor - row grown:
from his field shall in that day all of - fens - es purge a - way;
gath - er thou thy peo - ple in, free from sor - row, free from sin;
God, our Mak - er, doth pro - vide for our wants to be sup - plied:
first the blade, and then the ear, then the full corn shall ap - pear:
give his an - gels charge at last in the fire the tares to cast,
there for - ev - er pu - ri - fied, in thy pres - ence to a - bide:
come to God's own tem - ple, come, raise the song of har - vest home.
Lord of har - vest, grant that we whole - some grain and pure may be.
but the fruit - ful ears to store in his gar - ner ev - er - more.
come, with all thine an - gels, come, raise the glo - rious har - vest home.

Henry Alford, 1844, 1867

ST. GEORGE'S WINDSOR 7.7.7.7.D.
George J. Elvey, 1858

Sing to the Lord of Harvest 553

1. Sing to the Lord of har - vest, sing songs of love and praise;
2. By him the clouds drop fat - ness, the des - erts bloom and spring,
3. Heap on his sa - cred al - tar the gifts his good - ness gave,
4. To God the gra - cious Fa - ther, who made us "ver - y good,"
with joy - ful hearts and voic - es your al - le - lu - ias raise!
the hills leap up in glad - ness, the val - leys laugh and sing.
the gold - en sheaves of har - vest, the souls he died to save.
to Christ, who, when we wan - dered, re - stored us with his blood,
By him the roll - ing sea - sons in fruit - ful or - der move;
He fill - eth with his full - ness all things with large in - crease;
Your hearts lay down be - fore him when at his feet you fall,
and to the Ho - ly Spir - it, who doth up - on us pour
sing to the Lord of har - vest a song of hap - py love.
he crowns the year with good - ness, with plen - ty, and with peace.
and with your lives a - dore him who gave his life for all.
his bless - ed dews and sun - shine, be praise for - ev - er - more.

John S. B. Monsell, 1866

WIE LIEBLICH IST DER MAIEN 7.6.7.6.D.
Johann Steurlein, 1575
Arr. Healey Willan, 1959

554 Great God, We Sing That Mighty Hand

1. Great God, we sing that might - y hand by which sup -
2. By day, by night, at home, a - broad, still are we
3. With grate - ful hearts the past we own; the fu - ture,
4. In scenes ex - alt - ed or de - pressed, thou art our
5. When death shall in - ter - rupt these songs, and seal in
port - ed still we stand; the o - pening year thy
guard - ed by our God; by his in - ces - sant
• all to us un - known, we to thy guard - ian
joy, and thou our rest; thy good - ness all our
si - lence mor - tal tongues, our help - er God, in
mer - cy shows; that mer - cy crowns it till it close.
boun - ty fed, by his un - er - ring coun - sel led.
• care com - mit, and peace - ful leave be - fore thy feet.
hopes shall raise, a - dored through all our chang - ing days.
whom we trust, shall keep our souls and guard our dust.

Philip Doddridge, 1755; alt.

WAREHAM L.M.
William Knapp, 1738

Another Year Is Dawning! 555

1. An - oth - er year is dawn - ing! Dear Fa - ther, let it be,
2. An - oth - er year of mer - cies, of faith - ful - ness and grace;
3. An - oth - er year of ser - vice, of wit - ness for thy love;
in work - ing or in wait - ing, an - oth - er year with thee;
an - oth - er year of glad - ness in the shin - ing of thy face;
an - oth - er year of train - ing for ho - lier work a - bove.
an - oth - er year of lean - ing up - on thy lov - ing breast,
an - oth - er year of prog - ress, an - oth - er year of praise,
An - oth - er year is dawn - ing! Dear Fa - ther, let it be
an - oth - er year of trust - ing, of qui - et, hap - py rest.
an - oth - er year of prov - ing thy pres - ence all the days.
on earth, or else in heav - en, an - oth - er year for thee.

Frances R. Havergal, 1874

SALVATORI 7.6.7.6.D.
Arr. from Michael Haydn, 1737–1806

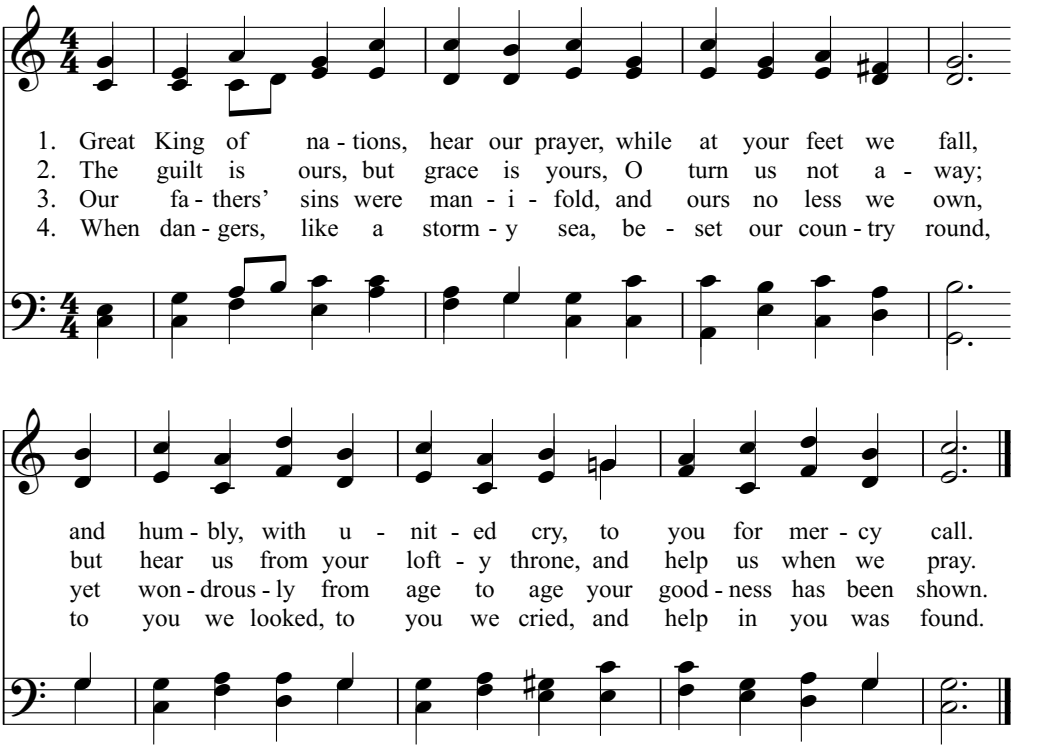
556 God the All-Terrible!

1. God the all - ter - ri - ble! King, who or - dain - est
2. God the om - nip - o - tent! Might - y a - veng - er,
3. God the all - mer - ci - ful! Earth hath for - sak - en
4. God the all - righ - teous One! Man hath de - fied thee;
5. God the all - wise! By the fire of thy chas - t'ning,
great winds thy clar - i - ons, light - nings thy sword,
watch - ing in - vis - i - ble, judg - ing un - heard,
• thy ways of bless - ed - ness, slight - ed thy Word;
yet to e - ter - ni - ty stand - eth thy Word;
earth shall to free - dom and truth be re - stored;
show forth thy pit - y on high where thou reign - est;
save us in mer - cy, O save us from dan - ger;
• bid not thy wrath in its ter - rors a - wak - en;
false - hood and wrong shall not tar - ry be - side thee;
through the thick dark - ness thy king - dom is has - t'ning;
give to us peace in our time, O Lord.
give to us peace in our time, O Lord.
• give to us peace in our time, O Lord.
give to us peace in our time, O Lord.
thou wilt give peace in thy time, O Lord.

St. 1–3, Henry F. Chorley, 1842
St. 4–5, John Ellerton, 1870

RUSSIAN HYMN 11.10.11.9.
Alexis Lwoff, 1833

Great King of Nations, Hear Our Prayer 557


1. Great King of na - tions, hear our prayer, while at your feet we fall,
2. The guilt is ours, but grace is yours, O turn us not a - way;
3. Our fa - thers' sins were man - i - fold, and ours no less we own,
4. When dan - gers, like a storm - y sea, be - set our coun - try round,
and hum - bly, with u - nit - ed cry, to you for mer - cy call.
but hear us from your loft - y throne, and help us when we pray.
yet won - drous - ly from age to age your good - ness has been shown.
to you we looked, to you we cried, and help in you was found.

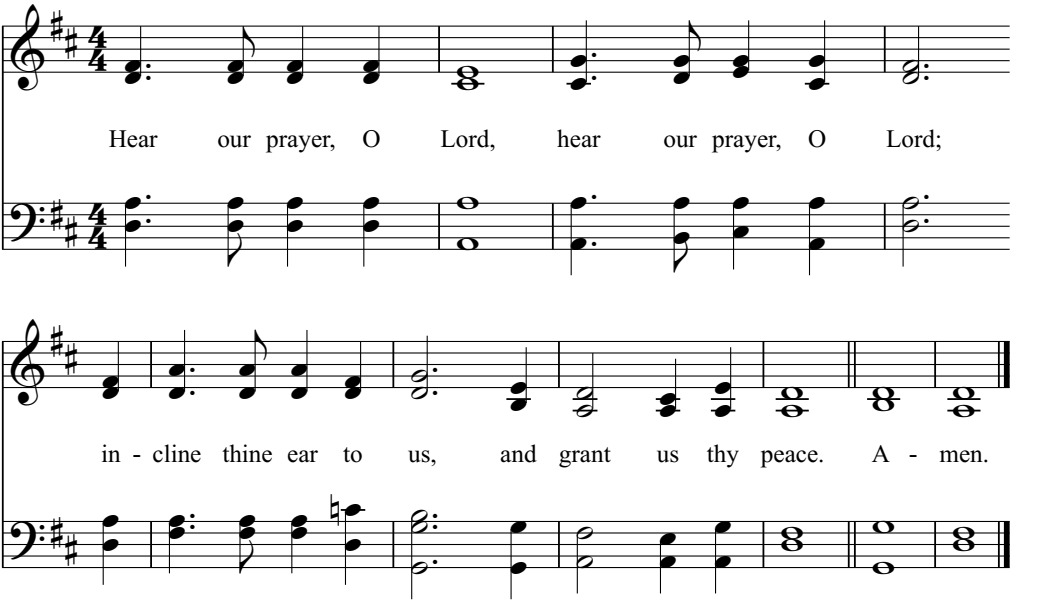
5. With one consent we meekly bow
beneath your chast'ning hand,
and, pouring forth confession meet,
mourn with our mourning land.

6. With pitying eye behold our need,
as thus we lift our pray'r;
correct us with your judgments, Lord,
then let your mercy spare.

John H. Gurney, 1838
Mod.

ST. ANNE C.M.
Attr. to William Croft, 1678–1727
Tate and Brady, *Supplement to the New Version,* 1708

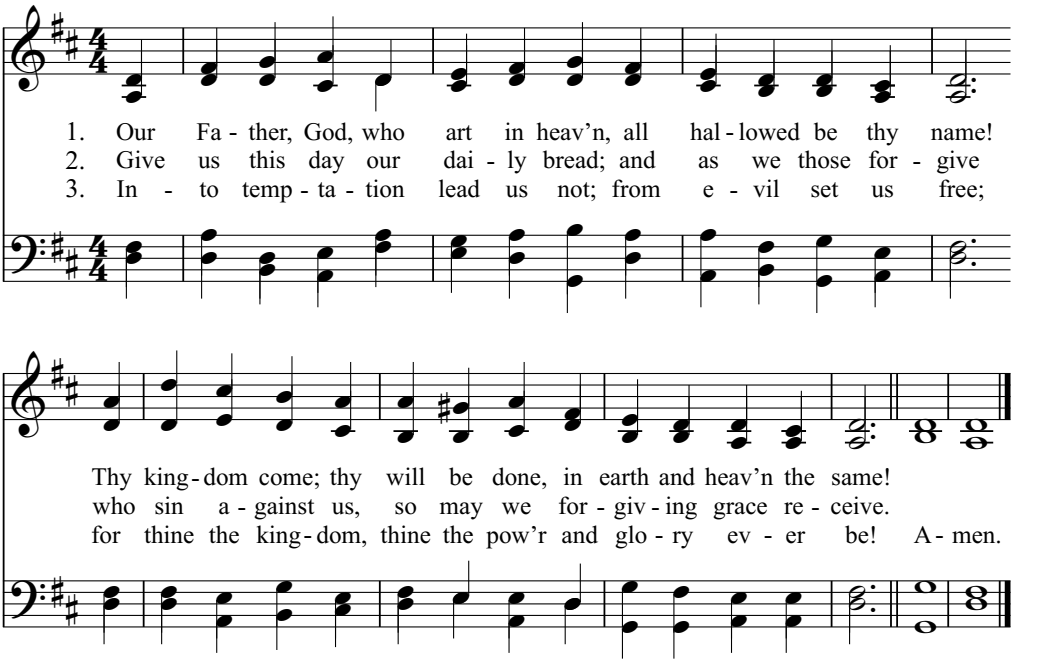
558 Hear Our Prayer, O Lord



Anon.

WHELPTON 5.5.6.5.
George Whelpton, 1897

The Lord's Prayer 559


1. Our Fa - ther, God, who art in heav'n, all hal - lowed be thy name!
2. Give us this day our dai - ly bread; and as we those for - give
3. In - to temp - ta - tion lead us not; from e - vil set us free;
Thy king - dom come; thy will be done, in earth and heav'n the same!
who sin a - gainst us, so may we for - giv - ing grace re - ceive.
for thine the king - dom, thine the pow'r and glo - ry ev - er be! A - men.

Adoniram Judson, 1825

DUNDEE C.M.
Scottish Psalter, 1615

560 The Apostles' Creed

1. I be - lieve in God the Fa - ther, Mak - er of the heav'n and earth,
and in Je - sus Christ, our Sav - ior, God's own Son, of match - less worth;
by the Ho - ly Ghost con - ceiv - ed, vir - gin Mar - y bore God's Son,
he in whom I have be - liev - ed: God Al - might - y, Three in One.
2. Suf - fered un - der Pon - tius Pi - late, cru - ci - fied, en - dur - ing hell,
laid with - in the grave so si - lent, as the proph - ets did fore - tell.
But the stone - sealed tomb was emp - tied on the third day; he a - rose:
in - to heav - en made his en - try, Might - y Con - queror of his foes.
3. At God's right hand he is seat - ed, 'til his com - ing, as he said;
fin - al judg - ment will be met - ed to the liv - ing and the dead.
I con - fess the Ho - ly Spir - it has been sent thro' Christ the Son
to ap - ply sal - va - tion's mer - it; God the Spir - it, Three in One.
4. I be - lieve the church of Je - sus ho - ly, cath - o - lic re - mains;
we are one thro' all the ag - es, the com - mun - ion of the saints.
I be - lieve sins are for - giv - en, that our bod - ies will be raised,
life with God is nev - er end - ed. A - men, let his name be praised!

The Apostles' Creed, ca. 2nd cent., 6th cent.
Vers. anon.; alt.

RIPLEY 8.7.8.7.D.
Lowell Mason, 1839

The Apostles' Creed 561

1. I be - lieve in God the Fa - ther, Mak - er of all heav'n and earth;
2. Suf - fered un - der Pon - tius Pi - late, cru - ci - fied, for me he died;
3. At God's right hand he is seat - ed till his com - ing, as he said;
4. I be - lieve the church of Je - sus, u - ni - ver - sal, e'er re - mains;
and in Je - sus Christ, our Sav - ior, God's own Son, of match - less worth;
laid with - in the grave so si - lent, gates of hell he o - pened wide;
fi - nal judg - ment will be met - ed to the liv - ing and the dead;
we are one thro' all the a - ges, in com - mu - nion of the saints.
by the Spir - it was con - ceiv - ed, of the vir - gin Mar - y born,
for the stone - sealed tomb was emp - ty; on the third day he a - rose;
I con - fess the Ho - ly Spir - it who was sent thro' Christ the Son
I be - lieve sins are for - giv - en, that our bod - ies will be raised
he in whom I have be - liev - ed: God Al - might - y, Three in One.
in - to heav - en made his en - try, might - y con - qu'ror of his foes.
to ap - ply sal - va - tion's mer - it— God, the Spir - it, Three in One.
to e - ter - nal life in heav - en: ev - er let his name be praised.

The Apostles' Creed, ca. 2nd cent., 6th cent.
Vers. anon.

MEAD HOUSE 8.7.8.7.D.
Cyril V. Taylor, 1951

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562 Lord, Dismiss Us with Your Blessing

1. Lord, dis - miss us with your bless - ing; fill our hearts with joy and peace; let us each, your love pos - sess - ing,
2. Thanks we give and ad - o - ra - tion for your gos - pel's joy - ful sound: may the fruits of your sal - va - tion
3. Of your love some gra - cious to - ken grant us, Lord, be - fore we go; bless your word which has been spo - ken,
4. So that when your love shall call us, Sav - ior, from the world a - way, let no fear of death ap - pall us,
tri - umph in re - deem - ing grace. O re - fresh us,
in our hearts and lives a - bound: ev - er faith - ful,
life and peace on all be - stow. O di - rect us
glad your sum - mons to o - bey: may we ev - er,
O re - fresh us, trav - 'ling through this wil - der - ness.
ev - er faith - ful to the truth may we be found.
and pro - tect us in the paths we do not know.
may we ev - er reign with you in end - less day.

St. 1–2, attr. to John Fawcett, 1773; alt.; mod.
St. 3, Thomas Kelly, 1804; mod.
St. 4, recast by Godfrey Thring; mod.

SICILIAN MARINERS 8.7.8.7.8.7.
Sicilian melody, 18th cent.

May the Grace of Christ Our Savior 563

1. May the grace of Christ our Sav - ior and the
2. Thus may we a - bide in un - ion with each
Fa - ther's bound - less love, with the Ho - ly Spir - it's
oth - er and the Lord, and pos - sess, in sweet com -
fa - vor, rest up - on us from a - bove.
mun - ion, joys which earth can - not af - ford. A - men.

John Newton, 1779

STOCKWELL 8.7.8.7.
Darius E. Jones, 1851

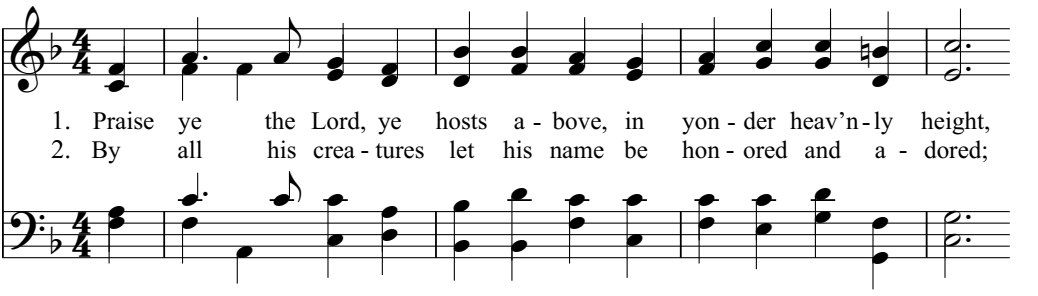
564 Now Blessed Be Jehovah God

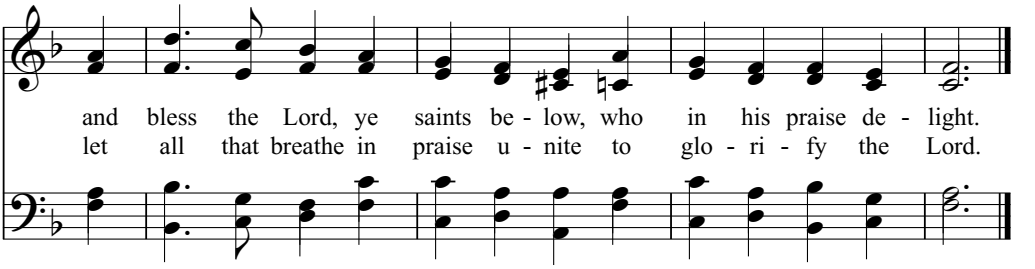
1. Now bless - ed be Je - ho - vah God, the God of Is - ra - el,
2. And bless - ed be his glo - rious name to all e - ter - ni - ty;
who on - ly do - eth won - drous works, in glo - ry that ex - cel;
the whole earth let his glo - ry fill; a - men: so let it be;
who on - ly do - eth won - drous works, in glo - ry that ex - cel.
the whole earth let his glo - ry fill; a - men: so let it be.

Adapted from Psalm 72
Psalter Hymnal, 1959

CORONATION C.M.rep.
Oliver Holden, 1793

565 Praise Ye the Lord, Ye Hosts Above





Adapted from Psalm 150
Psalter Hymnal, 1959

WINCHESTER OLD C.M.
Arr. from Christopher Tye, 1553

Hallelujah! Hallelujah! 566

1. Hal - le - lu - jah! Hal - le - lu - jah! Earth and
2. Hal - le - lu - jah! Hal - le - lu - jah! Mag - ni -
heav'n in sweet ac - cord join to sound Je - ho - vah's
fy Je - ho - vah's name; praise the liv - ing God, your
prais - es, tell the glo - ry of the Lord.
Mak - er; all that breathe, his praise pro - claim.

From Psalm 150

SICILIAN MARINERS 8.7.8.7.
Sicilian melody, 18th cent.; alt.

567 Doxology

Praise God from whom all bless - ings flow; praise him, all
crea - tures here be - low; praise him a - bove, ye heav'n - ly host:
praise Fa - ther, Son, and Ho - ly Ghost. A - men.

Thomas Ken, 1674

OLD HUNDREDTH L.M.
Louis Bourgeois, 1551

Doxology 568

Praise God from whom all bless - ings flow; praise him, all
crea - tures here be - low; praise him a - bove, ye heav'n - ly host:
praise Fa - ther, Son, and Ho - ly Ghost. A - men.

Thomas Ken, 1674

GENEVAN 134 (OLD HUNDREDTH) L.M.
Louis Bourgeois, 1551

569 Doxology

Praise God from whom all bless - ings flow; praise
him, all crea - tures here be - low; praise him a - bove, ye
heav'n - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Thomas Ken, 1674

TALLIS' CANON L.M.
Thomas Tallis, ca. 1567

Doxology 570

Praise God from whom all bless - ings flow; praise him, all crea - tures
here be - low: al - le - lu - ia, al - le - lu - ia! Praise him a -
bove, ye heav'n - ly host; praise Fa - ther, Son, and Ho - ly Ghost:
al - le - lu - ia, al - le - lu - ia, al - le - lu - ia,
al - le - lu - ia, al - le - lu - ia!

Thomas Ken, 1674; alt.

LASST UNS ERFREUEN L.M.al.
Geistliche Kirchensgesänge, Cologne, 1623
Tune from the *English Hymnal,* used by permission of Oxford University Press.

571 Gloria Patri

Glo - ry be to the Fa - ther, and to the Son, and to the
Ho - ly Ghost; as it was in the be - gin - ning, is
now, and ev - er shall be, world with - out end. A - men, a - men.

2nd cent; tr.

GLORIA PATRI (MEINEKE) Irreg.
Charles Meineke, 1844

Gloria Patri

572

Glo - ry be to the Fa - ther, and to the
Son, and to the Ho - ly Ghost; as it was in
the be - gin - ning, is now, and ev - er
shall be, world with - out end. A - men, a - men.

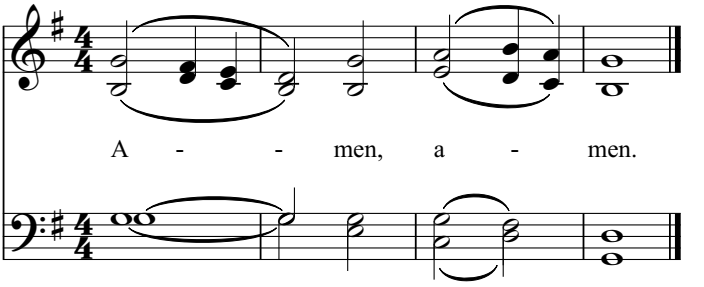
2nd cent.; tr.

GLORIA PATRI (Greatorex) Irreg.
Henry W. Greatorex, 1851

573 Twofold Amen

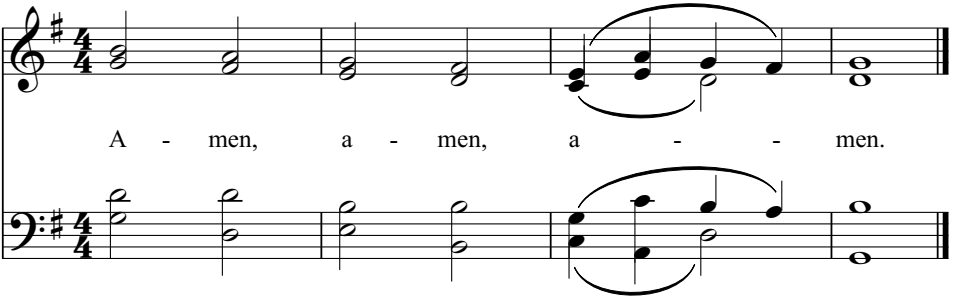
DRESDEN
Anon.

574 Twofold Amen



Greek liturgy

575 Threefold Amen



DANISH
Anon.

CREEDS, CONFESSIONS, AND CATECHISMS

The Apostles' Creed

I believe in God the Father Almighty,
Maker of heaven and earth.

I believe in Jesus Christ, his only begotten Son, our Lord;
who was conceived by the Holy Spirit, born of the virgin Mary;
suffered under Pontius Pilate;
was crucified, dead, and buried;
he descended into hell;[1]
the third day he rose again from the dead;
he ascended into heaven,
and sits at the right hand of God the Father Almighty;
from there he shall come to judge the living and the dead.

I believe in the Holy Spirit;
the holy catholic[2] church;
the communion of saints;
the forgiveness of sins;
the resurrection of the body;
and the life everlasting. Amen.

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1 See Heidelberg Catechism, Q&A 44; Canons of Dort, 2.4; Westminster Larger Catechism, Q&A 50.

2 "Catholic" means universal; that is, there is one church across all times, places, and peoples (Belgic Confession, art. 27; Heidelberg Catechism, Q&A 54; Westminster Confession of Faith, 25.2).

The Nicene Creed

I believe in one God, the Father Almighty,
Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God,
begotten of the Father before all worlds;
God of God, Light of Light, very God of very God;
begotten, not made, being of one substance with the Father,
by whom all things were made.
Who, for us men and for our salvation,
came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again, according to the Scriptures;
and ascended into heaven, and sits on the right hand of the Father;
and he shall come again, with glory, to judge the living and the dead;
whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of life;
who proceeds from the Father and the Son;
who with the Father and the Son together is worshipped and glorified;
who spoke by the prophets.
And I believe in one holy catholic[1] and apostolic church.
I acknowledge one baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come. Amen.

1 "Catholic" means universal; that is, there is one church across all times, places, and peoples (Belgic Confession, art. 27; Heidelberg Catechism, Q&A 54; Westminster Confession of Faith, 25.2).

The Athanasian Creed

[1] Whoever desires to be saved should above all hold to the catholic[1] faith. [2] Anyone who does not keep it whole and unbroken will doubtless perish eternally.

[3] Now this is the catholic faith: that we worship one God in Trinity and the Trinity in unity, [4] neither confounding their persons nor dividing the essence. [5] For the person of the Father is a distinct person, the person of the Son is another, and that of the Holy Spirit still another. [6] But the divinity of the Father, Son, and Holy Spirit is one, the glory equal, the majesty coeternal. [7] Such as the Father is, such is the Son and such is the Holy Spirit. [8] The Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated. [9] The Father is immeasurable, the Son is immeasurable, the Holy Spirit is immeasurable. [10] The Father is eternal, the Son is eternal, the Holy Spirit is eternal. [11] And yet there are not three eternal beings; there is but one eternal being. [12] So too there are not three uncreated or immeasurable beings; there is but one uncreated and immeasurable being. [13] Similarly, the Father is almighty, the Son is almighty, the Holy Spirit is almighty. [14] Yet there are not three almighty beings; there is but one almighty being. [15] Thus, the Father is God, the Son is God, the Holy Spirit is God. [16] Yet there are not three gods; there is but one God. [17] Thus, the Father is Lord, the Son is Lord, the Holy Spirit is Lord. [18] Yet there are not three lords; there is but one Lord. [19] Just as Christian truth compels us to confess each person individually as both God and Lord, [20] so catholic religion forbids us to say that there are three gods or lords. [21] The Father was neither made nor created nor begotten from anyone. [22] The Son was neither made nor created; he was begotten from the Father alone. [23] The Holy Spirit was neither made nor created nor begotten; he proceeds from the Father and the Son. [24] Accordingly, there is one Father, not three fathers; there is one Son, not three sons; there is one Holy Spirit, not three holy spirits. [25] None in this Trinity is before or after, none is greater or smaller; [26] in their entirety the three persons are coeternal and coequal with each other. [27] So in everything, as was said earlier, the unity in Trinity, and the Trinity in unity, is to be worshipped. [28] Anyone then who desires to be saved should think thus about the Trinity.

[29] But it is necessary for eternal salvation that one also believe in the incarnation of our Lord Jesus Christ faithfully. [30] Now this is the true faith: that we believe and confess that our Lord Jesus Christ, God's Son, is both God and man, equally. [31] He is God from the essence of the Father, begotten before time; and he is man from the essence of his mother, born in time; [32] completely God, completely man, with a rational soul and human flesh; [33] equal to the Father as regards divinity, less than the Father as regards

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1 "Catholic" means universal; that is, there is one church across all times, places, and peoples (Belgic Confession, art. 27; Heidelberg Catechism, Q&A 54; Westminster Confession of Faith, 25.2).

humanity. [34] Although he is God and man, yet Christ is not two, but one. [35] He is one, however, not by his divinity being turned into flesh, but by God's taking humanity to himself. [36] He is one, certainly not by the blending of his essence, but by the unity of his person. [37] For just as one man is both rational soul and flesh, so too the one Christ is both God and man. [38] He suffered for our salvation; he descended to hell;[2] he arose from the dead on the third day; [39] he ascended to heaven; he is seated at the Father's right hand; [40] from there he will come to judge the living and the dead. [41] At his coming all people will arise bodily [42] and give an accounting of their own deeds. [43] Those who have done good will enter eternal life, and those who have done evil will enter eternal fire.

[44] This is the catholic faith: that one cannot be saved without believing it firmly and faithfully.

2 See Heidelberg Catechism, Q&A 44; Canons of Dort, 2.4; Westminster Larger Catechism, Q&A 50.

The Belgic Confession

Article 1
The Only God

We all believe in our hearts and confess with our mouths that there is a single and simple spiritual being, whom we call God—eternal, incomprehensible, invisible, unchangeable, infinite, almighty; completely wise, just, and good, and the overflowing source of all good.

Article 2
The Means by Which We Know God

We know him by two means:

First, by the creation, preservation, and government of the universe, since that universe is before our eyes like a beautiful book in which all creatures, great and small, are as letters to make us ponder the invisible things of God: his eternal power and his divinity, as the apostle Paul says in Romans 1:20.

All these things are enough to convict men and to leave them without excuse.

Second, he makes himself known to us more openly by his holy and divine Word, as much as we need in this life, for his glory and for the salvation of his own.

Article 3
The Written Word of God

We confess that this Word of God was not sent nor delivered by the will of men, but that holy men of God spoke, being moved by the Holy Spirit, as Peter says.[1]

Afterwards our God—because of the special care he has for us and our salvation—commanded his servants, the prophets and apostles, to commit this revealed Word to writing. He himself wrote with his own finger the two tables of the law.

Therefore we call such writings holy and divine Scriptures.

[1] 2 Pet. 1:21.

Article 4
The Canonical Books

We include in the Holy Scripture the two volumes of the Old and New Testaments. They are canonical books with which there can be no quarrel at all.

In the church of God the list is as follows:

In the Old Testament,
- the five books of Moses: Genesis, Exodus, Leviticus, Numbers, Deuteronomy;
- the books of Joshua, Judges, Ruth;
- the two books of Samuel,
- the two books of Kings,
- the two books of Chronicles;
- the books of Ezra, Nehemiah, Esther;
- the book of Job,
- the Psalms,
- the three books of Solomon: Proverbs, Ecclesiastes, the Song of Songs;
- the five books of the four major prophets: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel;

This translation was adopted by the URCNA Synod 2016.

the books of the twelve minor prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

In the New Testament,
the four Gospels: Matthew, Mark, Luke, John;
the Acts of the Apostles;
the thirteen letters of Paul: to the Romans; the two letters to the Corinthians; to the Galatians, Ephesians, Philippians, Colossians; the two letters to the Thessalonians; the two letters to Timothy; to Titus, Philemon;
the letter to the Hebrews;
the seven letters of the other apostles: one of James; two of Peter; three of John; one of Jude;
and the Revelation of the Apostle John.

Article 5
The Authority of Scripture

We receive all these books and these only as holy and canonical, for the regulating, founding, and establishing of our faith.

And we believe without a doubt all things contained in them—not so much because the church receives and approves them as such but above all because the Holy Spirit testifies in our hearts that they are from God, and also because they prove themselves to be from God. For even the blind themselves are able to see that the things predicted in them do happen.

Article 6
The Difference between Canonical and Apocryphal Books

We distinguish between these holy books and the apocryphal ones, which are:

the third and fourth books of Esdras;
the books of Tobit, Judith, Wisdom, Jesus Sirach, Baruch;
what was added to the Story of Esther;
the Song of the Three Children in the Furnace;
the Story of Susannah;
the Story of Bel and the Dragon;
the Prayer of Manasseh;
and the two books of Maccabees.

The church may certainly read these books and learn from them as far as they agree with the canonical books. But they do not have such power and virtue that one could confirm from their testimony any point of faith or of the Christian religion. Much less can they detract from the authority of the other holy books.

Article 7
The Sufficiency of Scripture

We believe that this Holy Scripture contains the will of God completely and that everything one must believe to be saved is sufficiently taught in it.

For since the entire manner of service which God requires of us is described in it at great length, no one—even an apostle or an angel from heaven, as Paul says[2]—ought to teach other than what the Holy Scriptures have already taught us.

For since it is forbidden to add to or subtract from the Word of God,[3] this plainly demonstrates that the teaching is perfect and complete in all respects.

Therefore we must not consider human writings—no matter how holy their authors may have been—equal to the divine writings; nor may we put custom, nor the majority, nor age, nor the passage of time or persons, nor councils, decrees, or official decisions above the truth of God, for truth is above everything else.

For all human beings are liars by nature and more vain than vanity itself.

Therefore we reject with all our hearts everything that does not agree with this infallible rule, as we are taught to do by the apostles when they say, "Test the spirits to see if they are of God,"[4] and also, "If anyone comes to you and does not bring this teaching, do not receive him into your house."[5]

[2] Gal. 1:8. [3] Deut. 12:32; Rev. 22:18–19.
[4] 1 John 4:1. [5] 2 John 10.

Article 8
The Trinity

In keeping with this truth and Word of God we believe in one God, who is one single essence, in whom there are three persons, really, truly, and eternally distinct according to their incommunicable properties—namely, Father, Son, and Holy Spirit.

The Father is the cause, origin, and source of all things, visible as well as invisible.

The Son is the Word, the Wisdom, and the image of the Father.

The Holy Spirit is the eternal power and might, proceeding from the Father and the Son.

Nevertheless, this distinction does not divide God into three, since Scripture teaches us that the Father, the Son, and the Holy Spirit each has his own subsistence distinguished by characteristics—yet in such a way that these three persons are only one God.

It is evident then that the Father is not the Son and that the Son is not the Father, and that likewise the Holy Spirit is neither the Father nor the Son.

Nevertheless, these persons, thus distinct, are neither divided nor fused or mixed together. For the Father did not take on flesh, nor did the Spirit, but only the Son.

The Father was never without his Son, nor without his Holy Spirit, since all these are equal from eternity, in one and the same essence.

There is neither a first nor a last, for all three are one in truth and power, in goodness and mercy.

Article 9
The Scriptural Witness on the Trinity

All these things we know from the testimonies of Holy Scripture as well as from the effects of the persons, especially from those we feel within ourselves.

The testimonies of the Holy Scriptures, which teach us to believe in this Holy Trinity, are written in many places of the Old Testament, which need not be enumerated but only chosen with discretion.

In the book of Genesis God says, "Let us make man in our image, according to our likeness." So "God created man in his own image"—indeed, "male and female he created them."[6] "Behold, man has become like one of us."[7]

It appears from this that there is a plurality of persons within the Deity, when he says, "Let us make man in our image"—and afterwards he indicates the unity when he says, "God created."

It is true that he does not say here how many persons there are—but what is somewhat obscure to us in the Old Testament is very clear in the New.

For when our Lord was baptized in the Jordan, the voice of the Father was heard saying, "This is my dear Son";[8] the Son was seen in the water; and the Holy Spirit appeared in the form of a dove.

So, in the baptism of all believers this form was prescribed by Christ: "Baptize all people in the name of the Father, and of the Son, and of the Holy Spirit."[9]

In the Gospel according to Luke the angel Gabriel says to Mary, the mother of our Lord: "The Holy Spirit will come upon you, and the power of the Most High will

overshadow you; and therefore that holy one to be born of you shall be called the Son of God."[10]

And in another place it says: "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you."[11]

"There are three who bear witness in heaven—the Father, the Word, and the Holy Spirit—and these three are one."[12]

In all these passages we are fully taught that there are three persons in the one and only divine essence. And although this doctrine surpasses human understanding, we nevertheless believe it now, through the Word, waiting to know and enjoy it fully in heaven.

Furthermore, we must note the particular works and activities of these three persons in relation to us. The Father is called our Creator, by reason of his power. The Son is our Savior and Redeemer, by his blood. The Holy Spirit is our Sanctifier, by his living in our hearts.

This doctrine of the holy Trinity has always been maintained in the true church, from the time of the apostles until the present, against Jews, Muslims, and certain false Christians and heretics, such as Marcion, Mani, Praxeas, Sabellius, Paul of Samosata, Arius, and others like them, who were rightly condemned by the holy fathers.

And so, in this matter we willingly accept the three ecumenical creeds—the Apostles', Nicene, and Athanasian—as well as what the ancient fathers decided in agreement with them.

[6] Gen. 1:26–27. [7] Gen. 3:22. [8] Matt. 3:17.
[9] Matt. 28:19. [10] Luke 1:35. [11] 2 Cor. 13:14.
[12] 1 John 5:7 (KJV).

Article 10
The Deity of Christ

We believe that Jesus Christ, according to his divine nature, is the only Son of God—eternally begotten, not made nor created, for then he would be a creature.

He is one in essence with the Father; coeternal; the exact image of the person of the Father and the "reflection of his glory,"[13] being in all things like him.

He is the Son of God not only from the time he assumed our nature but from all eternity, as the following testimonies teach us when they are taken together.

Moses says that God "created the world";[14] and John says that "all things were created by the Word,"[15] which he calls God. The letter to the Hebrews says that "God made the world by his Son."[16] Paul says that "God created all things by Jesus Christ."[17]

And so it must follow that he who is called God, the Word, the Son, and Jesus Christ already existed when all things were created by him. Therefore the prophet Micah says that his origin is "from ancient times, from eternity."[18] And Hebrews says that he has "neither beginning of days nor end of life."[19]

So then, he is the true eternal God, the Almighty, whom we invoke, worship, and serve.

[13] Col. 1:15; Heb. 1:3. [14] Gen. 1:1. [15] John 1:3.
[16] Heb. 1:2. [17] Col. 1:16. [18] Mic. 5:2.
[19] Heb. 7:3.

Article 11
The Deity of the Holy Spirit

We believe and confess also that the Holy Spirit proceeds eternally from the Father and the Son—neither made, nor created, nor begotten, but only proceeding from the two of them. In regard to order, he is the third person of the Trinity—of one and the same essence, and majesty, and glory, with the Father and the Son.

He is true and eternal God, as the Holy Scriptures teach us.

Article 12
The Creation of All Things

We believe that the Father created heaven and earth and all other creatures from nothing, when it seemed good to him, by his Word—that is to say, by his Son.

He has given all creatures their being, form, and appearance, and their various functions for serving their Creator.

Even now he also sustains and governs them all, according to his eternal providence, and by his infinite power, that they may serve man, in order that man may serve God.

He has also created the angels good, that they might be his messengers and serve his elect.

Some of them have fallen from the excellence in which God created them into eternal perdition; and the others have persisted and remained in their original state, by the grace of God. The devils and evil spirits are so corrupt that they are enemies of God and of everything good. They lie in wait for the church and every member of it like thieves, with all their power, to destroy and spoil everything by their deceptions.

So then, by their own wickedness they are condemned to everlasting damnation, daily awaiting their torments.

For that reason we detest the error of the Sadducees, who deny that there are spirits and angels, and also the error of the Manicheans, who say that the devils originated by themselves, being evil by nature, without having been corrupted.

Article 13
The Doctrine of God's Providence

We believe that this good God, after he created all things, did not abandon them to chance or fortune but leads and governs them according to his holy will, in such a way that nothing happens in this world without his orderly arrangement.

Yet God is not the author of, nor can he be charged with, the sin that occurs. For his power and goodness are so great and incomprehensible that he arranges and does his work very well and justly even when the devils and wicked men act unjustly.

We do not wish to inquire with undue curiosity into what he does that surpasses human understanding and is beyond our ability to comprehend. But in all humility and reverence we adore the just judgments of God, which are hidden from us, being content to be Christ's disciples, so as to learn only what he shows us in his Word, without going beyond those limits.

This doctrine gives us unspeakable comfort since it teaches us that nothing can happen to us by chance but only by the arrangement of our gracious heavenly Father. He watches over us with fatherly care, keeping all creatures under his control, so that not one of the hairs on our heads (for they are all numbered) nor even a little bird can fall to the ground[20] without the will of our Father.

In this thought we rest, knowing that he holds in check the devils and all our enemies, who cannot hurt us without his permission and will.

For that reason we reject the damnable error of the Epicureans, who say that God involves himself in nothing and leaves everything to chance.

[20] Matt. 10:29–30.

Article 14
The Creation and Fall of Man

We believe that God created man from the dust of the earth and made and formed him in his image and likeness—good, just, and holy; able by his own will to conform in all things to the will of God.

But when he was in honor he did not understand it[21] and did not recognize his excellence. But he subjected himself

willingly to sin and consequently to death and the curse, lending his ear to the word of the devil.

For he transgressed the commandment of life, which he had received, and by his sin he separated himself from God, who was his true life, having corrupted his entire nature.

So he made himself guilty and subject to physical and spiritual death, having become wicked, perverse, and corrupt in all his ways. He lost all his excellent gifts which he had received from God, and he retained none of them except for small traces which are enough to make him inexcusable.

Moreover, all the light in us is turned to darkness, as the Scripture teaches us: "The light shone in the darkness, and the darkness did not receive it."[22] Here John calls men "darkness."

Therefore we reject everything taught to the contrary concerning man's free will, since man is nothing but the slave of sin and cannot do a thing unless it is "given him from heaven."[23]

For who can boast of being able to do anything good by himself, since Christ says, "No one can come to me unless my Father who sent me draws him"?[24]

Who can glory in his own will when he understands that "the mind of the flesh is enmity against God"?[25] Who can speak of his own knowledge in view of the fact that "the natural man does not understand the things of the Spirit of God"?[26] In short, who can produce a single thought, since he knows that we are "not able to think a thing" about ourselves, by ourselves, but that "our ability is from God"?[27]

And therefore, what the apostle says ought rightly to stand fixed and firm: "God works within us both to will and to do according to his good pleasure."[28]

For there is no understanding nor will conforming to God's understanding and will apart from Christ's work, as he teaches us when he says, "Without me you can do nothing."[29]

[21] Ps. 49:20. [22] John 1:5. [23] John 3:27.
[24] John 6:44. [25] Rom. 8:7. [26] 1 Cor. 2:14.
[27] 2 Cor. 3:5. [28] Phil. 2:13. [29] John 15:5.

Article 15
The Doctrine of Original Sin

We believe that by the disobedience of Adam original sin has been spread through the whole human race.[30]

It is a corruption of all nature—an inherited depravity which even infects small infants in their mother's womb, and the root which produces in man every sort of sin. It is therefore so vile and enormous in God's sight that it is enough to condemn the human race, and it is not abolished or wholly uprooted even by baptism, seeing that sin constantly boils forth as though from a contaminated spring.

Nevertheless, it is not imputed to God's children for their condemnation but is forgiven by his grace and mercy—not to put them to sleep but so that the awareness of this corruption might often make believers groan as they long to be set free from the "body of this death."[31]

Therefore we reject the error of the Pelagians who say that this sin is nothing else than a matter of imitation.

[30] Rom. 5:12–13. [31] Rom. 7:24.

Article 16
The Doctrine of Election

We believe that—all Adam's descendants having thus fallen into perdition and ruin by the sin of the first man—God showed himself to be as he is: merciful and just.

He is merciful in withdrawing and saving from this perdition those whom he, in his eternal and unchangeable counsel, has elected and chosen in Jesus Christ our Lord

by his pure goodness, without any consideration of their works.

He is just in leaving the others in their ruin and fall into which they plunged themselves.

Article 17
The Recovery of Fallen Man

We believe that our good God, by his marvelous wisdom and goodness, seeing that man had plunged himself in this manner into both physical and spiritual death and made himself completely miserable, set out to find him, though man, trembling all over, was fleeing from him.

And he comforted him, promising to give him his Son, "born of a woman,"[32] to crush the head of the serpent,[33] and to make him blessed.

[32] Gal. 4:4. [33] Gen. 3:15.

Article 18
The Incarnation

So then we confess that God fulfilled the promise which he had made to the early fathers by the mouth of his holy prophets when he sent his only and eternal Son into the world at the time set by him.

The Son took the "form of a servant" and was made in the "likeness of man,"[34] truly assuming a real human nature, with all its weaknesses, except for sin; being conceived in the womb of the blessed virgin Mary by the power of the Holy Spirit, without male participation.

And he not only assumed human nature as far as the body is concerned but also a real human soul, in order that he might be a real human being. For since the soul had been lost as well as the body he had to assume them both to save them both together.

Therefore we confess, against the heresy of the Anabaptists who deny that Christ assumed human flesh from his mother, that he "shared the very flesh and blood of children";[35] that he is "fruit of the loins of David" according to the flesh;[36] "born of the seed of David" according to the flesh;[37] "fruit of the womb of the virgin Mary";[38] "born of a woman";[39] "the seed of David";[40] "a shoot from the root of Jesse";[41] "the offspring of Judah,"[42] having descended from the Jews according to the flesh; "from the seed of Abraham"—for he "assumed Abraham's seed" and was "made like his brothers except for sin."[43]

In this way he is truly our Immanuel—that is: "God with us."[44]

[34] Phil. 2:7. [35] Heb. 2:14. [36] Acts 2:30.
[37] Rom. 1:3. [38] Luke 1:42. [39] Gal. 4:4.
[40] 2 Tim. 2:8. [41] Rom. 15:12. [42] Heb. 7:14.
[43] Heb. 2:17; 4:15. [44] Matt. 1:23.

Article 19
The Two Natures of Christ

We believe that by being thus conceived the person of the Son has been inseparably united and joined together with human nature, in such a way that there are not two Sons of God, nor two persons, but two natures united in a single person, with each nature retaining its own distinct properties.

Thus his divine nature has always remained uncreated, "without beginning of days or end of life,"[45] filling heaven and earth.

His human nature has not lost its properties but continues to have those of a creature—it has a beginning of days; it is of a finite nature and retains all that belongs to a real body. And even though he, by his resurrection, gave it immortality, that nonetheless did not change the reality of his human nature; for our salvation and resurrection depend also on the reality of his body.

But these two natures are so united together in one person that they are not even separated by his death.

So then, what he committed to his

Father when he died was a real human spirit which left his body. But meanwhile his divine nature remained united with his human nature even when he was lying in the grave; and his deity never ceased to be in him, just as it was in him when he was a little child, though for a while it did not show itself as such.

These are the reasons why we confess him to be true God and true man—true God in order to conquer death by his power, and true man that he might die for us in the weakness of his flesh.

[45] Heb. 7:3.

Article 20
The Justice and Mercy of God in Christ

We believe that God—who is perfectly merciful and also very just—sent his Son to assume the nature in which the disobedience had been committed, in order to bear in it the punishment of sin by his most bitter passion and death.

So God made known his justice toward his Son, who was charged with our sin, and he poured out his goodness and mercy on us, who are guilty and worthy of damnation, giving to us his Son to die, by a most perfect love, and raising him to life for our justification, in order that by him we might have immortality and eternal life.

Article 21
The Atonement

We believe that Jesus Christ is a high priest forever according to the order of Melchizedek—made such by an oath—and that he presented himself in our name before his Father, to appease his wrath with full satisfaction by offering himself on the tree of the cross and pouring out his precious blood for the cleansing of our sins, as the prophets had predicted.

For it is written that "the chastisement of our peace" was placed on the Son of God and that "we are healed by his wounds." He was "led to death as a lamb"; he was "numbered among sinners"[46] and condemned as a criminal by Pontius Pilate, though Pilate had declared that he was innocent.

So he paid back what he had not stolen,[47] and he suffered—the "just for the unjust,"[48] in both his body and his soul—in such a way that when he sensed the horrible punishment required by our sins his sweat became like "big drops of blood falling on the ground."[49] He cried, "My God, my God, why have you abandoned me?"[50]

And he endured all this for the forgiveness of our sins.

Therefore we rightly say with Paul that we "know nothing but Jesus and him crucified";[51] we consider all things as "dung for the excellence of the knowledge of our Lord Jesus Christ."[52] We find all comforts in his wounds and have no need to seek or invent any other means to reconcile ourselves with God than this one and only sacrifice, once made, which renders believers perfect forever.

This is also why the angel of God called him Jesus—that is, "Savior"—because he would save his people from their sins.[53]

[46] Isa. 53:4–12. [47] Ps. 69:4. [48] 1 Pet. 3:18.
[49] Luke 22:44. [50] Matt. 27:46. [51] 1 Cor. 2:2.
[52] Phil. 3:8. [53] Matt. 1:21.

Article 22
The Righteousness of Faith

We believe that for us to acquire the true knowledge of this great mystery the Holy Spirit kindles in our hearts a true faith that embraces Jesus Christ, with all his merits, and makes him its own, and no longer looks for anything apart from him.

For it must necessarily follow that either all that is required for our salvation is not in Christ or, if all is in him, then he who

has Christ by faith has his salvation entirely.

Therefore, to say that Christ is not enough but that something else is needed as well is a most enormous blasphemy against God—for it then would follow that Jesus Christ is only half a Savior. And therefore we justly say with Paul that we are justified "by faith alone" or by faith "apart from works."[54]

However, we do not mean, properly speaking, that it is faith itself that justifies us—for faith is only the instrument by which we embrace Christ, our righteousness.

But Jesus Christ is our righteousness, crediting to us all his merits and all the holy works he has done for us and in our place. And faith is the instrument that keeps us in communion with him and with all his benefits.

When those benefits are made ours they are more than enough to absolve us of our sins.

[54] Rom. 3:28.

Article 23
The Justification of Sinners

We believe that our blessedness lies in the forgiveness of our sins because of Jesus Christ, and that in it our righteousness before God is contained, as David and Paul teach us when they declare that man blessed to whom God grants righteousness apart from works.[55]

And the same apostle says that we are justified "freely" or "by grace" through redemption in Jesus Christ.[56] And therefore we cling to this foundation, which is firm forever, giving all glory to God, humbling ourselves, and recognizing ourselves as we are; not claiming a thing for ourselves or our merits and leaning and resting only on the obedience of Christ crucified, which is ours when we believe in him.

That is enough to cover all our sins and to make us confident, freeing the conscience from the fear, dread, and terror of God's approach, without doing what our first father, Adam, did, who trembled as he tried to cover himself with fig leaves.

In fact, if we had to appear before God relying—no matter how little—on ourselves or some other creature, then, alas, we would be swallowed up.

Therefore everyone must say with David: "Lord, do not enter into judgment with your servants, for before you no living person shall be justified."[57]

[55] Ps. 32:1; Rom. 4:6. [56] Rom. 3:24. [57] Ps. 143:2.

Article 24
The Sanctification of Sinners

We believe that this true faith, produced in man by the hearing of God's Word and by the work of the Holy Spirit, regenerates him and makes him a "new man,"[58] causing him to live the "new life"[59] and freeing him from the slavery of sin.

Therefore, far from making people cold toward living in a pious and holy way, this justifying faith, quite to the contrary, so works within them that apart from it they will never do a thing out of love for God but only out of love for themselves and fear of being condemned.

So then, it is impossible for this holy faith to be unfruitful in a human being, seeing that we do not speak of an empty faith but of what Scripture calls "faith working through love,"[60] which leads a man to do of himself the works that God has commanded in his Word.

These works, proceeding from the good root of faith, are good and acceptable to God, since they are all sanctified by his grace.

Yet they do not count toward our justification—for by faith in Christ we are justified, even before we do good works.

Otherwise they could not be good, any more than the fruit of a tree could be good if the tree is not good in the first place.

So then, we do good works, but not for merit—for what would we merit? Rather, we are indebted to God for the good works we do, and not he to us, since it is he who "works in us both to will and do according to his good pleasure"[61]—thus keeping in mind what is written: "When you have done all that is commanded you, then you shall say, 'We are unworthy servants; we have done what it was our duty to do.'"[62] Yet we do not wish to deny that God rewards good works—but it is by his grace that he crowns his gifts.

Moreover, although we do good works we do not base our salvation on them; for we cannot do any work that is not defiled by our flesh and also worthy of punishment. And even if we could point to one, memory of a single sin is enough for God to reject that work.

So we would always be in doubt, tossed back and forth without any certainty, and our poor consciences would be tormented constantly if they did not rest on the merit of the suffering and death of our Savior.

[58] 2 Cor. 5:17. [59] Rom. 6:4. [60] Gal. 5:6.
[61] Phil. 2:13. [62] Luke 17:10.

Article 25
The Fulfillment of the Law

We believe that the ceremonies and symbols of the law have ended with the coming of Christ, and that all foreshadowings have come to an end, so that the use of them ought to be abolished among Christians. Yet the truth and substance of these things remain for us in Jesus Christ, in whom they have been fulfilled.

Nevertheless, we continue to use the witnesses drawn from the law and prophets to confirm us in the gospel and to regulate our lives with full integrity for the glory of God, according to his will.

Article 26
The Intercession of Christ

We believe that we have no access to God except through the one and only Mediator and Intercessor: Jesus Christ the Righteous.[63]

He therefore was made man, uniting together the divine and human natures, so that we human beings might have access to the divine Majesty. Otherwise we would have no access.

But this Mediator, whom the Father has appointed between himself and us, ought not terrify us by his greatness, so that we have to look for another one, according to our fancy. For neither in heaven nor among the creatures on earth is there anyone who loves us more than Jesus Christ does. Although he was "in the form of God," he nevertheless "emptied himself," taking the form of "a man" and "a servant" for us;[64] and he made himself "completely like his brothers."[65]

Suppose we had to find another intercessor. Who would love us more than he who gave his life for us, even though "we were his enemies"?[66] And suppose we had to find one who has prestige and power. Who has as much of these as he who is seated "at the right hand of the Father,"[67] and who has all power "in heaven and on earth"?[68] And who will be heard more readily than God's own dearly beloved Son?

So then, sheer unbelief has led to the practice of dishonoring the saints, instead of honoring them. That was something the saints never did nor asked for, but which in keeping with their duty, as appears from their writings, they consistently refused.

We should not plead here that we are unworthy—for it is not a question of

offering our prayers on the basis of our own dignity but only on the basis of the excellence and dignity of Jesus Christ, whose righteousness is ours by faith.

Since the apostle for good reason wants us to get rid of this foolish fear—or rather, this unbelief—he says to us that Jesus Christ was "made like his brothers in all things," that he might be a high priest who is merciful and faithful to purify the sins of the people.[69] For since he suffered, being tempted, he is also able to help those who are tempted.[70]

And further, to encourage us more to approach him he says, "Since we have a high priest, Jesus the Son of God, who has entered into heaven, we maintain our confession. For we do not have a high priest who is unable to have compassion for our weaknesses, but one who was tempted in all things, just as we are, except for sin. Let us go then with confidence to the throne of grace that we may obtain mercy and find grace, in order to be helped."[71] The same apostle says that we "have liberty to enter into the holy place by the blood of Jesus. Let us go, then, in the assurance of faith.…"[72]

Likewise, "Christ's priesthood is forever. By this he is able to save completely those who draw near to God through him who always lives to intercede for them."[73]

What more do we need? For Christ himself declares: "I am the way, the truth, and the life; no one comes to my Father but by me."[74] Why should we seek another intercessor?

Since it has pleased God to give us his Son as our Intercessor, let us not leave him for another—or rather seek, without ever finding. For when God gave him to us he knew well that we were sinners.

Therefore, in following the command of Christ we call on the heavenly Father through Christ, our only Mediator, as we are taught by the Lord's Prayer, being assured that we shall obtain all we ask of the Father in his name.

[63] 1 John 2:1. [64] Phil. 2:6–8. [65] Heb. 2:17.
[66] Rom. 5:10. [67] Rom. 8:34; Heb. 1:3.
[68] Matt. 28:18. [69] Heb. 2:17. [70] Heb. 2:18.
[71] Heb. 4:14–16. [72] Heb. 10:19, 22.
[73] Heb. 7:24–25. [74] John 14:6.

Article 27
The Holy Catholic Church

We believe and confess one single catholic or universal church—a holy congregation and gathering of true Christian believers, awaiting their entire salvation in Jesus Christ being washed by his blood, and sanctified and sealed by the Holy Spirit.

This church has existed from the beginning of the world and will last until the end, as appears from the fact that Christ is eternal King who cannot be without subjects.

And this holy church is preserved by God against the rage of the whole world, even though for a time it may appear very small in the eyes of men—as though it were snuffed out.

For example, during the very dangerous time of Ahab the Lord preserved for himself seven thousand men who did not bend their knees to Baal.[75]

And so this holy church is not confined, bound, or limited to a certain place or certain persons. But it is spread and dispersed throughout the entire world, though still joined and united in heart and will, in one and the same Spirit, by the power of faith.

[75] 1 Kings 19:18.

Article 28
The Obligations of Church Members

We believe that since this holy assembly and congregation is the gathering of those who are saved and there is no salvation

apart from it, no one ought to withdraw from it, content to be by himself, regardless of his status or condition.

But all people are obliged to join and unite with it, keeping the unity of the church by submitting to its instruction and discipline, by bending their necks under the yoke of Jesus Christ, and by serving to build up one another, according to the gifts God has given them as members of each other in the same body.

And to preserve this unity more effectively, it is the duty of all believers, according to God's Word, to separate themselves from those who do not belong to the church, in order to join this assembly wherever God has established it, even if civil authorities and royal decrees forbid and death and physical punishment result.

And so, all who withdraw from the church or do not join it act contrary to God's ordinance.

Article 29
The Marks of the True Church

We believe that we ought to discern diligently and very carefully, by the Word of God, what is the true church—for all sects in the world today claim for themselves the name of "the church."

We are not speaking here of the company of hypocrites who are mixed among the good in the church and who nonetheless are not part of it, even though they are physically there. But we are speaking of distinguishing the body and fellowship of the true church from all sects that call themselves "the church."

The true church can be recognized if it has the following marks: the church engages in the pure preaching of the gospel; it makes use of the pure administration of the sacraments as Christ instituted them; it practices church discipline for correcting faults.

In short, it governs itself according to the pure Word of God, rejecting all things contrary to it and holding Jesus Christ as the only Head. By these marks one can be assured of recognizing the true church—and no one ought to be separated from it.

As for those who are of the church, we can recognize them by the distinguishing marks of Christians: namely by faith, and by their fleeing from sin and pursuing righteousness, once they have received the one and only Savior, Jesus Christ. They love the true God and their neighbors, without turning to the right or left, and they crucify the flesh and its works.

Though great weakness remains in them, they fight against it by the Spirit all the days of their lives, appealing constantly to the blood, suffering, death, and obedience of the Lord Jesus, in whom they have forgiveness of their sins, through faith in him.

As for the false church, it assigns more authority to itself and its ordinances than to the Word of God; it does not want to subject itself to the yoke of Christ; it does not administer the sacraments as Christ commanded in his Word; it rather adds to them or subtracts from them as it pleases; it bases itself on men, more than on Jesus Christ; it persecutes those who live holy lives according to the Word of God and who rebuke it for its faults, greed, and idolatry.

These two churches are easy to recognize and thus to distinguish from each other.

Article 30
The Government of the Church

We believe that this true church ought to be governed according to the spiritual order that our Lord has taught us in his

Word. There should be ministers or pastors to preach the Word of God and administer the sacraments. There should also be elders and deacons, along with the pastors, to make up the council of the church.

By this means true religion is preserved; true doctrine is able to take its course; and evil men are corrected spiritually and held in check, so that also the poor and all the afflicted may be helped and comforted according to their need.

By this means everything will be done well and in good order in the church, when such men are elected who are faithful and are chosen according to the rule that Paul gave to Timothy.[76]

[76] 1 Tim. 3.

Article 31
The Officers of the Church

We believe that ministers of the Word of God, elders, and deacons ought to be chosen to their offices by a legitimate election of the church, with prayer in the name of the Lord, and in good order, as the Word of God teaches.

So everyone must be careful not to push himself forward improperly, but he must wait for God's call, so that he may be assured of his calling and be certain and sure that he is chosen by the Lord.

As for the ministers of the Word, they all have the same power and authority, no matter where they may be, since they are all servants of Jesus Christ, the only universal bishop, and the only head of the church.

Moreover, to keep God's holy order from being violated or despised, we say that everyone ought, as much as possible, to hold the ministers of the Word and elders of the church in special esteem, because of the work they do, and be at peace with them, without grumbling, quarreling, or fighting.

Article 32
The Order and Discipline of the Church

We also believe that although it is useful and good for those who govern the churches to establish and set up a certain order among themselves for maintaining the body of the church, they ought always to guard against deviating from what Christ, our only Master, has ordained for us.

Therefore we reject all human innovations and all laws imposed on us, in our worship of God, which bind and force our consciences in any way.

So we accept only what is proper to maintain harmony and unity and to keep all in obedience to God.

To that end excommunication, with all it involves, according to the Word of God, is required.

Article 33
The Sacraments

We believe that our good God, mindful of our crudeness and weakness, has ordained sacraments for us to seal his promises in us, to pledge his good will and grace toward us, and also to nourish and sustain our faith.

He has added these to the Word of the gospel to represent better to our external senses both what he enables us to understand by his Word and what he does inwardly in our hearts, confirming in us the salvation he imparts to us.

For they are visible signs and seals of something internal and invisible, by means of which God works in us through the power of the Holy Spirit. So they are not empty and hollow signs to fool and deceive us, for their truth is Jesus Christ, without whom they would be nothing.

Moreover, we are satisfied with the number of sacraments that Christ our Master has ordained for us. There are only two: the sacrament of baptism and the Holy Supper of Jesus Christ.

Article 34
The Sacrament of Baptism

We believe and confess that Jesus Christ, in whom the law is fulfilled, has by his shed blood put an end to every other shedding of blood, which anyone might do or wish to do in order to atone or satisfy for sins.

Having abolished circumcision, which was done with blood, he established in its place the sacrament of baptism. By it we are received into God's church and set apart from all other people and alien religions, that we may be dedicated entirely to him, bearing his mark and sign. It also witnesses to us that he will be our God forever, since he is our gracious Father.

Therefore he has commanded that all those who belong to him be baptized with pure water "in the name of the Father, and the Son, and the Holy Spirit."[77] In this way he signifies to us that just as water washes away the dirt of the body when it is poured on us and also is seen on the body of the baptized when it is sprinkled on him, so too the blood of Christ does the same thing internally, in the soul, by the Holy Spirit. It washes and cleanses it from its sins and transforms us from being the children of wrath into the children of God.

This does not happen by the physical water but by the sprinkling of the precious blood of the Son of God, who is our Red Sea, through which we must pass to escape the tyranny of Pharaoh, who is the devil, and to enter the spiritual land of Canaan. So ministers, as far as their work is concerned, give us the sacrament and what is visible, but our Lord gives what the sacrament signifies—namely the invisible gifts and graces; washing, purifying, and cleansing our souls of all filth and unrighteousness; renewing our hearts and filling them with all comfort; giving us true assurance of his fatherly goodness; clothing us with the "new man" and stripping off the "old," with all its works.[78]

For this reason we believe that anyone who aspires to reach eternal life ought to be baptized only once without ever repeating it—for we cannot be born twice. Yet this baptism is profitable not only when the water is on us and when we receive it but throughout our entire lives.

For that reason we detest the error of the Anabaptists who are not content with a single baptism once received and also condemn the baptism of the children of believers. We believe our children ought to be baptized and sealed with the sign of the covenant, as little children were circumcised in Israel on the basis of the same promises made to our children.

And truly, Christ has shed his blood no less for washing the little children of believers than he did for adults.

Therefore they ought to receive the sign and sacrament of what Christ has done for them, just as the Lord commanded in the law that by offering a lamb for them the sacrament of the suffering and death of Christ would be granted them shortly after their birth. This was the sacrament of Jesus Christ.

Furthermore, baptism does for our children what circumcision did for the Jewish people. That is why Paul calls baptism the "circumcision of Christ."[79]

[77] Matt. 28:19. [78] Col. 3:9–10. [79] Col. 2:11.

Article 35
The Sacrament of the Lord's Supper

We believe and confess that our Savior Jesus Christ has ordained and instituted the sacrament of the Holy Supper to nourish and sustain those who are already born again and ingrafted into his family: his church.

Now those who are born again have two lives in them. The one is physical and temporal—they have it from the moment

of their first birth, and it is common to all. The other is spiritual and heavenly, and is given them in their second birth; it comes through the Word of the gospel in the communion of the body of Christ; and this life is common to God's elect only.

Thus, to support the physical and earthly life God has prescribed for us an appropriate earthly and material bread, which is as common to all as life itself also is. But to maintain the spiritual and heavenly life that belongs to believers he has sent a living bread that came down from heaven: namely Jesus Christ, who nourishes and maintains the spiritual life of believers when eaten—that is, when appropriated and received spiritually by faith.

To represent to us this spiritual and heavenly bread Christ has instituted an earthly and visible bread as the sacrament of his body and wine as the sacrament of his blood. He did this to testify to us that just as truly as we take and hold the sacraments in our hands and eat and drink it in our mouths, by which our life is then sustained, so truly we receive into our souls, for our spiritual life, the true body and true blood of Christ, our only Savior. We receive these by faith, which is the hand and mouth of our souls.

Now it is certain that Jesus Christ did not prescribe his sacraments for us in vain, since he works in us all he represents by these holy signs, although the manner in which he does it goes beyond our understanding and is incomprehensible to us, just as the operation of God's Spirit is hidden and incomprehensible.

Yet we do not go wrong when we say that what is eaten is Christ's own natural body and what is drunk is his own blood—but the manner in which we eat it is not by the mouth but by the Spirit, through faith. In that way Jesus Christ remains always seated at the right hand of God the Father in heaven—but he never refrains on that account to communicate himself to us through faith.

This banquet is a spiritual table at which Christ communicates himself to us with all his benefits. At that table he makes us enjoy himself as much as the merits of his suffering and death, as he nourishes, strengthens, and comforts our poor, desolate souls by the eating of his flesh, and relieves and renews them by the drinking of his blood.

Moreover, though the sacraments and the thing signified are joined together, not all receive both of them. The wicked person certainly takes the sacrament, to his condemnation, but does not receive the truth of the sacrament, just as Judas and Simon the Sorcerer both indeed received the sacrament, but not Christ, who was signified by it. He is communicated only to believers.

Finally, with humility and reverence we receive the holy sacrament in the gathering of God's people, as we engage together, with thanksgiving, in a holy remembrance of the death of Christ our Savior, and as we thus confess our faith and Christian religion. Therefore no one should come to this table without examining himself carefully, lest "by eating this bread and drinking this cup he eat and drink to his own judgment."[80]

In short, by the use of this holy sacrament we are moved to a fervent love of God and our neighbors.

Therefore we reject as desecrations of the sacraments all the muddled ideas and damnable inventions that men have added and mixed in with them. And we say that we should be content with the procedure that Christ and the apostles have taught us and speak of these things as they have spoken of them.

[80] 1 Cor. 11:27.

Article 36
The Civil Government

We believe that because of the depravity of the human race our good God has ordained kings, princes, and civil officers. He wants the world to be governed by laws and policies so that human lawlessness may be restrained and that everything may be conducted in good order among human beings.

For that purpose he has placed the sword in the hands of the government, to punish evil people and protect the good.

And being called in this manner to contribute to the advancement of a society that is pleasing to God, the civil rulers have the task, subject to God's law, of removing every obstacle to the preaching of the gospel and to every aspect of divine worship.

They should do this while completely refraining from every tendency toward exercising absolute authority, and while functioning in the sphere entrusted to them, with the means belonging to them.

They should do it in order that the Word of God may have free course; the kingdom of Jesus Christ may make progress; and every anti-Christian power may be resisted.*

Moreover everyone, regardless of status, condition, or rank, must be subject to the government, and pay taxes, and hold its representatives in honor and respect, and obey them in all things that are not in conflict with God's Word, praying for them that the Lord may be willing to lead them in all their ways and that we may live a peaceful and quiet life in all piety and decency.

And on this matter we denounce the Anabaptists, other anarchists, and in general all those who want to reject the authorities and civil officers and to subvert justice by introducing common ownership of goods and corrupting the moral order that God has established among human beings.

* The preceding three paragraphs are a substitution for the original paragraph below, which various Reformed Synods have judged to be unbiblical:

And the government's task is not limited to caring or and watching over the public domain but extends also to upholding the sacred ministry, with a view to removing and destroying all idolatry and false worship of the Antichrist; to promoting the kingdom of Jesus Christ; and to furthering the preaching of the gospel everywhere; to the end that God may be honored and served by everyone, as he requires in his word.

Article 37
The Last Judgment

Finally, we believe, according to God's Word, that when the time appointed by the Lord is come (which is unknown to all creatures) and the number of the elect is complete, our Lord Jesus Christ will come from heaven, bodily and visibly, as he ascended, with great glory and majesty, to declare himself the judge of the living and the dead. He will burn this old world, in fire and flame, in order to cleanse it.

Then all human creatures will appear in person before that great judge—men, women, and children, who have lived from the beginning until the end of the world. They will be summoned there by the voice of the archangel and by the sound of the divine trumpet.[81]

For all those who died before that time will be raised from the earth, their spirits being joined and united with their own bodies in which they lived. And as for those who are still alive, they will not die like the others but will be changed "in the twinkling of an eye" from "corruptible to incorruptible."[82]

Then "the books" (that is, the consciences) will be opened, and the dead will be judged according to the things they did

in the world,[83] whether good or evil. Indeed, all people will give account of all the idle words they have spoken,[84] which the world regards as only playing games. And then the secrets and hypocrisies of men will be publicly uncovered in the sight of all.

Therefore, with good reason the thought of this judgment is horrible and dreadful to wicked and evil people. But it is very pleasant and a great comfort to the righteous and elect, since their total redemption will then be accomplished. They will then receive the fruits of their labor and of the trouble they have suffered; their innocence will be openly recognized by all; and they will see the terrible vengeance that God will bring on the evil ones who tyrannized, oppressed, and tormented them in this world.

The evil ones will be convicted by the witness of their own consciences, and shall be made immortal—but only to be tormented in the everlasting fire prepared for the devil and his angels.[85]

In contrast, the faithful and elect will be crowned with glory and honor. The Son of God will "confess their names"[86] before God his Father and the holy and elect angels; all tears will be "wiped from their eyes";[87] and their cause—at present condemned as heretical and evil by many judges and civil officers—will be acknowledged as the "cause of the Son of God."

And as a gracious reward the Lord will make them possess a glory such as the heart of man could never imagine.

So we look forward to that great day with longing in order to enjoy fully the promises of God in Christ Jesus, our Lord.

[81] 1 Thess. 4:16. [82] 1 Cor. 15:51–53.
[83] Rev. 20:12. [84] Matt. 12:36. [85] Matt. 25:14.
[86] Matt. 10:32. [87] Rev. 7:17.

The Heidelberg Catechism

Lord's Day 1

1 Q. ***What is your only comfort in life and in death?***

A. That I am not my own,[1] but belong—body and soul, in life and in death[2]—to my faithful Savior, Jesus Christ.[3]

He has fully paid for all my sins with his precious blood,[4] and has delivered me from the tyranny of the devil.[5] He also watches over me in such a way[6] that not a hair can fall from my head without the will of my Father in heaven;[7] in fact, all things must work together for my salvation.[8]

Because I belong to him, Christ, by his Holy Spirit, also assures me of eternal life[9] and makes me wholeheartedly willing and ready from now on to live for him.[10]

[1] 1 Cor. 6:19–20. [2] Rom. 14:7–9. [3] 1 Cor. 3:23; Titus 2:14. [4] 1 Pet. 1:18–19; 1 John 1:7–9; 2:2. [5] John 8:34–36; Heb. 2:14–15; 1 John 3:1–11. [6] John 6:39–40; 10:27–30; 2 Thess. 3:3; 1 Pet. 1:5. [7] Matt. 10:29–31; Luke 21:16–18. [8] Rom. 8:28. [9] Rom. 8:15–16; 2 Cor. 1:21–22; 5:5; Eph. 1:13–14. [10] Rom. 8:1–17.

2 Q. ***How many things must you know to live and die in the joy of this comfort?***

A. Three: first, how great my sin and misery are;[1] second, how I am delivered from all my sins and misery;[2] third, how I am to thank God for such deliverance.[3]

[1] Rom. 3:9–10; 1 John 1:10. [2] John 17:3; Acts 4:12; 10:43. [3] Matt. 5:16; Rom. 6:13; Eph. 5:8–10; 2 Tim. 2:15; 1 Pet. 2:9–10.

PART I: MISERY

Lord's Day 2

3 Q. ***How do you come to know your misery?***

A. The law of God tells me.[1]

[1] Rom. 3:20; 7:7–25.

4 Q. ***What does God's law require of us?***

A. Christ teaches us this in summary in Matthew 22:37–40: "'You shall love the Lord your God with all your heart and with all your soul and with all your mind, and

This translation was adopted by the URCNA Synod 2016.

with all your strength.'[1] This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.'[2] On these two commandments hang all the law and the Prophets."

[1] Deut. 6:5. [2] Lev. 19:18.

5 Q. ***Can you live up to all this perfectly?***

A. No.[1] I am inclined by nature to hate God and my neighbor.[2]

[1] Rom. 3:9–20, 23; 1 John 1:8, 10.
[2] Gen. 6:5; Jer. 17:9; Rom. 7:23–24; 8:7; Eph. 2:1–3; Titus 3:3.

Lord's Day 3

6 Q. ***Did God create man so wicked and perverse?***

A. No. God created man good[1] and in his own image,[2] that is, in true righteousness and holiness,[3] so that he might truly know God his creator,[4] love him with all his heart, and live with God in eternal happiness, for his praise and glory.[5]

[1] Gen. 1:31. [2] Gen. 1:26–27.
[3] Eph. 4:24. [4] Col. 3:10. [5] Ps. 8.

7 Q. ***Then where does man's corrupt nature come from?***

A. From the fall and disobedience of our first parents, Adam and Eve, in Paradise.[1]

This fall has so poisoned our nature[2] that we are all conceived and born in sin.[3]

[1] Gen. 3. [2] Rom. 5:12, 18–19.
[3] Ps. 51:5.

8 Q. ***But are we so corrupt that we are totally unable to do any good and inclined toward all evil?***

A. Yes,[1] unless we are born again by the Spirit of God.[2]

[1] Gen. 6:5; 8:21; Job 14:4; Isa. 53:6.
[2] John 3:3–5.

Lord's Day 4

9 Q. ***But doesn't God do man an injustice by requiring in his law what man is unable to do?***

A. No, God created man with the ability to keep the law.[1] Man, however, at the instigation of the devil,[2] in willful disobedience,[3] robbed himself and all his descendants of these gifts.[4]

[1] Gen. 1:31; Eph. 4:24. [2] Gen. 3:13; John 8:44. [3] Gen. 3:6. [4] Rom. 5:12, 18, 19.

10 Q. ***Will God permit such disobedience and rebellion to go unpunished?***

A. Certainly not. He is terribly angry with the sin we are born with as well as our actual sins. God will punish them by a just judgment both now and in eternity,[1] having declared: "Cursed is everyone who does not observe and obey all the things written in the book of the law."[2]

[1] Ex. 34:7; Ps. 5:4–6; Nah. 1:2; Rom. 1:18; Eph. 5:6; Heb. 9:27. [2] Gal. 3:10; Deut. 27:26.

11 Q. ***But isn't God also merciful?***

A. God is certainly merciful,[1] but he is also just.[2] His justice demands that sin, committed against his supreme majesty, be pun-

ished with the supreme penalty—eternal punishment of body and soul.[3]

[1] Ex. 34:6–7; Ps. 103:8–9. [2] Ex. 34:7; Deut. 7:9–11; Ps. 5:4–6; Heb. 10:30–31. [3] Matt. 25:35–46.

PART II: DELIVERANCE

Lord's Day 5

12 Q. ***According to God's righteous judgment we deserve punishment both now and in eternity: how then can we escape this punishment and return to God's favor?***

A. God requires that his justice be satisfied.[1] Therefore the claims of this justice must be paid in full, either by ourselves or by another.[2]

[1] Ex. 23:7; Rom. 2:1–11. [2] Isa. 53:11; Rom. 8:3–4.

13 Q. ***Can we make this payment ourselves?***

A. Certainly not. Actually, we increase our debt every day.[1]

[1] Matt. 6:12; Rom. 2:4–5.

14 Q. ***Can another creature—any at all—pay this debt for us?***

A. No. To begin with, God will not punish any other creature for what a human is guilty of.[1] Furthermore, no mere creature can bear the weight of God's eternal wrath against sin and deliver others from it.[2]

[1] Ezek. 18:4, 20; Heb. 2:14–18. [2] Ps. 49:7–9; 130:3.

15 Q. ***What kind of mediator and deliverer should we look for then?***

A. One who is a true[1] and righteous[2] man, yet more powerful than all creatures, that is, one who is also true God.[3]

[1] Rom. 1:3; 1 Cor. 15:21; Heb. 2:17.
[2] Isa. 53:9; 2 Cor. 5:21; Heb. 7:26.
[3] Isa. 7:14; 9:6; Jer. 23:6; John 1:1.

Lord's Day 6

16 Q. ***Why must the mediator be a true and righteous man?***

A. Because God's justice requires that human nature, which has sinned, must pay for its sin;[1] but a sinner could never pay for others.[2]

[1] Rom. 5:12, 15; 1 Cor. 15:21; Heb. 2:14–16. [2] Heb. 7:26–27; 1 Pet. 3:18.

17 Q. ***Why must he also be true God?***

A. So that, by the power of his divinity, he might bear in his humanity the weight of God's wrath**,** and earn for us and restore to us righteousness and life.[1]

[1] Isa. 53; John 3:16; 2 Cor. 5:21.

18 Q. ***Then who is this mediator—true God and at the same time a true and righteous man?***

A. Our Lord Jesus Christ,[1] who was given to us for our complete deliverance and righteousness.[2]

[1] Matt. 1:21–23; Luke 2:11; 1 Tim. 2:5. [2] 1 Cor. 1:30.

19 Q. ***How do you come to know this?***

A. The holy gospel tells me. God himself began to reveal the gospel already in Paradise;[1] later, he proclaimed it by the holy patriarchs[2] and prophets[3] and foreshadowed it by the sacrifices and other ceremonies of the law;[4] and finally he fulfilled it through his own beloved Son.[5]

[1] Gen. 3:15. [2] Gen. 22:18; 49:10. [3] Isa. 53; Jer. 23:5–6; Mic. 7:18–20; Acts 10:43; Heb. 1:1–2. [4] Lev. 1–7; John 5:46; Heb. 10:1–10. [5] Rom. 10:4; Gal. 4:4–5; Col. 2:17.

Lord's Day 7

20 Q. ***Are all people then saved through Christ just as they were lost through Adam?***

A. No. Only those are saved who through true faith are grafted into Christ and accept all his benefits.[1]

[1] Matt. 7:14; John 3:16, 18, 36; Rom. 11:16–21.

21 Q. ***What is true faith?***

A. True faith is not only a sure knowledge by which I hold as true all that God has revealed to us in his Word;[1] it is also a wholehearted trust,[2] which the Holy Spirit works in me[3] by the gospel,[4] that God has freely granted, not only to others but to me also,[5] forgiveness of sins, eternal righteousness, and salvation.[6]

These gifts are purely of grace, only because of Christ's merit.[7]

[1] John 17:3, 17; Heb. 11:1–3; James 2:19. [2] Rom. 4:18–21; 5:1; 10:10; Heb. 4:14–16. [3] Matt. 16:15–17; John 3:5; Acts 16:14. [4] Rom. 1:16; 10:17; 1 Cor. 1:21. [5] Gal. 2:20. [6] Rom. 1:17; Heb. 10:10. [7] Rom. 3:21–26; Gal. 2:16; Eph. 2:8–10.

22 Q. ***What then must a Christian believe?***

A. All that is promised us in the gospel,[1] a summary of which is taught us in the articles of our catholic and undoubted Christian faith.

[1] Matt. 28:18–20; John 20:30–31.

23 Q. ***What are these articles?***

A. I believe in God, the Father Almighty, Creator of heaven and earth.

I believe in Jesus Christ, his only begotten Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended to heaven, and sits at the right hand of God the Father Almighty; from there he will come to judge the living and the dead.

I believe in the Holy Spirit; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Lord's Day 8

24 Q. ***How are these articles divided?***

A. Into three parts: God the Father and our creation; God the Son and our deliverance; and God the Holy Spirit and our sanctification.

25 Q. ***Since there is only one divine being, why do you speak of three: Father, Son, and Holy Spirit?***

A. Because that is how God has revealed himself in his Word: these three distinct persons are one, true, eternal God.

[1] Deut. 6:4; 1 Cor. 8:4, 6. [2] Matt. 3:16–17; 28:18–19; Luke 4:18 (Isa. 61:1); John 14:26; 15:26; 2 Cor. 13:14; Gal. 4:6; Tit. 3:5–6.

Lord's Day 9

26 Q. ***What do you believe when you say, "I believe in God, the Father Almighty, Creator of heaven and earth"?***

A. That the eternal Father of our Lord Jesus Christ, who out of nothing created heaven and earth and everything in them,[1] who still upholds and rules them by his eternal counsel and providence,[2] is my God and Father for the sake of Christ his Son.[3]

I trust God so much that I do not doubt he will provide whatever I need for body and soul,[4] and will turn to my good whatever adversity he sends upon me in this vale of tears.[5]

He is able to do this because he is almighty God;[6] he desires to do this because he is a faithful Father.[7]

[1] Gen. 1–2; Ex. 20:11; Ps. 33:6; Isa. 44:24; Acts 4:24; 14:15. [2] Ps. 104; Matt. 6:30; 10:29; Eph. 1:11. [3] John 1:12–13; Rom. 8:15–16. [4] Ps. 55:22; Matt. 6:25–26; Luke 12:22–31. [5] Rom. 8:28. [6] Gen. 18:14; Rom. 8:31–39. [7] Matt. 7:9–11.

Lord's Day 10

27 Q. ***What do you understand by the providence of God?***

A. Providence is the almighty and ever-present power of God[1] by which God upholds, as with his hand, heaven and earth and all creatures,[2] and so rules them that leaf and blade, rain and drought, fruitful and lean years, food and drink, health and sickness, prosperity and poverty[3]—all things, in fact, come to us not by chance[4] but by his fatherly hand.[5]

[1] Jer. 23:23–24; Acts 17:24–28. [2] Heb. 1:3. [3] Jer. 5:24; Acts 14:15–17; John 9:3; Prov. 22:2. [4] Prov. 16:33. [5] Matt. 10:29.

28 Q. ***How does the knowledge of God's creation and providence help us?***

A. We can be patient in adversity,[1] thankful in prosperity,[2] and for the future we can have good confidence in our faithful God and Father that no creature will separate us from his love.[3] For all creatures are so completely in his hand that without his will they can neither move nor be moved.[4]

[1] Job 1:21–22; James 1:3. [2] Deut. 8:10; 1 Thess. 5:18. [3] Ps. 55:22; Rom. 5:3–5; 8:38–39. [4] Job 1:12; 2:6; Prov. 21:1; Acts 17:24–28.

Lord's Day 11

29 Q. ***Why is the Son of God called "Jesus," meaning "savior"?***

A. Because he saves us from our sins;[1] and because salvation is not to be sought or found in anyone else.[2]

[1] Matt. 1:21; Heb. 7:25. [2] Isa. 43:11; John 15:5; Acts 4:11–12; 1 Tim. 2:5.

30 Q. ***Do those who look for their salvation and security in saints, in themselves, or elsewhere really believe in the only savior Jesus?***

A. No. Although they boast of being his, by their actions they deny the only savior, Jesus.[1] Either Jesus is not a perfect savior, or those who in true faith accept this savior have in him all they need for their salvation.[2]

[1] 1 Cor. 1:12–13; Gal. 5:4. [2] Col. 1:19–20; 2:10; 1 John 1:7.

Lord's Day 12

31 Q. ***Why is he called "Christ," meaning "anointed"?***

A. Because he has been ordained by God the Father and has been anointed with the Holy Spirit[1] to be our chief prophet and teacher[2] who fully reveals to us the secret counsel and will of God concerning our deliverance;[3] our only high priest[4] who has delivered us by the one sacrifice of his body,[5] and who continually intercedes for us before the Father;[6] and our eternal king[7] who governs us by his Word and Spirit, and who guards us and keeps us in the deliverance he has won for us.[8]

[1] Luke 3:21–22; 4:14–19 (Isa. 61:1); Heb. 1:9 (Ps. 45:7). [2] Acts 3:22 (Deut. 18:15). [3] John 1:18; 15:15. [4] Heb. 7:17 (Ps. 110:4). [5] Heb. 9:12; 10:11–14. [6] Rom. 8:34; Heb. 9:24. [7] Matt. 21:5 (Zech. 9:9). [8] Matt. 28:18–20; John 10:28; Rev. 12:10–11.

32 Q. ***But why are you called a Christian?***

A. Because by faith I am a member of Christ[1] and so I share in his anointing.[2]

I am anointed to confess his name,[3] to present myself to him as a living sacrifice of thanks,[4] to strive with a free conscience against sin and the devil in this life,[5] and afterward to reign with Christ over all creation for eternity.[6]

[1] 1 Cor. 12:12–27. [2] Acts 2:17 (Joel 2:28); 1 John 2:27. [3] Matt. 10:32; Rom. 10:9–10; Heb. 13:15. [4] Rom. 12:1; 1 Pet. 2:5, 9. [5] Gal. 5:16–17; Eph. 6:11; 1 Tim. 1:18–19. [6] Matt. 25:34; 2 Tim. 2:12.

Lord's Day 13

33 Q. ***Why is he called God's "only begotten Son" when we also are God's children?***

A. Because Christ alone is the eternal, natural Son of God.[1] We, however, are adopted children of God—adopted by grace for the sake of Christ.[2]

[1] John 1:1–3, 14, 18; Heb. 1. [2] John 1:12; Rom. 8:14–17; Eph. 1:5–6.

34 Q. ***Why do you call him "our Lord"?***

A. Because—not with gold or silver, but with his precious blood[1]—he has delivered and purchased us body and soul from sin and from the tyranny of the devil,[2] to be his very own.[3]

[1] 1 Pet. 1:18–19. [2] Col. 1:13–14; Heb. 2:14–15. [3] 1 Cor. 6:20; 1 Tim. 2:5–6.

Lord's Day 14

35 Q. ***What does it mean that he "was conceived by the Holy Spirit, born of the virgin Mary"?***

A. That the eternal Son of God, who is and remains true and eternal God,[1] took to himself, through the working of the Holy Spirit,[2] from the flesh and blood of the virgin Mary,[3] a true human nature so that he might also become David's true descendant,[4] like his brothers in all things[5] except for sin.[6]

[1] John 1:1; 10:30–36; Acts 13:33 (Ps. 2:7); Col. 1:15–17; 1 John 5:20. [2] Luke 1:35. [3] Matt. 1:18–23; John 1:14; Gal. 4:4; Heb. 2:14. [4] 2 Sam. 7:12–16; Ps. 132:11; Matt. 1:1; Rom. 1:3. [5] Phil. 2:7; Heb. 2:17. [6] Heb. 4:15; 7:26–27.

36 Q. ***How does the holy conception and birth of Christ benefit you?***

A. He is our mediator[1] and, in God's sight, he covers with his innocence and perfect holiness my sin, in which I was conceived.[2]

[1] 1 Tim. 2:5–6; Heb. 9:13–15. [2] Rom. 8:3–4; 2 Cor. 5:21; Gal. 4:4–5; 1 Pet. 1:18–19.

Lord's Day 15

37 Q. ***What do you understand by the word "suffered"?***

A. That during his whole life on earth, but especially at the end, Christ sustained in body and soul the wrath of God against the sin of the whole human race.[1]

This he did in order that, by his suffering as the only atoning sacrifice[2] he might deliver us, body and soul, from eternal condemnation,[3] and gain for us God's grace, righteousness, and eternal life.[4]

[1] Isa. 53; 1 Pet. 2:24; 3:18. [2] Rom. 3:25; Heb. 10:14; 1 John 2:2; 4:10. [3] Rom. 8:1–4; Gal. 3:13. [4] John 3:16; Rom. 3:24–26.

38 Q. ***Why did he suffer "under Pontius Pilate" as judge?***

A. So that he, though innocent, might be condemned by an earthly judge,[1] and so free us from the severe judgment of God that was to fall on us.[2]

[1] Luke 23:13–24; John 19:4, 12–16. [2] Isa. 53:4–5; 2 Cor. 5:21; Gal. 3:13.

39 Q. ***Is it significant that he was "crucified" instead of dying some other way?***

A. Yes. By this death I am convinced that he shouldered the curse which lay on me since death by crucifixion was cursed by God.[1]

[1] Gal. 3:10–13 (Deut. 21:23).

Lord's Day 16

40 Q. ***Why did Christ have to suffer death?***

A. Because God's justice and truth require it:[1] nothing else could pay for our sins except the death of the Son of God.[2]

[1] Gen. 2:17. [2] Rom. 8:3–4; Phil. 2:8; Heb. 2:9.

41 Q. ***Why was he "buried"?***

A. His burial testifies that he really died.[1]

[1] Isa. 53:9; John 19:38–42; Acts 13:29; 1 Cor. 15:3–4.

42 Q. ***Since Christ has died for us, why do we still have to die?***

A. Our death is not a payment for our sins,[1] but only a dying to sins and an entering into eternal life.[2]

[1] Ps. 49:7. [2] John 5:24; Phil. 1:21–23; 1 Thess. 5:9–10.

43 Q. ***What further benefit do we receive from Christ's sacrifice and death on the cross?***

A. By his power our old man is crucified, put to death, and buried with him,[1] so that the evil desires of the flesh may no longer rule us,[2] but that instead we may offer ourselves as a sacrifice of thanksgiving to him.[3]

[1] Rom. 6:5–11; Col. 2:11–12. [2] Rom. 6:12–14. [3] Rom. 12:1; Eph. 5:1–2.

44 Q. ***Why does the creed add, "He descended into hell"?***

A. To assure me during attacks of deepest dread and temptation that Christ my Lord, by suffering unspeakable anguish, pain, and terror of soul, on the cross but also earlier, has delivered me from hellish anguish and torment.[1]

[1] Isa. 53; Matt. 26:36–46; 27:45–46; Luke 22:44; Heb. 5:7–10.

Lord's Day 17

45 Q. ***How does Christ's resurrection benefit us?***

A. First, by his resurrection he has overcome death, so that he might make us share in the righteousness he obtained for us by his death.[1]

Second, by his power we too are already raised to a new life.[2]

Third, Christ's resurrection is a sure pledge to us of our blessed resurrection.[3]

[1] Rom. 4:25; 1 Cor. 15:16–20; 1 Pet. 1:3–5. [2] Rom. 6:5–11; Eph. 2:4–6; Col. 3:1–4. [3] Rom. 8:11; 1 Cor. 15:12–23; Phil. 3:20–21.

Lord's Day 18

46 Q. ***What do you mean by saying, "He ascended to heaven"?***

A. That Christ, while his disciples watched, was taken up from the earth into heaven[1] and remains there on our behalf[2] until he comes again to judge the living and the dead.[3]

[1] Luke 24:50–51; Acts 1:9–11. [2] Rom. 8:34; Eph. 4:8–10; Heb. 7:23–25; 9:24. [3] Acts 1:11.

47 Q. ***But isn't Christ with us until the end of the world as he promised us?***[1]

A. Christ is true man and true God. In his human nature Christ is not now on earth;[2] but in his divinity, majesty, grace, and Spirit he is never absent from us.[3]

[1] Matt. 28:20. [2] Acts 1:9–11; 3:19–21. [3] Matt. 28:18–20; John 14:16–19.

48 Q. ***If his humanity is not present wherever his divinity is, then aren't the two natures of Christ separated from each other?***

A. Certainly not. Since divinity is not limited and is present everywhere,[1] it is evident that Christ's divinity is surely beyond the bounds of the humanity that has been taken on, but at the same time his divinity is in and re-

mains personally united to his humanity.[2]

[1] Jer. 23:23–24; Acts 7:48–49 (Isa. 66:1). [2] John 1:14; 3:13; Col. 2:9.

49 Q. ***How does Christ's ascension to heaven benefit us?***

A. First, he is our advocate in heaven in the presence of his Father.[1]

Second, we have our own flesh in heaven as a sure pledge that Christ our head will also take us, his members, up to himself.[2]

Third, he sends his Spirit to us on earth as a corresponding pledge.[3] By the Spirit's power we seek not earthly things but the things above, where Christ is, sitting at God's right hand.[4]

[1] Rom. 8:34; 1 John 2:1. [2] John 14:2; 17:24; Eph. 2:4–6. [3] John 14:16; 2 Cor. 1:21–22; 5:5. [4] Col. 3:1–4.

Lord's Day 19

50 Q. ***Why the next words: "and sits at the right hand of God"?***

A. Christ ascended to heaven, there to show that he is head of his church,[1] the one through whom the Father governs all things.[2]

[1] Eph. 1:20–23; Col. 1:18. [2] Matt. 28:18; John 5:22–23.

51 Q. ***How does this glory of Christ our head benefit us?***

A. First, through his Holy Spirit he pours out gifts from heaven upon us his members.[1]

Second, by his power he defends us and preserves us from all enemies.[2]

[1] Acts 2:33; Eph. 4:7–12. [2] Ps. 110:1–2; John 10:27–30; Rev. 19:11–16.

52 Q. ***How does Christ's return "to judge the living and the dead" comfort you?***

A. In all distress and persecution, with uplifted head, I confidently await the very judge who has already offered himself to the judgment of God in my place and removed the whole curse from me.[1] Christ will cast all his enemies and mine into everlasting condemnation, but will take me and all his chosen ones to himself into the joy and glory of heaven.[2]

[1] Luke 21:28; Rom. 8:22–25; Phil. 3:20–21; Tit. 2:13–14. [2] Matt. 25:31–46; 2 Thess. 1:6–10.

Lord's Day 20

53 Q. ***What do you believe concerning "the Holy Spirit"?***

A. First, that the Spirit, with the Father and the Son, is eternal God.[1]

Second, that he is given also to me,[2] so that, through true faith, he makes me share in Christ and all his benefits,[3] comforts me,[4] and will remain with me forever.[5]

[1] Gen. 1:1–2; Matt. 28:19; Acts 5:3–4. [2] 1 Cor. 6:19; 2 Cor. 1:21–22; Gal. 4:6. [3] Gal. 3:14. [4] John 15:26; Acts 9:31. [5] John 14:16–17; 1 Pet. 4:14.

Lord's Day 21

54 Q. ***What do you believe concerning "the holy catholic church"?***

A. I believe that the Son of God through his Spirit and Word,[1] out of the entire human race,[2] from the beginning of the world to its end,[3] gathers, protects, and preserves for himself a community chosen for eternal life[4] and united in true faith.[5] And of this community I am[6] and always will be[7] a living member.

[1] John 10:14–16; Acts 20:28; Rom. 10:14–17; Col. 1:18. [2] Gen. 26:3b–4; Rev. 5:9. [3] Isa. 59:21; 1 Cor. 11:26. [4] Matt. 16:18; John 10:28–30; Rom. 8:28–30; Eph. 1:3–14. [5] Acts 2:42–47; Eph. 4:1–6. [6] 1 John 3:14, 19–21. [7] John 10:27–28; 1 Cor. 1:4–9; 1 Pet. 1:3–5.

55 Q. ***What do you understand by "the communion of saints"?***

A. First, that believers one and all, as members of Christ the Lord, have communion with him and share in all his treasures and gifts.[1]

Second, that each member should consider it a duty to use these gifts readily and joyfully for the service and enrichment of the other members.[2]

[1] Rom. 8:32; 1 Cor. 6:17; 12:4–7, 12–13; 1 John 1:3. [2] Rom. 12:4–8; 1 Cor. 12:20–27; 13:1–7; Phil. 2:4–8.

56 Q. ***What do you believe concerning "the forgiveness of sins"?***

A. I believe that God, because of Christ's satisfaction, will no longer remember any of my sins[1] or my sinful nature which I need to struggle against all my life.[2] Rather, by his grace God grants me the righteousness of Christ that I may never come into judgment.[3]

[1] Ps. 103:3–4, 10, 12; Mic. 7:18–19; 2 Cor. 5:18–21; 1 John 1:7; 2:2. [2] Rom. 7:21–25. [3] John 3:17–18; Rom. 8:1–2.

Lord's Day 22

57 Q. ***How does "the resurrection of the body" comfort you?***

A. Not only will my soul be taken immediately after this life to Christ its head,[1] but also my very flesh, raised by the power of Christ, will be reunited with my soul, and made like Christ's glorious body.[2]

[1] Luke 23:43; Phil. 1:21–23. [2] 1 Cor. 15:20, 42–46, 54; Phil. 3:21; 1 John 3:2.

58 Q. ***How does the article concerning "life everlasting" comfort you?***

A. Even as I already now experience in my heart the beginning of eternal joy,[1] so after this life I will have perfect blessedness such as no eye has seen, no ear has heard, no heart has ever imagined: a blessedness in which to praise God eternally.[2]

[1] Rom. 14:17. [2] John 17:3; 1 Cor. 2:9.

Lord's Day 23

59 Q. ***But how does it help you now that you believe all this?***

A. That I am righteous in Christ before God and an heir to life everlasting.[1]

[1] John 3:36; Rom. 1:17 (Hab. 2:4); Rom. 5:1–2.

60 Q. ***How are you righteous before God?***

A. Only by true faith in Jesus Christ.[1] Even though my conscience accuses me of having grievously sinned against all God's commandments, of never having kept any of them,[2] and of still being inclined toward all evil,[3] nevertheless, without any merit of my own,[4] out of sheer grace,[5] God grants and credits to me the perfect satisfaction, righteousness, and holiness of Christ,[6] as if I had never sinned nor been a sinner, and as if I had been as perfectly obedient as Christ was obedient for me[7]—if only I accept this gift with a believing heart.[8]

[1] Rom. 3:21–28; Gal. 2:16; Eph. 2:8–9; Phil. 3:8–11. [2] Rom. 3:9–10. [3] Rom. 7:23. [4] Tit. 3:4–5. [5] Rom. 3:24; Eph. 2:8. [6] Rom. 4:3–5 (Gen. 15:6); 2 Cor. 5:17–19; 1 John 2:1–2. [7] Rom. 4:24–25; 2 Cor. 5:21. [8] John 3:18; Acts 16:30–31.

61 Q. ***Why do you say that through faith alone you are righteous?***

A. Not because I please God by the worthiness of my faith, for only Christ's satisfaction, righteousness, and holiness are my righteousness before God,[1] and I can receive this righteousness and make it mine in no other way than by faith alone.[2]

[1] 1 Cor. 1:30–31. [2] Rom. 10:10; 1 John 5:10–12.

Lord's Day 24

62 Q. ***Why can't our good works be our righteousness before God, or at least a part of our righteousness?***

A. Because the righteousness which can pass God's judgment must be entirely perfect and must in every way measure up to the divine law.[1] But even our best works in this life are all imperfect and stained with sin.[2]

[1] Rom. 3:20; Gal. 3:10 (Deut. 27:26).
[2] Isa. 64:6.

63 Q. ***How can our good works be said to merit nothing when God promises to reward them in this life and the next?***[1]

A. This reward is not merited; it is a gift of grace.[2]

[1] Matt. 5:12; Heb. 11:6. [2] Luke 17:10; 2 Tim. 4:7–8.

64 Q. ***But doesn't this teaching make people indifferent and wicked?***

A. No. It is impossible for those grafted into Christ by true faith not to produce fruits of gratitude.[1]

[1] Luke 6:43–45; John 15:5.

Lord's Day 25

65 Q. ***It is by faith alone that we share in Christ and all his benefits: where then does that faith come from?***

A. The Holy Spirit works it in our hearts[1] by the preaching of the holy gospel,[2] and confirms it by the use of the holy sacraments.[3]

[1] John 3:5; 1 Cor. 2:10–14; Eph. 2:8.
[2] Rom. 10:17; 1 Pet. 1:23–25.
[3] Matt. 28:19–20; 1 Cor. 10:16.

66 Q. ***What are sacraments?***

A. Sacraments are visible, holy signs

and seals.

They were instituted by God so that by our use of them he might make us understand more clearly the promise of the gospel, and seal that promise.[1]

And this is God's gospel promise: he grants us forgiveness of sins and eternal life by grace because of Christ's one sacrifice accomplished on the cross.[2]

[1] Gen. 17:11; Deut. 30:6; Rom. 4:11. [2] Matt. 26:27–28; Acts 2:38; Heb. 10:10.

67 Q. ***Are both the word and the sacraments then intended to focus our faith on the sacrifice of Jesus Christ on the cross as the only ground of our salvation?***

A. Yes indeed! The Holy Spirit teaches us in the gospel and confirms by the holy sacraments that our entire salvation rests on Christ's one sacrifice for us on the cross.[1]

[1] Rom. 6:3; 1 Cor. 11:26; Gal. 3:27.

68 Q. ***How many sacraments did Christ institute in the New Testament?***

A. Two: holy baptism and the holy supper.[1]

[1] Matt. 28:19–20; 1 Cor. 11:23–26.

Lord's Day 26

69 Q. ***How does holy baptism remind and assure you that Christ's one sacrifice on the cross benefits you personally?***

A. In this way: Christ instituted this outward washing[1] and with it promised that, as surely as water washes away the dirt from the body, so certainly his blood and his Spirit wash away my soul's impurity, that is, all my sins.[2]

[1] Acts 2:38. [2] Matt. 3:11; Rom. 6:3–10; 1 Pet. 3:21.

70 Q. ***What does it mean to be washed with Christ's blood and Spirit?***

A. To be washed with Christ's blood means that God, by grace, has forgiven our sins because of Christ's blood poured out for us in his sacrifice on the cross.[1]

To be washed with Christ's Spirit means that the Holy Spirit has renewed and sanctified us to be members of Christ, so that more and more we die to sin and live holy and blameless lives.[2]

[1] Zech. 13:1; Eph. 1:7–8; Heb. 12:24; 1 Pet. 1:2; Rev. 1:5. [2] Ezek. 36:25–27; John 3:5–8; Rom. 6:4; 1 Cor. 6:11; Col. 2:11–12.

71 Q. ***Where does Christ promise that we are washed with his blood and Spirit as surely as we are washed with the water of baptism?***

A. In the institution of baptism, where he says: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."[1] "Whoever believes and is baptized will be saved; but whoever does not believe will be condemned."[2]

This promise is repeated when Scripture calls baptism "the washing of regeneration"[3] and the washing away of sins.[4]

[1] Matt. 28:19. [2] Mark 16:16. [3] Tit. 3:5. [4] Acts 22:16

Lord's Day 27

72 Q. ***Does this outward washing with water itself wash away sins?***

A. No, only Jesus Christ's blood and the Holy Spirit cleanse us from all sins.[1]

[1] Matt. 3:11; 1 Pet. 3:21; 1 John 1:7.

73 Q. ***Why then does the Holy Spirit call baptism the water of rebirth and the washing away of sins?***

A. God has good reason for these words.

To begin with, he wants to teach us that the blood and Spirit of Christ take away our sins just as water removes dirt from the body.[1]

But more importantly, he wants to assure us, by this divine pledge and sign, that we are as truly washed of our sins spiritually as our bodies are washed with water physically.[2]

[1] 1 Cor. 6:11; Rev. 1:5; 7:14. [2] Acts 2:38; Rom. 6:3–4; Gal. 3:27.

74 Q. ***Should infants also be baptized?***

A. Yes. Infants as well as adults are included in God's covenant and people,[1] and they, no less than adults, are promised deliverance from sin through Christ's blood and the Holy Spirit who works faith.[2]

Therefore, by baptism, the sign of the covenant, they too should be incorporated into the Christian church and distinguished from the children of unbelievers.[3]

This was done in the Old Testament by circumcision,[4] which was replaced in the New Testament by baptism.[5]

[1] Gen. 17:7; Matt. 19:14. [2] Isa. 44:1–3; Acts 2:38–39; 16:31. [3] Acts 10:47; 1 Cor. 7:14. [4] Gen. 17:9–14. [5] Col. 2:11–13.

Lord's Day 28

75 Q. ***How does the holy supper remind and assure you that you share in Christ's one sacrifice on the cross and in all his benefits?***

A. In this way: Christ has commanded me and all believers to eat this broken bread and to drink this cup in remembrance of him. With this command come these promises:[1]

First, as surely as I see with my eyes the bread of the Lord broken for me and the cup shared with me, so surely his body was offered and broken for me and his blood poured out for me on the cross.

Second, as surely as I receive from the hand of him who serves, and taste with my mouth the bread and cup of the Lord, given me as sure signs of Christ's body and blood, so surely he nourishes and refreshes my soul for eternal life with his crucified body and poured-out blood.

[1] Matt. 26:26–28; Mark 14:22–24; Luke 22:19–20; 1 Cor. 11:23–25.

76 Q. ***What does it mean to eat the crucified body of Christ and to drink his poured-out blood?***

A. It means to accept with a believing heart the entire suffering and death of Christ and in this way to receive forgiveness of sins and eternal life.[1]

But it means more. Through the Holy Spirit, who lives both in Christ and in us, we are united more and more to Christ's blessed body.[2] And so, although he is in heaven[3] and we are on earth, we are flesh of his flesh and bone of his bone.[4] And we forever live on and are governed by one Spirit, as the members of our body are by one soul.[5]

[1] John 6:35, 40, 50–54. [2] John 6:55–56; 1 Cor. 12:13. [3] Acts 1:9–11; 1 Cor. 11:26; Col. 3:1. [4] 1 Cor. 6:15–17; Eph. 5:29–30; 1 John 4:13. [5] John 6:56–58; 15:1–6; Eph. 4:15–16; 1 John 3:24.

77 Q. ***Where does Christ promise to nourish and refresh believers with his body and blood as surely as they eat this broken bread and drink this cup?***

A. In the institution of the Lord's Supper: "The Lord Jesus on the night when he was betrayed took bread, and when he had given thanks he broke it, and said, 'Take, eat, this is my body which is broken for you. Do this in remembrance of me.' In the same way also he took the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes."[1]

This promise is repeated by Paul in these words: "The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread."[2]

[1] 1 Cor. 11:23–26. [2] 1 Cor. 10:16–17.

Lord's Day 29

78 Q. ***Do the bread and wine become the real body and blood of Christ?***

A. No. Just as the water of baptism is not changed into Christ's blood and does not itself wash away sins but is simply a divine sign and assurance[1] of these things, so too the holy bread of the Lord's Supper does not become the body of Christ itself,[2] even though it is called the body of Christ[3] in keeping with the nature and language of sacraments.[4]

[1] Eph. 5:26; Tit. 3:5. [2] Matt. 26:26–29. [3] 1 Cor. 10:16–17; 11:26–28. [4] Gen. 17:10–11; Ex. 12:11, 13; 1 Cor. 10:1–4.

79 Q. ***Why then does Christ call the bread his body and the cup his blood, or the new covenant in his blood, and Paul use the words, a participation in Christ's body and blood?***

A. Christ has good reason for these words.

He wants to teach us that just as bread and wine nourish the temporal life, so too his crucified body and poured-out blood are the true food and drink of our souls for eternal life.[1]

But more important, he wants to assure us, by this visible sign and pledge, that we, through the Holy Spirit's work,

share in his true body and blood as surely as our mouths receive these holy signs in his remembrance,[2] and that all of his suffering and obedience are as definitely ours as if we personally had suffered and made satisfaction for our sins.[3]

[1] John 6:51, 55. [2] 1 Cor. 10:16–17; 11:26. [3] Rom. 6:5–11.

Lord's Day 30

80 Q. ***How does the Lord's Supper differ from the Roman Catholic Mass?***

A. The Lord's Supper declares to us that all our sins are completely forgiven through the one sacrifice of Jesus Christ, which he himself accomplished on the cross once for all.[1] It also declares to us that the Holy Spirit grafts us into Christ,[2] who with his true body is now in heaven at the right hand of the Father[3] where he wants us to worship him.[4]

But the Mass teaches that the living and the dead do not have their sins forgiven through the suffering of Christ unless Christ is still offered for them daily by the priests. It also teaches that Christ is bodily present under the form of bread and wine where Christ is therefore to be worshiped.

Thus the Mass is basically nothing but a denial of the one sacrifice and suffering of Jesus Christ and a condemnable idolatry.

[1] John 19:30; Heb. 7:27; 9:12, 25–26; 10:10–18. [2] 1 Cor. 6:17; 10:16–17. [3] Acts 7:55–56; Heb. 1:3; 8:1. [4] Matt. 6:20–21; John 4:21–24; Phil. 3:20; Col. 3:1–3.

81 Q. ***Who should come to the Lord's table?***

A. Those who are displeased with themselves because of their sins, but who nevertheless trust that their sins are pardoned and that their remaining weakness is covered by the suffering and death of Christ, and who also desire more and more to strengthen their faith and to lead a better life.

Hypocrites and those who are unrepentant, however, eat and drink judgment on themselves.[1]

[1] 1 Cor. 10:19–22; 11:26–32.

82 Q. ***Should those be admitted to the Lord's Supper who show by what they profess and how they live that they are unbelieving and ungodly?***

A. No, that would dishonor God's covenant and bring down God's wrath upon the entire congregation.[1]

Therefore, according to the instruction of Christ and his apostles, the Christian church is duty-bound to exclude such people, by the official use of the keys of the kingdom, until they reform their lives.

[1] 1 Cor. 11:17–32; Ps. 50:14–16; Isa. 1:11–17.

Lord's Day 31

83 Q. ***What are the keys of the kingdom?***

A. The preaching of the holy gospel and Christian discipline toward repentance.

Both of them open the kingdom of heaven to believers and close it to unbelievers.[1]

[1] Matt. 16:19; John 20:22–23.

84 Q. ***How does preaching the holy gospel open and close the kingdom of heaven?***

A. According to the command of Christ: The kingdom of heaven is opened by proclaiming and publicly declaring to all believers, each and every one, that, as often as they accept the gospel promise in true faith, God, because of Christ's merit, truly forgives all their sins.

The kingdom of heaven is closed, however, by proclaiming and publicly declaring to unbelievers and hypocrites that, as long as they do not repent, the wrath of God and eternal condemnation rest on them.

God's judgment, both in this life and in the life to come, is based on this gospel testimony.[1]

[1] Matt. 16:19; John 3:31–36; 20:21–23.

85 Q. ***How is the kingdom of heaven closed and opened by Christian discipline?***

A According to the command of Christ: Those who, though called Christians, profess unchristian teachings or live unchristian lives, and who after repeated personal and loving admonitions, refuse to abandon their errors and evil ways, and who after being reported to the church, that is, to those ordained by the church for that purpose, fail to respond also to the church's admonitions—such persons the church excludes from the Christian community by withholding the sacraments from them, and God also excludes them from the kingdom of Christ.[1]

Such persons, when promising and demonstrating genuine reform, are received again as members of Christ and of his church.[2]

[1] Matt. 18:15–20; 1 Cor. 5:3–5, 11–13; 2 Thess. 3:14–15. [2] Luke 15:20–24; 2 Cor. 2:6–11.

PART III: GRATITUDE

Lord's Day 32

86 Q. ***Since we have been delivered from our misery by grace through Christ without any merit of our own, why then should we do good works?***

A. Because Christ, having redeemed us by his blood, is also renewing us by his Spirit into his image, so that with our whole lives we may show that we are thankful to God for his benefits,[1] and that he may be praised through us,[2] and further, so that we may be assured of our faith by its fruits,[3] and by our godly living our neighbors may be won over to Christ.[4]

[1] Rom. 6:13; 12:1–2; 1 Pet. 2:5–10.
[2] Matt. 5:16; 1 Cor. 6:19–20.
[3] Matt. 7:17–18; Gal. 5:22–24; 2 Pet. 1:10–11. [4] Matt. 5:14–16; Rom. 14:17–19; 1 Pet. 2:12; 3:1–2.

87 Q. ***Can those be saved who do not turn to God from their ungrateful and unrepentant ways?***

A. By no means. Scripture tells us that no unchaste person, no idolater, adulterer, thief, no covetous person, no drunkard, slanderer, robber, or the like will inherit the kingdom of God.[1]

[1] 1 Cor. 6:9–10; Gal. 5:19–21; Eph. 5:1–20; 1 John 3:14.

Lord's Day 33

88 Q. ***What is involved in genuine repentance or conversion?***

A. Two things: the dying-away of the old self, and the rising-to-life of the new.[1]

[1] Rom. 6:1–11; 2 Cor. 5:17; Eph. 4:22–24; Col. 3:5–10.

89 Q. ***What is the dying-away of the old self?***

A. To be genuinely sorry for sin and more and more to hate and run away from it.[1]

[1] Ps. 51:3–4, 17; Joel 2:12–13; Rom. 8:12–13; 2 Cor. 7:10.

90 Q. ***What is the rising-to-life of the new self?***

A. Wholehearted joy in God through Christ and a love and delight to live according to the will of God by doing every kind of good work.[2]

[1] Ps. 51:8, 12; Isa. 57:15; Rom. 5:1; 14:17. [2] Rom. 6:10–11; Gal. 2:20.

91 Q. ***But what are good works?***

A. Only those which are done out of true faith,[1] conform to God's law,[2] and are done for his glory;[3] and not those based on our own opinion or human tradition.[4]

[1] John 15:5; Heb. 11:6. [2] Lev. 18:4; 1 Sam. 15:22; Eph. 2:10. [3] 1 Cor. 10:31. [4] Deut. 12:32; Isa. 29:13; Ezek. 20:18–19; Matt. 15:7–9.

Lord's Day 34

92 Q. ***What is God's law?***

A. God spoke all these words:

The First Commandment

I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me.

The Second Commandment

You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me, but showing love to the thousandth generation of those who love me and keep my commandments.

The Third Commandment

You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

The Fourth Commandment

Remember the Sabbath day

and keep it holy. Six days you shall labor and do all your work. But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female servant, your livestock, or the alien resident in your towns. For in six days the Lord made the heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the Sabbath day and consecrated it.

The Fifth Commandment

Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving to you.

The Sixth Commandment

You shall not murder.

The Seventh Commandment

You shall not commit adultery.

The Eighth Commandment

You shall not steal.

The Ninth Commandment

You shall not bear false witness against your neighbor.

The Tenth Commandment

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female servant, or ox, or donkey, or anything that belongs to your neighbor.[1]

[1] Ex. 20:1–17; Deut. 5:6–21.

93 Q. ***How are these commandments divided?***

A. Into two tables.

The first has four commandments, teaching us how we should live in relation to God.

The second has six commandments, teaching us what we owe our neighbor.[1]

[1] Matt. 22:37–39.

94 Q. ***What does the Lord require in the first commandment?***

A. That I, not wanting to endanger my own salvation, avoid and shun all idolatry,[1] sorcery,[2] superstitious rites, and prayer to saints or to other creatures.[3]

That I rightly know the only true God,[4] trust him alone,[5] and look to God for every good thing[6] humbly[7] and patiently,[8] and love,[9] fear,[10] and honor[11] him with all my heart.

In short, that I renounce all created things rather than go against God's will in any way.[12]

[1] 1 Cor. 6:9–10; 10:5–14; 1 John 5:21. [2] Lev. 19:31; Deut. 18:9–12. [3] Matt. 4:10; Rev. 19:10; 22:8–9. [4] John 17:3. [5] Jer. 17:5, 7. [6] Ps. 104:27–28; James 1:17. [7] 1 Pet. 5:5–6. [8] Col. 1:11; Heb. 10:36. [9] Matt. 22:37 (Deut. 6:5). [10] Prov. 9:10; 1 Pet. 1:17. [11] Matt. 4:10 (Deut. 6:13). [12] Matt. 5:29–30; 10:37–39.

95 Q. ***What is idolatry?***

A. Idolatry is having or inventing something in which one trusts in place of or alongside of the only true God, who has revealed himself in his Word.[1]

[1] 1 Chron. 16:26; Gal. 4:8–9; Eph. 5:5; Phil. 3:19.

Lord's Day 35

96 Q. ***What is God's will for us in the second commandment?***

A. That we in no way make any image of God[1] nor worship him in any other way than has been commanded in God's Word.[2]

[1] Deut. 4:15–19; Isa. 40:18–25; Acts 17:29; Rom. 1:22–23. [2] Lev. 10:1–7; 1 Sam. 15:22–23; John 4:23–24.

97 Q. ***May we then not make any image at all?***

A. God cannot and may not be visibly portrayed in any way. Although creatures may be portrayed, yet God forbids making or having such images in order to worship them or serve God through them.[1]

[1] Ex. 34:13–14, 17; 2 Kings 18:4–5.

98 Q. ***But may not images, as books for the unlearned, be permitted in churches?***

A. No, we should not try to be wiser than God. He wants the Christian community instructed by the living preaching of his Word[1]—not by idols that cannot even talk.[2]

[1] Rom. 10:14–15, 17; 2 Tim. 3:16–17; 2 Pet. 1:19. [2] Jer. 10:8; Hab. 2:18–20.

Lord's Day 36

99 Q. ***What is God's will for us in the third commandment?***

A. That we neither blaspheme nor misuse the name of God by cursing,[1] perjury,[2] or unnecessary oaths,[3] nor share in such horrible sins by being silent bystanders.[4]

In summary, we must use the holy name of God only with reverence and awe,[5] so that we may properly confess him,[6] call upon him,[7] and praise him in everything we do and say.[8]

[1] Lev. 24:10–17. [2] Lev. 19:12. [3] Matt. 5:37; James 5:12. [4] Lev. 5:1; Prov. 29:24. [5] Ps. 99:1–5; Jer. 4:2. [6] Matt. 10:32–33; Rom. 10:9–10. [7] Ps. 50:14–15; 1 Tim. 2:8. [8] Col. 3:17.

100 Q. ***Is blasphemy of God's name by swearing and cursing really such serious sin that God is angry also with those who do not do all they can to help prevent and forbid it?***

A. Yes, indeed.[1] No sin is greater or provokes God's wrath more than blaspheming his name. That is why he commanded it to be punished with death.[2]

[1] Lev. 5:1. [2] Lev. 24:10–17.

Lord's Day 37

101 Q. ***But may we swear an oath in God's name if we do it reverently?***

A. Yes, when the government demands it, or when necessity requires it, in order to maintain and promote truth and trustworthiness for God's glory and our neighbor's good. Such oath-taking is grounded in God's Word[1] and was rightly used by the saints in the Old and New Testaments.[2]

[1] Deut. 6:13; 10:20; Jer. 4:1–2; Heb. 6:16. [2] Gen. 21:24; Josh. 9:15; 1 Kings 1:29–30; Rom. 1:9; 2 Cor. 1:23.

102 Q. ***May we also swear by saints or other created things?***

A. No. A legitimate oath is calling upon God as the one who knows my heart to witness to the truth and to punish me if I swear falsely.[1] No created thing is worthy of such honor.[2]

[1] Rom. 9:1; 2 Cor. 1:23. [2] Matt. 5:34–37; 23:16–22; James 5:12.

Lord's Day 38

103 Q. ***What is God's will for you in the fourth commandment?***

A. First, that the gospel ministry and schools for it be maintained,[1] and that, especially on the festive day of rest, I diligently attend the assembly of God's people[2] to learn what God's Word teaches,[3] to participate in the sacraments,[4] to pray to the Lord publicly,[5] and to bring Christian offerings for the poor.[6]

Second, that every day of my life I rest from my evil ways, let the Lord work in me through his Spirit, and so begin in this life the eternal Sabbath.[7]

[1] Deut. 6:4–9, 20–25; 1 Cor. 9:13–14; 2 Tim. 2:2; 3:13–17; Tit. 1:5. [2] Deut. 12:5–12; Ps. 40:9–10; 68:26; Acts 2:42–47; Heb. 10:23–25. [3] Rom. 10:14–17; 1 Cor. 14:31–32; 1 Tim. 4:13. [4] 1 Cor. 11:23–25. [5] Col. 3:16; 1 Tim. 2:1. [6] Ps. 50:14; 1 Cor. 16:2; 2 Cor. 8 & 9. [7] Isa. 66:23; Heb. 4:9–11.

Lord's Day 39

104 Q. ***What is God's will for you in the fifth commandment?***

A. That I show honor, love, and faithfulness to my father and mother and all those in authority over me; submit myself with proper obedience to all their good teaching and discipline;[1] and also that I be patient with their failings[2]—for by their hand God wills to rule us.[3]

[1] Ex. 21:17; Prov. 1:8; 4:1; Rom. 13:1–2; Eph. 5:21–22; 6:1–9; Col. 3:18–4:1. [2] Prov. 20:20; 23:22; 1 Pet. 2:18. [3] Matt. 22:21; Rom. 13:1–8; Eph. 6:1–9; Col. 3:18–21.

Lord's Day 40

105 Q. ***What is God's will for you in the sixth commandment?***

A. I am not to belittle, hate, insult, or kill my neighbor—not by my thoughts, my words, my look or gesture, and certainly not by actual deeds—and I am not to be party to this in others;[1] rather, I am to put away all desire for revenge.[2] I am not to harm or recklessly endanger myself either.[3]

Prevention of murder is also why government is armed with the sword.[4]

[1] Gen. 9:6; Lev. 19:17–18; Matt. 5:21–22; 26:52. [2] Prov. 25:21–22; Matt. 18:35; Rom. 12:19; Eph. 4:26. [3] Matt. 4:7; 26:52; Rom. 13:11–14. [4] Gen. 9:6; Ex. 21:14; Rom. 13:4.

106 Q. ***Does this commandment refer only to murder?***

A. By forbidding murder God teaches us that he hates the root of murder: envy, hatred, anger, vengefulness.[1] In God's sight all such are disguised forms of murder.[2]

[1] Prov. 14:30; Rom. 1:29; 12:19;

Gal. 5:19–21; 1 John 2:9–11.
[2] 1 John 3:15.

107 Q. ***Is it enough then that we do not murder our neighbor in any such way?***

A. No. By condemning envy, hatred, and anger God wants us to love our neighbors as ourselves,[1] to be patient, peace–loving, gentle, merciful, and friendly toward them,[2] to protect them from harm as much as we can, and to do good even to our enemies.[3]

[1] Matt. 7:12; 22:39; Rom. 12:10. [2] Matt. 5:3–12; Luke 6:36; Rom. 12:10, 18; Gal. 6:1–2; Eph. 4:2; Col. 3:12; 1 Pet. 3:8. [3] Ex. 23:4–5; Matt. 5:44–45; Rom. 12:20–21 (Prov. 25:21–22).

Lord's Day 41

108 Q. ***What is God's will for us in the seventh commandment?***

A. That God condemns all unchastity,[1] and that we should therefore detest it wholeheartedly[2] and live decent and chaste lives,[3] within or outside of the holy state of marriage.

[1] Lev. 18:30; Eph. 5:3–5. [2] Jude 22–23. [3] 1 Cor. 7:1–9; 1 Thess. 4:3–8; Heb. 13:4.

109 Q. ***Does God, in this commandment, forbid only such scandalous sins as adultery?***

A. We are temples of the Holy Spirit, body and soul, and God wants both to be kept clean and holy. That is why God forbids all unchaste actions, looks, talk, thoughts, or desires,[1] and whatever may incite someone to them.[2]

[1] Matt. 5:27–29; 1 Cor. 6:18–20; Eph. 5:3–4. [2] 1 Cor. 15:33; Eph. 5:18.

Lord's Day 42

110 Q. ***What does God forbid in the eighth commandment?***

A. He forbids not only outright theft and robbery, which governing authorities punish,[1] but in God's sight theft also includes all evil tricks and schemes designed to get our neighbor's goods for ourselves, whether by force or means that appear legitimate,[2] such as inaccurate measurements of weight, size, or volume; fraudulent merchandising; counterfeit money; excessive interest; or any other means forbidden by God.[3]

In addition God forbids all greed[4] and pointless squandering of his gifts.[5]

[1] Ex. 22:1; 1 Cor. 5:9–10; 6:9–10. [2] Mic. 6:9–11; Luke 3:14; James 5:1–6. [3] Deut. 25:13–16; Ps. 15:5; Prov. 11:1; 12:22; Ezek. 45:9–12; Luke 6:35. [4] Luke 12:15; Eph. 5:5. [5] Prov. 21:20; 23:20–21; Luke 16:10–13.

111 Q. ***What does God require of you in this commandment?***

A. That I do whatever I can and may for my neighbor's good, that I treat others as I would like them to treat me, and that I work faithfully so that I may help the needy in their hardship.[1]

[1] Isa. 58:5–10; Matt. 7:12; Gal. 6:9–10; Eph. 4:28.

Lord's Day 43

112 Q. ***What is God's will for you in the ninth commandment?***

A. That I never give false testimony against anyone, twist no one's words, not gossip or slander, nor join in condemning anyone rashly or without a hearing.[1]

Rather, I should avoid, under penalty of God's wrath,[2] every kind of lying and deceit as the very works of the devil; and, in court and everywhere else, I should love the truth, speak it candidly, and openly acknowledge it.[3]

And I should do what I can to defend and advance my neighbor's honor and reputation.[4]

[1] Ps. 15; Prov. 19:5; Matt. 7:1; Luke 6:37; Rom. 1:28–32. [2] Lev. 19:11–12; Prov. 12:22; 13:5; John 8:44; Rev. 21:8a. [3] 1 Cor. 13:6; Eph. 4:25. [4] 1 Pet. 3:8–9; 4:8.

Lord's Day 44

113 Q. ***What is God's will for you in the tenth commandment?***

A. That not even the slightest desire or thought contrary to any one of God's commandments should ever arise in our hearts.

Rather, with all our hearts we should always hate sin and delight in all righteousness.[1]

[1] Ps. 19:7–14; 139:23–24; Rom. 7:7–8.

114 Q. ***But can those converted to God keep these commandments perfectly?***

A. No. In this life even the holiest have only a small beginning of this obedience.[1]

Nevertheless, with all seriousness of purpose, they do begin to live according to all, not only some, of God's commandments.[2]

[1] Eccles. 7:20; Rom. 7:14–15; 1 Cor. 13:9; 1 John 1:8–10. [2] Ps. 1:1–2; Rom. 7:22–25; Phil. 3:12–16.

115 Q. ***Since no one in this life can keep the Ten Commandments perfectly, why does God want them preached so pointedly?***

A. First, so that all our life long we may more and more come to know our sinful nature and thus more eagerly seek the forgiveness of sins and righteousness in Christ.[1]

Second, so that we may never stop striving and never stop praying to God for the grace of the Holy Spirit, so that we may be renewed more and more after God's image, until after this life we reach our goal: perfection.[2]

[1] Ps. 32:5; Rom. 3:19–26; 7:7, 24–25; 1 John 1:9. [2] 1 Cor. 9:24; Phil. 3:12–14; 1 John 3:1–3.

Lord's Day 45

116 Q. ***Why do Christians need to pray?***

A. Because prayer is the most important part of the thankfulness God requires of us.[1]

And also because God will give his grace and Holy Spirit only to those who continually and with heartfelt longing ask God for these gifts and thank him for them.[2]

[1] Ps. 50:14–15; 116:12–19; 1 Thess. 5:16–18. [2] Matt. 7:7–8; Luke 11:9–13.

117 Q. ***How does God want us to pray so that he will listen to us?***

A. First, we must pray from the heart to no other than the one true God, who has revealed himself to us in his Word, asking for everything he has commanded us to ask of him.[1]

Second, we must fully recognize our need and misery, so that we humble ourselves in God's majestic presence.[2]

Third, we must rest on this unshakable foundation: even though we do not deserve it, God will surely listen to our prayer because of Christ our Lord, as he has promised us in his Word.[3]

[1] Ps. 145:18–20; John 4:22–24; Rom. 8:26–27; James 1:5; 1 John 5:14–15. [2] 2 Chron. 7:14; Ps. 2:11; 34:18; 62:8; Isa. 66:2; Rev. 4. [3] Dan. 9:17–19; Matt. 7:8; John 14:13–14; 16:23; Rom. 10:13; James 1:6.

118 Q. ***What has God commanded us to ask of him?***

A. Everything we need, spiritually and physically,[1] as embraced in the prayer Christ our Lord himself taught us.

[1] James 1:17; Matt. 6:33.

119 Q. ***What is this prayer?***

A. Our Father who is in heaven, hallowed be your name.

Your kingdom come.

Your will be done, on earth as it is in heaven.

Give us this day our daily bread,

and forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil.

For yours is the kingdom and the power and the glory, forever. Amen.[1]

[1] Matt. 6:9–13; Luke 11:2–4.

Lord's Day 46

120 Q. ***Why has Christ commanded us to address God as "our Father"?***

A. To awaken in us at the very beginning of our prayer what should be basic to our prayer—a childlike reverence and trust that through Christ God has become our Father, and will much less refuse to give us what we ask in faith than will our parents refuse us the things of this life.[1]

[1] Matt. 7:9–11; Luke 11:11–13.

121 Q. ***Why the words "who is in heaven"?***

A. These words teach us not to think of God's heavenly majesty in an earthly way,[1] and to expect from his almighty power everything needed for body and soul.[2]

[1] Jer. 23:23–24; Acts 17:24–25.
[2] Matt. 6:25–34; Rom. 8:31–32.

Lord's Day 47

122 Q. ***What does the first petition mean?***

A. "Hallowed be your name" means: Help us to truly know you,[1] to honor, glorify, and praise you for all your works and for all that shines forth from them: your almighty power, wisdom, kindness, justice, mercy, and truth.[2]

And it means: Help us to direct all our living—what we think,

say, and do—so that your name will never be blasphemed because of us but always honored and praised.[3]

[1] Jer. 9:23–24; 31:33–34; Matt. 16:17; John 17:3. [2] Ex. 34:5–8; Ps. 145; Jer. 32:16–20; Luke 1:46–55, 68–75; Rom. 11:33–36. [3] Ps. 115:1; Matt. 5:16.

Lord's Day 48

123 Q. ***What does the second petition mean?***

A. "Your kingdom come" means: Rule us by your Word and Spirit in such a way that more and more we submit to you.[1] Preserve and increase your church.[2] Destroy the devil's work; destroy every force which revolts against you and every conspiracy against your holy Word.[3]

Do all this until your kingdom fully comes, when you will be all in all.[4]

[1] Ps. 119:5, 105; 143:10; Matt. 6:33. [2] Ps. 122:6–9; Matt. 16:18; Acts 2:42–47. [3] Rom. 16:20; 1 John 3:8. [4] Rom. 8:22–23; 1 Cor. 15:28; Rev. 22:17, 20.

Lord's Day 49

124 Q. ***What does the third petition mean?***

A. "Your will be done on earth as it is in heaven" means: Help us and all people to renounce our own wills and without any back talk to obey your will, for it alone is good.[1]

Help everyone carry out his office and calling,[2] as willingly and faithfully as the angels in heaven.[3]

[1] Matt. 7:21; 16:24–26; Luke 22:42; Rom. 12:1–2; Tit. 2:11–12. [2] 1 Cor. 7:17–24; Eph. 6:5–9. [3] Ps. 103:20–21.

Lord's Day 50

125 Q. ***What does the fourth petition mean?***

A. "Give us this day our daily bread" means: Provide for all our physical needs[1] so that we may recognize that you are the only source of everything good,[2] and that neither our care and work nor your gifts can do us any good without your blessing.[3] Therefore may we withdraw our trust from all creatures and place it in you alone.[4]

[1] Ps. 104:27–30; 145:15–16; Matt. 6:25–34. [2] Acts 14:17; 17:25; James 1:17. [3] Deut. 8:3; Ps. 37:16; 127:1–2; 1 Cor. 15:58. [4] Ps. 55:22; 62; 146; Jer. 17:5–8; Heb. 13:5–6.

Lord's Day 51

126 Q. ***What does the fifth petition mean?***

A. "Forgive us our debts as we forgive our debtors" means: Because of Christ's blood, do not impute to us, poor sinners that we are, any of the transgressions we do or the evil that constantly clings to us.[1]

Forgive us just as we are fully determined, as evidence of your grace in us, wholeheartedly to forgive our neighbors.[2]

[1] Ps. 51:1–7; 143:2; Rom. 8:1; 1 John 2:1–2. [2] Matt. 6:14–15; 18:21–35.

Lord's Day 52

127 Q. ***What does the sixth petition mean?***

A. "And lead us not into temptation, but deliver us from evil" means: We are so weak that we cannot stand on our own for a moment,[1] and our sworn enemies—the devil,[2] the world,[3] and our own flesh[4]—never stop attacking us.

And so, Lord, uphold us and make us strong by the power of your Holy Spirit, so that we may not be defeated in this spiritual fight,[5] but may firmly resist our enemies until we finally win the complete victory.[6]

[1] Ps. 103:14–16; John 15:1–5. [2] 2 Cor. 11:14; Eph. 6:10–13; 1 Pet. 5:8. [3] John 15:18–21. [4] Rom. 7:23; Gal. 5:17. [5] Matt. 10:19–20; 26:41; Mark 13:33; Rom. 5:3–5. [6] 1 Cor. 10:13; 1 Thess. 3:13; 5:23.

128 Q. ***How do you conclude this prayer?***

A. "For yours is the kingdom and the power and the glory forever."

This means we have made all these petitions of you because, as our all-powerful king, you are both willing and able to give us all that is good;[1] and because your holy name, and not we ourselves, should receive all the praise, forever.[2]

[1] Rom. 10:11–13; 2 Pet. 2:9. [2] Ps. 115:1; John 14:13.

129 Q. ***What does that little word "Amen" express?***

A. "Amen" means: This shall truly and surely be!

For it is much more certain that God has heard my prayer than I feel in my heart that I desire such things from him.[1]

[1] Isa. 65:24; 2 Cor. 1:20; 2 Tim. 2:13.

The Canons of Dort

(THE DECISION OF THE SYNOD OF DORT ON THE FIVE MAIN POINTS OF DOCTRINE IN DISPUTE IN THE NETHERLANDS)

The First Main Point of Doctrine

Divine Election and Reprobation

The Judgment concerning Divine Predestination
Which the Synod Declares to Be in Agreement with the Word of God
and Accepted till Now in the Reformed Churches,
Set Forth in Several Articles

Article 1: ***God's Right to Condemn All People***

Since all people have sinned in Adam and have come under the sentence of the curse and eternal death, God would have done no one an injustice if it had been his will to leave the entire human race in sin and under the curse, and to condemn them on account of their sin. As the apostle says: "The whole world is liable to the condemnation of God" (Rom. 3:19), "All have sinned and are deprived of the glory of God" (Rom. 3:23), and "The wages of sin is death" (Rom. 6:23).

Article 2: ***The Manifestation of God's Love***

But this is how God showed his love: he sent his only begotten Son into the world, so that whoever believes in him should not perish but have eternal life (1 John 4:9; John 3:16).

Article 3: ***The Preaching of the Gospel***

In order that people may be brought to faith, God mercifully sends proclaimers of this very joyful message to the people he wishes and at the time he wishes. By this ministry people are called to repentance and faith in Christ crucified. For "how shall they believe in him of whom they have not heard? And how shall they hear without someone preaching? And how shall they preach unless they have been sent?" (Rom. 10:14–15).

Article 4: ***A Twofold Response to the Gospel***

God's anger remains on those who do not believe this gospel. But those who do receive it and embrace Jesus the Savior with a true and living faith are delivered through him from God's anger and from destruction, and receive the gift of eternal life.

This translation was adopted by the URCNA Synod 2016. All quotations from Scripture are translations of the original Latin manuscript.

Article 5: ***The Sources of Unbelief and of Faith***

The cause or blame for this unbelief, as well as for all other sins, is not at all in God, but in man. Faith in Jesus Christ, however, and salvation through him is a free gift of God. As Scripture says, "It is by grace you have been saved, through faith, and this not from yourselves; it is a gift of God" (Eph. 2:8). Likewise: "It has been freely given to you to believe in Christ" (Phil. 1:29).

Article 6: ***God's Eternal Decision***

The fact that some receive from God the gift of faith within time, and that others do not, stems from his eternal decision. For "all his works are known to God from eternity" (Acts 15:18; Eph. 1:11). In accordance with this decision he graciously softens the hearts, however hard, of his chosen ones and inclines them to believe, but by his just judgment he leaves in their wickedness and hardness of heart those who have not been chosen. And in this especially is disclosed to us his act—unfathomable, and as merciful as it is just—of distinguishing between people equally lost. This is the well-known decision of election and reprobation revealed in God's Word. This decision the wicked, impure, and unstable distort to their own ruin, but it provides holy and godly souls with comfort beyond words.

Article 7: ***Election***

Election [or choosing] is God's unchangeable purpose by which he did the following: Before the foundation of the world, by sheer grace, according to the free good pleasure of his will, he chose in Christ to salvation a definite number of particular people out of the entire human race, which had fallen by its own fault from its original innocence into sin and ruin. Those chosen were neither better nor more deserving than the others, but lay with them in the common misery. He did this in Christ, whom he also appointed from eternity to be the mediator, the head of all those chosen, and the foundation of their salvation. And so he decided to give the chosen ones to Christ to be saved, and to call and draw them effectively into Christ's fellowship through his Word and Spirit. In other words, he decided to grant them true faith in Christ, to justify them, to sanctify them, and finally, after powerfully preserving them in the fellowship of his Son, to glorify them. God did all this in order to demonstrate his mercy, to the praise of the riches of his glorious grace.

As Scripture says, "God chose us in Christ, before the foundation of the world, so that we should be holy and blameless before him with love; he predestined us whom he adopted as his children through Jesus Christ, in himself, according to the good pleasure of his will, to the praise of his glorious grace, by which he freely made us pleasing to himself in his beloved" (Eph. 1:4–6). And elsewhere, "Those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified" (Rom. 8:30).

Article 8: ***A Single Decision of Election***

This election is not of many kinds; it is one and the same election for all who were to be saved in the Old and the New Testament. For Scripture declares that there is a single good pleasure, purpose, and plan of God's will, by which he chose us from eternity both to grace and to glory, both to salvation and to the way of salvation, which he prepared in advance for us to walk in.

Article 9: ***Election Not Based on Foreseen Faith***

This same election took place, not on the basis of foreseen faith, of the obedience of

faith, of holiness, or of any other good quality and disposition, as though it were based on a prerequisite cause or condition in the person to be chosen, but rather for the purpose of faith, of the obedience of faith, of holiness, and so on. Accordingly, election is the source of each of the benefits of salvation. Faith, holiness, and the other saving gifts, and at last eternal life itself, flow forth from election as its fruits and effects. As the apostle says, "He chose us" (not because we were, but) "so that we should be holy and blameless before him in love" (Eph. 1:4).

Article 10: ***Election Based on God's Good Pleasure***

But the cause of this undeserved election is exclusively the good pleasure of God. This does not involve his choosing certain human qualities or actions from among all those possible as a condition of salvation, but rather involves his adopting certain particular persons from among the common mass of sinners as his own possession. As Scripture says, "When the children were not yet born, and had done nothing either good or bad …, she [Rebecca] was told, 'The older will serve the younger.' As it is written, 'Jacob I loved, but Esau I hated' " (Rom. 9:11–13). Also, "All who were appointed for eternal life believed" (Acts 13:48).

Article 11: ***Election Unchangeable***

Just as God himself is most wise, unchangeable, all-knowing, and almighty, so the election made by him can neither be suspended nor altered, revoked, or annulled; neither can his chosen ones be cast off, nor their number reduced.

Article 12: ***The Assurance of Election***

Assurance of this their eternal and unchangeable election to salvation is given to the chosen in due time, though by various stages and in differing measure. Such assurance comes not by inquisitive searching into the hidden and deep things of God, but by noticing within themselves, with spiritual joy and holy delight, the unmistakable fruits of election pointed out in God's Word—such as a true faith in Christ, a childlike fear of God, a godly sorrow for their sins, a hunger and thirst for righteousness, and so on.

Article 13: ***The Fruit of This Assurance***

In their awareness and assurance of this election God's children daily find greater cause to humble themselves before God, to adore the fathomless depth of his mercies, to cleanse themselves, and to give fervent love in return to him who first so greatly loved them. This is far from saying that this teaching concerning election, and reflection upon it, make God's children lax in observing his commandments or carnally self-assured. By God's just judgment this does usually happen to those who casually take for granted the grace of election or engage in idle and brazen talk about it but are unwilling to walk in the ways of the chosen.

Article 14: ***Teaching Election Properly***

Just as, by God's wise plan, this teaching concerning divine election has been proclaimed through the prophets, Christ himself, and the apostles, in Old and New Testament times, and has subsequently been committed to writing in the Holy Scriptures, so also today in God's church, for which it was specifically intended, this teaching must be set forth—with a spirit of discretion, in a godly and holy manner, at the appropriate time and place, without inquisitive searching into the ways of the Most High. This must be done for the

glory of God's most holy name, and for the lively comfort of his people.

Article 15: ***Reprobation***

Moreover, Holy Scripture most especially highlights this eternal and undeserved grace of our election and brings it out more clearly for us, in that it further bears witness that not all people have been chosen but that some have not been chosen or have been passed by in God's eternal election—those, that is, concerning whom God, on the basis of his entirely free, most just, irreproachable, and unchangeable good pleasure, made the following decision: to leave them in the common misery into which, by their own fault, they have plunged themselves; not to grant them saving faith and the grace of conversion; but finally to condemn and eternally punish them (having been left in their own ways and under his just judgment), not only for their unbelief but also for all their other sins, in order to display his justice. And this is the decision of reprobation, which does not at all make God the author of sin (a blasphemous thought!) but rather its fearful, irreproachable, just judge and avenger.

Article 16: ***Responses to the Teaching of Reprobation***

Those who do not yet actively experience within themselves a living faith in Christ or an assured confidence of heart, peace of conscience, a zeal for childlike obedience, and a glorying in God through Christ, but who nevertheless use the means by which God has promised to work these things in us—such people ought not to be alarmed at the mention of reprobation, nor to count themselves among the reprobate; rather they ought to continue diligently in the use of the means, to desire fervently a time of more abundant grace, and to wait for it in reverence and humility. On the other hand, those who seriously desire to turn to God, to be pleasing to him alone, and to be delivered from the body of death, but are not yet able to make such progress along the way of godliness and faith as they would like—such people ought much less to stand in fear of the teaching concerning reprobation, since our merciful God has promised that he will not snuff out a smoldering wick and that he will not break a bruised reed. However, those who have forgotten God and their Savior Jesus Christ and have abandoned themselves wholly to the cares of the world and the pleasures of the flesh—such people have every reason to stand in fear of this teaching, as long as they do not seriously turn to God.

Article 17: ***The Salvation of Deceased Infants of Believers***

Since we must make judgments about God's will from his Word, which testifies that the children of believers are holy, not by nature but by virtue of the gracious covenant in which they together with their parents are included, godly parents ought not to doubt the election and salvation of their children whom God calls out of this life in infancy.

Article 18: ***The Proper Attitude toward Election and Reprobation***

To those who complain about this grace of an undeserved election and about the severity of a just reprobation, we reply with the words of the apostle, "Who are you, O man, to talk back to God?" (Rom. 9:20), and with the words of our Savior, "Have I no right to do what I want with my own?" (Matt. 20:15). We, however, with reverent adoration of these secret things, cry out with the apostle: "Oh, the depths of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways beyond tracing out! For who has known the mind of the Lord? Or who has been his counselor? Or who has

first given to God, that God should repay him? For from him and through him and to him are all things. To him be the glory forever! Amen" (Rom. 11:33–36).

Rejection of the Errors by Which the Dutch Churches Have for Some Time Been Disturbed

Having set forth the orthodox teaching concerning election and reprobation, the Synod rejects the errors of those

I

Who teach that the will of God to save those who would believe and persevere in faith and in the obedience of faith is the whole and entire decision of election to salvation, and that nothing else concerning this decision has been revealed in God's Word.

For they deceive the simple and plainly contradict Holy Scripture in its testimony that God does not only wish to save those who would believe, but that he has also from eternity chosen certain particular people to whom, rather than to others, he would within time grant faith in Christ and perseverance. As Scripture says, "I have revealed your name to those whom you gave me" (John 17:6). Likewise, "All who were appointed for eternal life believed" (Acts 13:48), and "He chose us before the foundation of the world so that we should be holy..." (Eph. 1:4).

II

Who teach that God's election to eternal life is of many kinds: one general and indefinite, the other particular and definite; and the latter in turn either incomplete, revocable, nonperemptory (or conditional), or else complete, irrevocable, and peremptory (or absolute). Likewise, who teach that there is one election to faith and another to salvation, so that there can be an election to justifying faith apart from a peremptory election to salvation.

For this is an invention of the human brain, devised apart from the Scriptures, which distorts the teaching concerning election and breaks up this golden chain of salvation: "Those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified" (Rom. 8:30).

III

Who teach that God's good pleasure and purpose, which Scripture mentions in its teaching of election, does not involve God's choosing certain particular people rather than others, but involves God's choosing, out of all possible conditions (including the works of the law) or out of the whole order of things, the intrinsically unworthy act of faith, as well as the imperfect obedience of faith, to be a condition of salvation; and it involves his graciously wishing to count this as perfect obedience and to look upon it as worthy of the reward of eternal life.

For by this pernicious error the good pleasure of God and the merit of Christ are robbed of their effectiveness and people are drawn away, by unprofitable inquiries, from the truth of undeserved justification and from the simplicity of the Scriptures. It also gives the lie to these words of the apostle: "God called us with a holy calling, not in virtue of works, but in virtue of his own purpose and the grace which was given to us in Christ Jesus before the beginning of time" (2 Tim. 1:9).

IV

Who teach that in election to faith a prerequisite condition is that man should rightly use the light of nature, be upright, unassuming, humble, and disposed to eternal life, as though election depended to some extent on these factors.

For this smacks of Pelagius, and it clearly calls into question the words of the apostle: "We lived at one time in the passions of our flesh, following the will of our flesh and thoughts, and we were by nature children of wrath, like everyone else. But God, who is rich in mercy, out of the great love with which he loved us, even when we were dead in transgressions, made us alive with Christ, by whose grace you have been saved. And God raised us up with him and seated us with him in heaven in Christ Jesus, in order that in the coming ages we might show the surpassing riches of his grace, according to his kindness toward us in Christ Jesus. For it is by grace you have been saved, through faith (and this not from yourselves; it is the gift of God) not by works, so that no one can boast" (Eph. 2:3–9).

V

Who teach that the incomplete and nonperemptory election of particular persons to salvation occurred on the basis of a foreseen faith, repentance, holiness, and godliness, which has just begun or continued for some time; but that complete and peremptory election occurred on the basis of a foreseen perseverance to the end in faith, repentance, holiness, and godliness. And that this is the gracious and evangelical worthiness, on account of which the one who is chosen is more worthy than the one who is not chosen. And therefore that faith, the obedience of faith, holiness, godliness, and perseverance are not fruits or effects of an unchangeable election to glory, but indispensable conditions and causes, which are prerequisite in those who are to be chosen in the complete election, and which are foreseen as achieved in them.

This runs counter to the entire Scripture, which throughout impresses upon our ears and hearts these sayings among others: "Election is not by works, but by him who calls" (Rom. 9:11–12); "All who were appointed for eternal life believed" (Acts 13:48); "He chose us in himself so that we should be holy" (Eph. 1:4); "You did not choose me, but I chose you" (John 15:16); "If by grace, not by works" (Rom. 11:6); "In this is love, not that we loved God, but that he loved us and sent his Son" (1 John 4:10).

VI

Who teach that not every election to salvation is unchangeable, but that some of the chosen can perish and do in fact perish eternally, with no decision of God to prevent it.

By this gross error they make God changeable, destroy the comfort of the godly concerning the steadfastness of their election, and contradict the Holy Scriptures, which teach that "the elect cannot be led astray" (Matt. 24:24), that "Christ does not lose those given to him by the Father" (John 6:39), and that "those whom God predestined, called, and justified, he also glorifies" (Rom. 8:30).

VII

Who teach that in this life there is no fruit, no awareness, and no assurance of one's unchangeable election to glory, except as conditional upon something changeable and contingent.

For not only is it absurd to speak of an uncertain assurance, but these things also

militate against the experience of the saints, who with the apostle rejoice from an awareness of their election and sing the praises of this gift of God; who, as Christ urged, "rejoice" with his disciples "that their names have been written in heaven" (Luke 10:20); and finally who hold up against the flaming arrows of the devil's temptations the awareness of their election, with the question "Who will bring any charge against those whom God has chosen?" (Rom. 8:33).

VIII

Who teach that it was not on the basis of his just will alone that God decided to leave anyone in the fall of Adam and in the common state of sin and condemnation or to pass anyone by in the imparting of grace necessary for faith and conversion.

For these words stand fast: "He has mercy on whom he wishes, and he hardens whom he wishes" (Rom. 9:18). And also: "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given" (Matt. 13:11). Likewise: "I give glory to you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and have revealed them to little children; yes, Father, because that was your pleasure" (Matt. 11:25–26).

IX

Who teach that the cause for God's sending the gospel to one people rather than to another is not merely and solely God's good pleasure, but rather that one people is better and worthier than the other to whom the gospel is not communicated.

For Moses contradicts this when he addresses the people of Israel as follows: "Behold, to Jehovah your God belong the heavens and the highest heavens, the earth and whatever is in it. But Jehovah was inclined in his affection to love your ancestors alone, and chose out their descendants after them, you above all peoples, as at this day" (Deut. 10:14–15). And also Christ: "Woe to you, Korazin! Woe to you, Bethsaida! for if those mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" (Matt. 11:21).

The Second Main Point of Doctrine

Christ's Death and Human Redemption through It

Article 1: ***The Punishment Which God's Justice Requires***

God is not only supremely merciful, but also supremely just. His justice requires (as he has revealed himself in the Word) that the sins we have committed against his infinite majesty be punished with both temporal and eternal punishments, of soul as well as body. We cannot escape these punishments unless satisfaction is given to God's justice.

Article 2: ***The Satisfaction Made by Christ***

Since, however, we ourselves cannot give this satisfaction or deliver ourselves from God's anger, God in his boundless mercy has given us as a guarantee his only begotten Son, who was made to be sin and a curse for us, in our place, on the cross, in order that he might give satisfaction for us.

Article 3: ***The Infinite Value of Christ's Death***

This death of God's Son is the only and entirely complete sacrifice and satisfaction for sins; it is of infinite value and worth, more than sufficient to atone for the sins of the whole world.

Article 4: ***Reasons for This Infinite Value***

This death is of such great value and worth for the reason that the person who suffered it is—as was necessary to be our Savior—not only a true and perfectly holy man, but also the only begotten Son of God, of the same eternal and infinite essence with the Father and the Holy Spirit. Another reason is that this death was accompanied by the experience of God's anger and curse, which we by our sins had fully deserved.

Article 5: ***The Mandate to Proclaim the Gospel to All***

Moreover, it is the promise of the gospel that whoever believes in Christ crucified shall not perish but have eternal life. This promise, together with the command to repent and believe, ought to be announced and declared without differentiation or discrimination to all nations and people, to whom God in his good pleasure sends the gospel.

Article 6: ***Unbelief Man's Responsibility***

However, that many who have been called through the gospel do not repent or believe in Christ but perish in unbelief is not because the sacrifice of Christ offered on the cross is deficient or insufficient, but because they themselves are at fault.

Article 7: ***Faith God's Gift***

But all who genuinely believe and are delivered and saved by Christ's death from their sins and from destruction receive this favor solely from God's grace—which he owes to no one—given to them in Christ from eternity.

Article 8: ***The Saving Effectiveness of Christ's Death***

For it was the entirely free plan and very gracious will and intention of God the Father that the enlivening and saving effectiveness of his Son's costly death should work itself out in all his chosen ones, in order that he might grant justifying faith to them only and thereby lead them without fail to salvation. In other words, it was God's will that Christ through the blood of the cross (by which he confirmed the new covenant) should effectively redeem from every people, tribe, nation, and language all those and only those who were chosen from eternity to salvation and given to him by the Father; that he should grant them faith (which, like the Holy Spirit's other saving gifts, he acquired for them by his death); that he should cleanse them by his blood from all their sins, both original and actual, whether committed before or after their coming to faith; that he should faithfully preserve them to the very end; and that he should finally present them to himself, a glorious people, without spot or wrinkle.

Article 9: ***The Fulfillment of God's Plan***

This plan, arising out of God's eternal love for his chosen ones, from the beginning of the world to the present time has been powerfully carried out and will also be carried out in the future, the gates of hell seeking vainly to prevail against it. As a result the chosen are gathered into one, all in their own time, and there is always a church of believers founded on Christ's blood, a church which steadfastly loves, persistently worships, and—here and in all eternity—praises him as her Savior who laid down his life for her on the cross, as a

bridegroom for his bride.

Rejection of the Errors

Having set forth the orthodox teaching, the Synod rejects the errors of those

I

Who teach that God the Father appointed his Son to death on the cross without a fixed and definite plan to save anyone by name, so that the necessity, usefulness, and worth of what Christ's death obtained could have stood intact and altogether perfect, complete and whole, even if the redemption that was obtained had never in actual fact been applied to any individual.

For this assertion is an insult to the wisdom of God the Father and to the merit of Jesus Christ, and it is contrary to Scripture. For the Savior speaks as follows: "I lay down my life for the sheep, and I know them" (John 10:15, 27). And Isaiah the prophet says concerning the Savior: "When he shall make himself an offering for sin, he shall see his offspring, he shall prolong his days, and the will of Jehovah shall prosper in his hand" (Isa. 53:10). Finally, this undermines the article of the creed in which we confess what we believe concerning the church.

II

Who teach that the purpose of Christ's death was not to establish in actual fact a new covenant of grace by his blood, but only to acquire for the Father the mere right to enter once more into a covenant with men, whether of grace or of works.

For this conflicts with Scripture, which teaches that Christ "has become the guarantee and mediator of a better"—that is, "a new"—"covenant" (Heb. 7:22; 9:15), and that "a will is in force only when someone has died" (Heb. 9:17).

III

Who teach that Christ, by the satisfaction which he gave, did not certainly merit for anyone salvation itself and the faith by which this satisfaction of Christ is effectively applied to salvation, but only acquired for the Father the authority or plenary will to relate in a new way with men and to impose such new conditions as he chose, and that the satisfying of these conditions depends on the free choice of man; consequently, that it was possible that either all or none would fulfill them.

For they have too low an opinion of the death of Christ, do not at all acknowledge the foremost fruit or benefit which it brings forth, and summon back from hell the Pelagian error.

IV

Who teach that what is involved in the new covenant of grace which God the Father made with men through the intervening of Christ's death is not that we are justified before God and saved through faith, insofar as it accepts Christ's merit, but rather that God, having withdrawn his demand for perfect obedience to the law, counts faith itself, and the imperfect obedience of faith, as perfect obedience to the law, and graciously looks upon this as worthy of the reward of eternal life.

For they contradict Scripture: "They are justified freely by his grace through the redemption that came by Jesus Christ, whom God presented as a sacrifice of atonement, through faith in his blood" (Rom. 3:24–25). And along with the ungodly Socinus, they

introduce a new and foreign justification of man before God, against the consensus of the whole church.

V

Who teach that all people have been received into the state of reconciliation and into the grace of the covenant, so that no one on account of original sin is liable to condemnation, or is to be condemned, but that all are free from the guilt of this sin.

For this opinion conflicts with Scripture which asserts that we are by nature children of wrath.

VI

Who make use of the distinction between obtaining and applying in order to instill in the unwary and inexperienced the opinion that God, as far as he is concerned, wished to bestow equally upon all people the benefits which are gained by Christ's death; but that the distinction by which some rather than others come to share in the forgiveness of sins and eternal life depends on their own free choice (which applies itself to the grace offered indiscriminately) but does not depend on the unique gift of mercy which effectively works in them, so that they, rather than others, apply that grace to themselves.

For, while pretending to set forth this distinction in an acceptable sense, they attempt to give the people the deadly poison of Pelagianism.

VII

Who teach that Christ neither could die, nor had to die, nor did die for those whom God so dearly loved and chose to eternal life, since such people do not need the death of Christ.

For they contradict the apostle, who says: "Christ loved me and gave himself up for me" (Gal. 2:20), and likewise: "Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? It is Christ who died," that is, for them (Rom. 8:33–34). They also contradict the Savior, who asserts: "I lay down my life for the sheep" (John 10:15), and "My command is this: Love one another as I have loved you. Greater love has no one than this, that one lay down his life for his friends" (John 15:12–13).

The Third and Fourth Main Points of Doctrine

Human Corruption, Conversion to God, and the Way It Occurs

Article 1: ***The Effect of the Fall on Human Nature***

Man was originally created in the image of God and was furnished in his mind with a true and salutary knowledge of his Creator and things spiritual, in his will and heart with righteousness, and in all his emotions with purity; indeed, the whole man was holy. However, rebelling against God at the devil's instigation and by his own free will, he deprived himself of these outstanding gifts. Rather, in their place he brought upon himself blindness, terrible darkness, futility, and distortion of judgment in his mind; perversity, defiance, and hardness in his heart and will; and finally impurity in all his emotions.

Article 2: ***The Spread of Corruption***

Man brought forth children of the same nature as himself after the fall. That is to

say, being corrupt he brought forth corrupt children. The corruption spread, by God's just judgment, from Adam to all his descendants—except for Christ alone—not by way of imitation (as in former times the Pelagians would have it) but by way of the propagation of his perverted nature.

Article 3: ***Total Inability***

Therefore, all people are conceived in sin and are born children of wrath, unfit for any saving good, inclined to evil, dead in their sins, and slaves to sin; without the grace of the regenerating Holy Spirit they are neither willing nor able to return to God, to reform their distorted nature, or even to dispose themselves to such reform.

Article 4: ***The Inadequacy of the Light of Nature***

There is, to be sure, a certain light of nature remaining in man after the fall, by virtue of which he retains some notions about God, natural things, and the difference between what is moral and immoral, and demonstrates a certain eagerness for virtue and for good outward behavior. But this light of nature is far from enabling man to come to a saving knowledge of God and conversion to him—so far, in fact, that man does not use it rightly even in matters of nature and society. Instead, in various ways he completely distorts this light, whatever its precise character, and suppresses it in unrighteousness. In doing so he renders himself without excuse before God.

Article 5: ***The Inadequacy of the Law***

In this respect, what is true of the light of nature is true also of the Ten Commandments given by God through Moses specifically to the Jews. For man cannot obtain saving grace through the Decalogue, because, although it does expose the magnitude of his sin and increasingly convict him of his guilt, yet it does not offer a remedy or enable him to escape from his misery, and, indeed, weakened as it is by the flesh, leaves the offender under the curse.

Article 6: ***The Saving Power of the Gospel***

What, therefore, neither the light of nature nor the law can do, God accomplishes by the power of the Holy Spirit, through the Word or the ministry of reconciliation. This is the gospel about the Messiah, through which it has pleased God to save believers, in both the Old and the New Testament.

Article 7: ***God's Freedom in Revealing the Gospel***

In the Old Testament, God revealed this secret of his will to a small number; in the New Testament (now without any distinction between peoples) he discloses it to a large number. The reason for this difference must not be ascribed to the greater worth of one nation over another, or to a better use of the light of nature, but to the free good pleasure and undeserved love of God. Therefore, those who receive so much grace, beyond and in spite of all they deserve, ought to acknowledge it with humble and thankful hearts; on the other hand, with the apostle they ought to adore (but certainly not inquisitively search into) the severity and justice of God's judgments on the others, who do not receive this grace.

Article 8: ***The Serious Call of the Gospel***

Nevertheless, all who are called through the gospel are called seriously. For seriously and most genuinely God makes known in his Word what is pleasing to him: that those who are called should come to him. Seriously he also promises rest for their souls and eternal life to all who come to him and believe.

Article 9: ***Human Responsibility for Rejecting the Gospel***

The fact that many who are called through the ministry of the gospel do not come and are not brought to conversion must not be blamed on the gospel, nor on Christ, who is offered through the gospel, nor on God, who calls them through the gospel and even bestows various gifts on them, but on the people themselves who are called. Some in self-assurance do not even entertain the Word of life; others do entertain it but do not take it to heart, and for that reason, after the fleeting joy of a temporary faith, they relapse; others choke the seed of the Word with the thorns of life's cares and with the pleasures of the world and bring forth no fruits. This our Savior teaches in the parable of the sower (Matt. 13).

Article 10: ***Conversion as the Work of God***

The fact that others who are called through the ministry of the gospel do come and are brought to conversion must not be credited to man, as though one distinguishes himself by free choice from others who are furnished with equal or sufficient grace for faith and conversion (as the proud heresy of Pelagius maintains). No, it must be credited to God: just as from eternity he chose his own in Christ, so within time he effectively calls them, grants them faith and repentance, and, having rescued them from the dominion of darkness, brings them into the kingdom of his Son, in order that they may declare the wonderful deeds of him who called them out of darkness into this marvelous light, and may boast not in themselves, but in the Lord, as apostolic words frequently testify in Scripture.

Article 11: ***The Holy Spirit's Work in Conversion***

Moreover, when God carries out this good pleasure in his chosen ones, or works true conversion in them, he not only sees to it that the gospel is proclaimed to them outwardly, and enlightens their minds powerfully by the Holy Spirit so that they may rightly understand and discern the things of the Spirit of God, but, by the effective operation of the same regenerating Spirit, he also penetrates into the inmost being of man, opens the closed heart, softens the hard heart, and circumcises the heart that is uncircumcised. He infuses new qualities into the will, making the dead will alive, the evil one good, the unwilling one willing, and the stubborn one compliant; he activates and strengthens the will so that, like a good tree, it may be enabled to produce the fruits of good deeds.

Article 12: ***Regeneration a Supernatural Work***

And this is the regeneration, the new creation, the raising from the dead, and the making alive so clearly proclaimed in the Scriptures, which God works in us without our help. But this certainly does not happen only by outward teaching, by moral persuasion, or by such a way of working that, after God has done his work, it remains in man's power whether or not to be reborn or converted. Rather, it is an entirely supernatural work, one that is at the same time most powerful and most pleasing, a marvelous, hidden, and inexpressible work, which is not lesser than or inferior in power to that of creation or of raising the dead, as Scripture (inspired by the author of this work) teaches. As a result, all those in whose hearts God works in this marvelous way are certainly, unfailingly, and effectively reborn and do actually believe. And then the will, now renewed, is not only activated and motivated by God but in being activated by God is also itself active. For this reason, man himself, by that grace which he has received, is also rightly said to believe and to repent.

Article 13: ***The Incomprehensible Way of Regeneration***

In this life believers cannot fully understand the way this work occurs; meanwhile,

they rest content with knowing and experiencing that by this grace of God they do believe with the heart and love their Savior.

Article 14: ***The Way God Gives Faith***

In this way, therefore, faith is a gift of God, not in the sense that it is offered by God for man to choose, but that it is in actual fact bestowed on man, breathed and infused into him. Nor is it a gift in the sense that God bestows only the potential to believe, but then awaits assent—the act of believing—from man's choice; rather, it is a gift in the sense that he who works both willing and acting and, indeed, works all things in all people produces in man both the will to believe and the belief itself.

Article 15: ***Responses to God's Grace***

God does not owe this grace to anyone. For what could God owe to one who has nothing to give that can be paid back? Indeed, what could God owe to one who has nothing of his own to give but sin and falsehood? Therefore the person who receives this grace owes and gives eternal thanks to God alone; the person who does not receive it either does not care at all about these spiritual things and is satisfied with himself in his condition, or else in self-assurance foolishly boasts about having something which he lacks. Furthermore, following the example of the apostles, we are to think and to speak in the most favorable way about those who outwardly profess their faith and better their lives, for the inner chambers of the heart are unknown to us. But for others who have not yet been called, we are to pray to the God who calls things that do not exist as though they did. In no way, however, are we to pride ourselves as better than they, as though we had distinguished ourselves from them.

Article 16: ***Regeneration's Effect***

However, just as by the fall man did not cease to be man, endowed with intellect and will, and just as sin, which has spread through the whole human race, did not abolish the nature of the human race but distorted and spiritually killed it, so also this divine grace of regeneration does not act in people as if they were blocks and stones; nor does it abolish the will and its properties or coerce a reluctant will by force, but spiritually revives, heals, reforms, and—in a manner at once pleasing and powerful—bends it back. As a result, a ready and sincere obedience of the Spirit now begins to prevail where before the rebellion and resistance of the flesh were completely dominant. It is in this that the true and spiritual restoration and freedom of our will consists. Thus, if the marvelous Maker of every good thing were not dealing with us, man would have no hope of getting up from his fall by his free choice, by which he plunged himself into ruin when still standing upright.

Article 17: ***God's Use of Means in Regeneration***

Just as the almighty work of God by which he brings forth and sustains our natural life does not rule out but requires the use of means, by which God, according to his infinite wisdom and goodness, has wished to exercise his power, so also the aforementioned supernatural work of God by which he regenerates us in no way rules out or cancels the use of the gospel, which God in his great wisdom has appointed to be the seed of regeneration and the food of the soul. For this reason, the apostles and the teachers who followed them taught the people in a godly manner about this grace of God, to give him the glory and to humble all pride, and yet did not neglect meanwhile to keep the people, by means of the holy admonitions of the gospel, under the administration of the Word, the sacraments, and discipline. So even today it is out of the question that the teachers or those taught in the

church should presume to test God by separating what he in his good pleasure has wished to be closely joined together. For grace is bestowed through admonitions, and the more readily we perform our duty, the more lustrous the benefit of God working in us usually is and the better his work advances. To him alone, both for the means and for their saving fruit and effectiveness, all glory is owed forever. Amen.

Rejection of the Errors

Having set forth the orthodox teaching, the Synod rejects the errors of those

I

Who teach that, properly speaking, it cannot be said that original sin in itself is enough to condemn the whole human race or to warrant temporal and eternal punishments.

For they contradict the apostle when he says: "Sin entered the world through one man, and death through sin, and in this way death passed on to all men because all sinned" (Rom. 5:12); also: "The guilt followed one sin and brought condemnation" (Rom. 5:16); likewise: "The wages of sin is death" (Rom. 6:23).

II

Who teach that the spiritual gifts or the good dispositions and virtues such as goodness, holiness, and righteousness could not have resided in man's will when he was first created, and therefore could not have been separated from the will at the fall.

For this conflicts with the apostle's description of the image of God in Ephesians 4:24, where he portrays the image in terms of righteousness and holiness, which definitely reside in the will.

III

Who teach that in spiritual death the spiritual gifts have not been separated from man's will, since the will in itself has never been corrupted but only hindered by the darkness of the mind and the unruliness of the emotions, and since the will is able to exercise its innate free capacity once these hindrances are removed, which is to say, it is able of itself to will or choose whatever good is set before it—or else not to will or choose it.

This is a novel idea and an error and has the effect of elevating the power of free choice, contrary to the words of Jeremiah the prophet: "The heart itself is deceitful above all things and wicked" (Jer. 17:9); and of the words of the apostle: "All of us also lived among them [the sons of disobedience] at one time in the passions of our flesh, following the will of our flesh and thoughts" (Eph. 2:3).

IV

Who teach that unregenerate man is not strictly or totally dead in his sins or deprived of all capacity for spiritual good but is able to hunger and thirst for righteousness or life and to offer the sacrifice of a broken and contrite spirit which is pleasing to God.

For these views are opposed to the plain testimonies of Scripture: "You were dead in your transgressions and sins" (Eph. 2:1, 5); "The imagination of the thoughts of man's heart is only evil all the time" (Gen. 6:5; 8:21). Besides, to hunger and thirst for deliverance from misery and for life, and to offer God the sacrifice of a broken spirit is characteristic only of the regenerate and of those called blessed (Ps. 51:17; Matt. 5:6).

V

Who teach that corrupt and natural man can make such good use of common grace (by which they mean the light of nature) or of the gifts remaining after the fall that he is able thereby gradually to obtain a greater grace—evangelical or saving grace—as well as salvation itself; and that in this way God, for his part, shows himself ready to reveal Christ to all people, since he provides to all, to a sufficient extent and in an effective manner, the means necessary for the revealing of Christ, for faith, and for repentance.

For Scripture, not to mention the experience of all ages, testifies that this is false: "He makes known his words to Jacob, his statutes and his laws to Israel; he has done this for no other nation, and they do not know his laws" (Ps. 147:19–20); "In the past God let all nations go their own way" (Acts 14:16); "They [Paul and his companions] were kept by the Holy Spirit from speaking God's word in Asia"; and "When they had come to Mysia, they tried to go to Bithynia, but the Spirit would not allow them to" (Acts 16:6–7).

VI

Who teach that in the true conversion of man new qualities, dispositions, or gifts cannot be infused or poured into his will by God, and indeed that the faith [or believing] by which we first come to conversion and from which we receive the name "believers" is not a quality or gift infused by God, but only an act of man, and that it cannot be called a gift except in respect to the power of attaining faith.

For these views contradict the Holy Scriptures, which testify that God does infuse or pour into our hearts the new qualities of faith, obedience, and the experiencing of his love: "I will put my law in their minds, and write it on their hearts" (Jer. 31:33); "I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring" (Isa. 44:3); "The love of God has been poured out in our hearts by the Holy Spirit, who has been given to us" (Rom. 5:5). They also conflict with the continuous practice of the church, which prays with the prophet: "Convert me, Lord, and I shall be converted" (Jer. 31:18).

VII

Who teach that the grace by which we are converted to God is nothing but a gentle persuasion, or (as others explain it) that the way of God's acting in man's conversion that is most noble and suited to human nature is that which happens by persuasion, and that nothing prevents this grace of moral suasion even by itself from making natural men spiritual; indeed, that God does not produce the assent of the will except in this manner of moral suasion, and that the effectiveness of God's work by which it surpasses the work of Satan consists in the fact that God promises eternal benefits while Satan promises temporal ones.

For this teaching is entirely Pelagian and contrary to the whole of Scripture, which recognizes besides this persuasion also another, far more effective and divine way in which the Holy Spirit acts in man's conversion. As Ezekiel 36:26 puts it: "I will give you a new heart and put a new spirit in you; and I will remove your heart of stone and give you a heart of flesh...."

VIII

Who teach that God in regenerating man does not bring to bear that power of his omnipotence whereby he may powerfully and unfailingly bend man's will to faith and conversion, but that even when God has accomplished all the works of grace which he uses

for man's conversion, man nevertheless can, and in actual fact often does, so resist God and the Spirit in their intent and will to regenerate him, that man completely thwarts his own rebirth; and, indeed, that it remains in his own power whether or not to be reborn.

For this does away with all effective functioning of God's grace in our conversion and subjects the activity of Almighty God to the will of man; it is contrary to the apostles, who teach that "we believe by virtue of the effective working of God's mighty strength" (Eph. 1:19), and that "God fulfills the undeserved good will of his kindness and the work of faith in us with power" (2 Thess. 1:11), and likewise that "his divine power has given us everything we need for life and godliness" (2 Pet. 1:3).

IX

Who teach that grace and free choice are concurrent partial causes which cooperate to initiate conversion, and that grace does not precede—in the order of causality—the effective influence of the will; that is to say, that God does not effectively help man's will to come to conversion before man's will itself motivates and determines itself.

For the early church already condemned this doctrine long ago in the Pelagians, on the basis of the words of the apostle: "It does not depend on man's willing or running but on God's mercy" (Rom. 9:16); also: "Who makes you different from anyone else?" and "What do you have that you did not receive?" (1 Cor. 4:7); likewise: "It is God who works in you to will and act according to his good pleasure" (Phil. 2:13).

The Fifth Main Point of Doctrine

The Perseverance of the Saints

Article 1: ***The Regenerate Not Entirely Free from Sin***

Those people whom God according to his purpose calls into fellowship with his Son Jesus Christ our Lord and regenerates by the Holy Spirit, he also sets free from the reign and slavery of sin, though in this life not entirely from the flesh and from the body of sin.

Article 2: ***The Believer's Reaction to Sins of Weakness***

Hence daily sins of weakness arise, and blemishes cling to even the best works of God's people, giving them continual cause to humble themselves before God, to flee for refuge to Christ crucified, to put the flesh to death more and more by the Spirit of supplication and by holy exercises of godliness, and to strain toward the goal of perfection, until they are freed from this body of death and reign with the Lamb of God in heaven.

Article 3: ***God's Preservation of the Converted***

Because of these remnants of sin dwelling in them and also because of the temptations of the world and Satan, those who have been converted could not remain standing in this grace if left to their own resources. But God is faithful, mercifully strengthening them in the grace once conferred on them and powerfully preserving them in it to the end.

Article 4: ***The Danger of True Believers' Falling into Serious Sins***

Although that power of God strengthening and preserving true believers in grace is more than a match for the flesh, yet those converted are not always so activated and moti-

vated by God that in certain specific actions they cannot by their own fault depart from the leading of grace, be led astray by the desires of the flesh, and give in to them. For this reason they must constantly watch and pray that they may not be led into temptations. When they fail to do this, not only can they be carried away by the flesh, the world, and Satan into sins, even serious and outrageous ones, but also by God's just permission they sometimes are so carried away—witness the sad cases, described in Scripture, of David, Peter, and other saints falling into sins.

Article 5: ***The Effects of Such Serious Sins***

By such monstrous sins, however, they greatly offend God, deserve the sentence of death, grieve the Holy Spirit, suspend the exercise of faith, severely wound the conscience, and sometimes lose the awareness of grace for a time—until, after they have returned to the way by genuine repentance, God's fatherly face again shines upon them.

Article 6: ***God's Saving Intervention***

For God, who is rich in mercy, according to his unchangeable purpose of election does not take his Holy Spirit from his own completely, even when they fall grievously. Neither does he let them fall down so far that they forfeit the grace of adoption and the state of justification, or commit the sin which leads to death (the sin against the Holy Spirit), and plunge themselves, entirely forsaken by him, into eternal ruin.

Article 7: ***Renewal to Repentance***

For, in the first place, God preserves in those saints when they fall his imperishable seed from which they have been born again, lest it perish or be dislodged. Secondly, by his Word and Spirit he certainly and effectively renews them to repentance so that they have a heartfelt and godly sorrow for the sins they have committed; seek and obtain, through faith and with a contrite heart, forgiveness in the blood of the Mediator; experience again the grace of a reconciled God; through faith adore his mercies; and from then on more eagerly work out their own salvation with fear and trembling.

Article 8: ***The Certainty of This Preservation***

So it is not by their own merits or strength but by God's undeserved mercy that they neither forfeit faith and grace totally nor remain in their downfalls to the end and are lost. With respect to themselves this not only easily could happen, but also undoubtedly would happen; but with respect to God it cannot possibly happen, since his plan cannot be changed, his promise cannot fail, the calling according to his purpose cannot be revoked, the merit of Christ as well as his interceding and preserving cannot be nullified, and the sealing of the Holy Spirit can neither be invalidated nor wiped out.

Article 9: ***The Assurance of This Preservation***

Concerning this preservation of those chosen to salvation and concerning the perseverance of true believers in faith, believers themselves can and do become assured in accordance with the measure of their faith, by which they firmly believe that they are and always will remain true and living members of the church, and that they have the forgiveness of sins and eternal life.

Article 10: ***The Ground of This Assurance***

Accordingly, this assurance does not derive from some private revelation beyond or outside the Word, but from faith in the promises of God which he has very plentifully

revealed in his Word for our comfort, from the testimony of "the Holy Spirit testifying with our spirit that we are God's children and heirs" (Rom. 8:16–17), and finally from a serious and holy pursuit of a clear conscience and of good works. And if God's chosen ones in this world did not have this well-founded comfort that the victory will be theirs and this reliable guarantee of eternal glory, they would be of all people most miserable.

Article 11: ***Doubts concerning This Assurance***

Meanwhile, Scripture testifies that believers have to contend in this life with various doubts of the flesh and that under severe temptation they do not always experience this full assurance of faith and certainty of perseverance. But God, the Father of all comfort, "does not let them be tempted beyond what they can bear, but with the temptation he also provides a way out" (1 Cor. 10:13), and by the Holy Spirit revives in them the assurance of their perseverance.

Article 12: ***This Assurance as an Incentive to Godliness***

This assurance of perseverance, however, so far from making true believers proud and carnally self-assured, is rather the true root of humility, of childlike respect, of genuine godliness, of endurance in every conflict, of fervent prayers, of steadfastness in crossbearing and in confessing the truth, and of well-founded joy in God. Reflecting on this benefit provides an incentive to a serious and continual practice of thanksgiving and good works, as is evident from the testimonies of Scripture and the examples of the saints.

Article 13: ***Assurance No Inducement to Carelessness***

Neither does the renewed confidence of perseverance produce immorality or lack of concern for godliness in those put back on their feet after a fall, but it produces a much greater concern to observe carefully the ways of the Lord which he prepared in advance. They observe these ways in order that by walking in them they may maintain the assurance of their perseverance, lest, by their abuse of his fatherly goodness, the face of the gracious God (for the godly, looking upon his face is sweeter than life, but its withdrawal is more bitter than death) turn away from them again, with the result that they fall into greater anguish of spirit.

Article 14: ***God's Use of Means in Perseverance***

And, just as it has pleased God to begin this work of grace in us by the proclamation of the gospel, so he preserves, continues, and completes his work by the hearing and reading of the gospel, by meditation on it, by its exhortations, threats, and promises, and also by the use of the sacraments.

Article 15: ***Contrasting Reactions to the Teaching of Perseverance***

This teaching about the perseverance of true believers and saints, and about their assurance of it—a teaching which God has very richly revealed in his Word for the glory of his name and for the comfort of the godly and which he impresses on the hearts of believers—is something which the flesh does not understand, Satan hates, the world ridicules, the ignorant and the hypocrites abuse, and the spirits of error attack. The bride of Christ, on the other hand, has always loved this teaching very tenderly and defended it steadfastly as a priceless treasure; and God, against whom no plan can avail and no strength can prevail, will ensure that she will continue to do this. To this God alone, Father, Son, and Holy Spirit, be honor and glory forever. Amen.

Rejection of the Errors

Having set forth the orthodox teaching, the Synod rejects the errors of those

I

Who teach that the perseverance of true believers is not an effect of election or a gift of God produced by Christ's death, but a condition of the new covenant which man, before what they call his "peremptory" election and justification, must fulfill by his free will.

For Holy Scripture testifies that perseverance follows from election and is granted to the chosen by virtue of Christ's death, resurrection, and intercession: "The chosen obtained it; the others were hardened" (Rom. 11:7); likewise, "He who did not spare his own son, but gave him up for us all—how will he not, along with him, grant us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? It is Christ Jesus who died—more than that, who was raised—who also sits at the right hand of God, and is also interceding for us. Who shall separate us from the love of Christ?" (Rom. 8:32–35).

II

Who teach that God does provide the believer with sufficient strength to persevere and is ready to preserve this strength in him if he performs his duty, but that even with all those things in place which are necessary to persevere in faith and which God is pleased to use to preserve faith, it still always depends on the choice of man's will whether or not he perseveres.

For this view is obviously Pelagian; and though it intends to make men free it makes them sacrilegious. It is against the enduring consensus of evangelical teaching which takes from man all cause for boasting and ascribes the praise for this benefit only to God's grace. It is also against the testimony of the apostle: "It is God who keeps us strong to the end, so that we will be blameless on the day of our Lord Jesus Christ" (1 Cor. 1:8).

III

Who teach that those who truly believe and have been born again not only can forfeit justifying faith as well as grace and salvation totally and to the end, but also in actual fact do often forfeit them and are lost forever.

For this opinion nullifies the very grace of justification and regeneration as well as the continual preservation by Christ, contrary to the plain words of the apostle Paul: "If Christ died for us while we were still sinners, we will therefore much more be saved from God's wrath through him, since we have now been justified by his blood" (Rom. 5:8–9); and contrary to the apostle John: "No one who is born of God is intent on sin, because God's seed remains in him, nor can he sin, because he has been born of God" (1 John 3:9); also contrary to the words of Jesus Christ: "I give eternal life to my sheep, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand" (John 10:28–29).

IV

Who teach that those who truly believe and have been born again can commit the sin that leads to death (the sin against the Holy Spirit).

For the same apostle John, after making mention of those who commit the sin that leads to death and forbidding prayer for them (1 John 5:16–17), immediately adds: "We

know that anyone born of God does not commit sin [that is, that kind of sin], but the one who was born of God keeps himself safe, and the evil one does not touch him" (v. 18).

V

Who teach that apart from a special revelation no one can have the assurance of future perseverance in this life.

For by this teaching the well-founded consolation of true believers in this life is taken away and the doubting of the Romanists is reintroduced into the church. Holy Scripture, however, in many places derives the assurance not from a special and extraordinary revelation but from the marks peculiar to God's children and from God's completely reliable promises. So especially the apostle Paul: "Nothing in all creation can separate us from the love of God that is in Christ Jesus our Lord" (Rom. 8:39); and John: "They who obey his commands remain in him and he in them. And this is how we know that he remains in us: by the Spirit he gave us" (1 John 3:24).

VI

Who teach that the teaching of the assurance of perseverance and of salvation is by its very nature and character an opiate of the flesh and is harmful to godliness, good morals, prayer, and other holy exercises, but that, on the contrary, to have doubt about this is praiseworthy.

For these people show that they do not know the effective operation of God's grace and the work of the indwelling Holy Spirit, and they contradict the apostle John, who asserts the opposite in plain words: "Dear friends, now we are children of God, but what we will be has not yet been made known. But we know that when he is made known, we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure" (1 John 3:2–3). Moreover, they are refuted by the examples of the saints in both the Old and the New Testament, who though assured of their perseverance and salvation yet were constant in prayer and other exercises of godliness.

VII

Who teach that the faith of those who believe only temporarily does not differ from justifying and saving faith except in duration alone.

For Christ himself in Matthew 13:20ff. and Luke 8:13ff. clearly defines these further differences between temporary and true believers: he says that the former receive the seed on rocky ground, and the latter receive it in good ground, or a good heart; the former have no root, and the latter are firmly rooted; the former have no fruit, and the latter produce fruit in varying measure, with steadfastness, or perseverance.

VIII

Who teach that it is not absurd that a person, after losing his former regeneration, should once again, indeed quite often, be reborn.

For by this teaching they deny the imperishable nature of God's seed by which we are born again, contrary to the testimony of the apostle Peter: "Born again, not of perishable seed, but of imperishable" (1 Pet. 1:23).

IX

Who teach that Christ nowhere prayed for an unfailing perseverance of believers in faith.

For they contradict Christ himself when he says: "I have prayed for you, Peter, that your faith may not fail" (Luke 22:32); and John the gospel writer when he testifies in John 17 that it was not only for the apostles, but also for all those who were to believe by their message that Christ prayed: "Holy Father, preserve them in your name" (v. 11); and "My prayer is not that you take them out of the world, but that you preserve them from the evil one" (v. 15).

Conclusion

Rejection of False Accusations

And so this is the clear, simple, and straightforward explanation of the orthodox teaching on the five articles in dispute in the Netherlands, as well as the rejection of the errors by which the Dutch churches have for some time been disturbed. This explanation and rejection the Synod declares to be derived from God's Word and in agreement with the confessions of the Reformed churches. Hence it clearly appears that those of whom one could hardly expect it have shown no truth, equity, and charity at all in wishing to make the public believe:

- that the teaching of the Reformed churches on predestination and on the points associated with it by its very nature and tendency draws the minds of people away from all godliness and religion, is an opiate of the flesh and the devil, and is a stronghold of Satan where he lies in wait for all people, wounds most of them, and fatally pierces many of them with the arrows of both despair and self-assurance;
- that this teaching makes God the author of sin, unjust, a tyrant, and a hypocrite; and is nothing but a refurbished Stoicism, Manicheism, Libertinism, and Mohammedanism;
- that this teaching makes people carnally self-assured, since it persuades them that nothing endangers the salvation of the chosen, no matter how they live, so that they may commit the most outrageous crimes with self-assurance; and that on the other hand nothing is of use to the reprobate for salvation even if they have truly performed all the works of the saints;
- that this teaching means that God predestined and created, by the bare and unqualified choice of his will, without the least regard or consideration of any sin, the greatest part of the world to eternal condemnation; that in the same manner in which election is the source and cause of faith and good works, reprobation is the cause of unbelief and ungodliness; that many infant children of believers are snatched in their innocence from their mothers' breasts and cruelly cast into hell so that neither the blood of Christ nor their baptism nor the prayers of the church at their baptism can be of any use to them;

and very many other slanderous accusations of this kind which the Reformed churches not only disavow but even denounce with their whole heart.

Therefore this Synod of Dort in the name of the Lord pleads with all who devoutly

call on the name of our Savior Jesus Christ to form their judgment about the faith of the Reformed churches, not on the basis of false accusations gathered from here or there, or even on the basis of the personal statements of a number of ancient and modern authorities—statements which are also often either quoted out of context or misquoted and twisted to convey a different meaning—but on the basis of the churches' own official confessions and of the present explanation of the orthodox teaching which has been endorsed by the unanimous consent of the members of the whole Synod, one and all.

Moreover, the Synod earnestly warns the false accusers themselves to consider how heavy a judgment of God awaits those who give false testimony against so many churches and their confessions, trouble the consciences of the weak, and seek to prejudice the minds of many against the fellowship of true believers.

Finally, this Synod urges all fellow ministers in the gospel of Christ to deal with this teaching in a godly and reverent manner, in the academic institutions as well as in the churches; to do so, both in their speaking and writing, with a view to the glory of God's name, holiness of life, and the comfort of anxious souls; to think and also speak with Scripture according to the analogy of faith; and, finally, to refrain from all those ways of speaking which go beyond the bounds set for us by the genuine sense of the Holy Scriptures and which could give impertinent sophists a just occasion to scoff at the teaching of the Reformed churches or even to bring false accusations against it.

May God's Son Jesus Christ, who sits at the right hand of God and gives gifts to men, sanctify us in the truth, lead to the truth those who err, silence the mouths of those who lay false accusations against sound teaching, and equip faithful ministers of his Word with a spirit of wisdom and discretion, that all they say may be to the glory of God and the building up of their hearers. Amen.

The Westminster Confession of Faith

Chapter 1
Of the Holy Scripture

1. Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing: which maketh the Holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased.

2. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testament, which are these:

Of the Old Testament:

Genesis
Exodus
Leviticus
Numbers
Deuteronomy
Joshua
Judges
Ruth
I Samuel
II Samuel
I Kings
II Kings
I Chronicles
II Chronicles
Ezra
Nehemiah
Esther
Job
Psalms
Proverbs
Ecclesiastes
The Song of Songs
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

Of the New Testament:

The Gospels
according to
Matthew
Mark
Luke
John
The Acts of the
Apostles
Paul's Epistles to
the Romans
the Corinthians I
the Corinthians II
the Galatians
the Ephesians
the Philippians
the Colossians
the Thessalonians I
the Thessalonians II
Timothy I
Timothy II
Titus
Philemon
The Epistle to
the Hebrews
The Epistle of James
The first and second
Epistles of Peter
The first, second,
and third Epistles
of John
The Epistle of Jude
The Revelation
of John

All which are given by inspiration of God to be the rule of faith and life.

3. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture, and therefore are of no authority in the church of God, nor to be any otherwise approved,

or made use of, than other human writings.

4. The authority of the Holy Scripture, for which it ought to be believed, and obeyed, dependeth not upon the testimony of any man, or church; but wholly upon God (who is truth itself) the author thereof: and therefore it is to be received, because it is the Word of God.

5. We may be moved and induced by the testimony of the church to an high and reverent esteem of the Holy Scripture. And the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is, to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God: yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

6. The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word: and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed.

7. All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

8. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), being immediately inspired by God, and, by his singular care and providence, kept pure in all ages, are therefore authentical; so as, in all controversies of religion, the church is finally to appeal unto them. But, because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that, the Word of God dwelling plentifully in all, they may worship him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope.

9. The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.

10. The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

Chapter 2
Of God, and of the Holy Trinity

1. There is but one only, living, and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions; immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal, most just, and terrible in his judgments, hating all sin, and who will by no means clear the guilty.

2. God hath all life, glory, goodness, blessedness, in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them. He is the alone fountain of all being, of whom, through whom, and to whom are all things; and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever himself pleaseth. In his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent, or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them.

3. In the unity of the Godhead there be three persons, of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost: the Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

Chapter 3
Of God's Eternal Decree

1. God, from all eternity, did, by the most wise and holy counsel of his own will, freely, and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away, but rather established.

2. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions.

3. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life; and others foreordained to everlasting death.

4. These angels and men, thus predestinated, and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

5. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen, in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.

6. As God hath appointed the elect unto glory, so hath he, by the eternal and most

free purpose of his will, foreordained all the means thereunto. Wherefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power, through faith, unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

7. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by; and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

8. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men, attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God; and of humility, diligence, and abundant consolation to all that sincerely obey the gospel.

Chapter 4
Of Creation

1. It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein whether visible or invisible, in the space of six days; and all very good.

2. After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after his own image; having the law of God written in their hearts, and power to fulfill it: and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change. Beside this law written in their hearts, they received a command, not to eat of the tree of the knowledge of good and evil; which while they kept, they were happy in their communion with God, and had dominion over the creatures.

Chapter 5
Of Providence

1. God the great Creator of all things doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy.

2. Although, in relation to the foreknowledge and decree of God, the First Cause, all things come to pass immutably, and infallibly; yet, by the same providence, he ordereth them to fall out, according to the nature of second causes, either necessarily, freely, or contingently.

3. God, in his ordinary providence, maketh use of means, yet is free to work without, above, and against them, at his pleasure.

4. The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men; and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering, and governing of them, in a manifold dispensation, to his own holy ends; yet so, as the

sinfulness thereof proceedeth only from the creature, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

5. The most wise, righteous, and gracious God doth oftentimes leave, for a season, his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and, to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.

6. As for those wicked and ungodly men whom God, as a righteous Judge, for former sins, doth blind and harden, from them he not only withholdeth his grace whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasions of sin; and, withal, gives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.

7. As the providence of God doth, in general, reach to all creatures; so, after a most special manner, it taketh care of his church, and disposeth all things to the good thereof.

Chapter 6
Of the Fall of Man, of Sin, and of the Punishment Thereof

1. Our first parents, being seduced by the subtilty and temptation of Satan, sinned, in eating the forbidden fruit. This their sin, God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.

2. By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the parts and faculties of soul and body.

3. They being the root of all mankind, the guilt of this sin was imputed; and the same death in sin, and corrupted nature, conveyed to all their posterity descending from them by ordinary generation.

4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

5. This corruption of nature, during this life, doth remain in those that are regenerated; and although it be, through Christ, pardoned, and mortified; yet both itself, and all the motions thereof, are truly and properly sin.

6. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.

Chapter 7
Of God's Covenant with Man

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.

2. The first covenant made with man was

a covenant of works, wherein life was promised to Adam; and in him to his posterity, upon condition of perfect and personal obedience.

3. Man, by his fall, having made himself uncapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace; wherein he freely offereth unto sinners life and salvation by Jesus Christ; requiring of them faith in him, that they may be saved, and promising to give unto all those that are ordained unto eternal life his Holy Spirit, to make them willing, and able to believe.

4. This covenant of grace is frequently set forth in Scripture by the name of a testament, in reference to the death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

5. This covenant was differently administered in the time of the law, and in the time of the gospel: under the law, it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foresignifying Christ to come; which were, for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation; and is called the old testament.

6. Under the gospel, when Christ, the substance, was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the sacraments of baptism and the Lord's Supper: which, though fewer in number, and administered with more simplicity, and less outward glory, yet, in them, it is held forth in more fullness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the new testament. There are not therefore two covenants of grace, differing in substance, but one and the same, under various dispensations.

Chapter 8
Of Christ the Mediator

1. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man, the Prophet, Priest, and King, the Head and Savior of his church, the Heir of all things, and Judge of the world: unto whom he did from all eternity give a people, to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

2. The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fullness of time was come, take upon him man's nature, with all the essential properties, and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God, and very man, yet one Christ, the only Mediator between God and man.

3. The Lord Jesus, in his human nature thus united to the divine, was sanctified, and anointed with the Holy Spirit, above measure, having in him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fullness should dwell; to the end that, being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a mediator, and surety. Which office he took not unto himself, but was thereunto

called by his Father, who put all power and judgment into his hand, and gave him commandment to execute the same.

4. This office the Lord Jesus did most willingly undertake; which that he might discharge, he was made under the law, and did perfectly fulfill it; endured most grievous torments immediately in his soul, and most painful sufferings in his body; was crucified, and died, was buried, and remained under the power of death, yet saw no corruption. On the third day he arose from the dead, with the same body in which he suffered, with which also he ascended into heaven, and there sitteth at the right hand of his Father, making intercession, and shall return, to judge men and angels, at the end of the world.

5. The Lord Jesus, by his perfect obedience, and sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father; and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.

6. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof were communicated unto the elect, in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed, and signified to be the seed of the woman which should bruise the serpent's head; and the Lamb slain from the beginning of the world; being yesterday and today the same, and forever.

7. Christ, in the work of mediation, acts according to both natures, by each nature doing that which is proper to itself; yet, by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture attributed to the person denominated by the other nature.

8. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them, in and by the Word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey, and governing their hearts by his Word and Spirit; overcoming all their enemies by his almighty power and wisdom, in such manner, and ways, as are most consonant to his wonderful and unsearchable dispensation.

Chapter 9
Of Free Will

1. God hath endued the will of man with that natural liberty, that it is neither forced, nor, by any absolute necessity of nature, determined to good, or evil.

2. Man, in his state of innocency, had freedom, and power to will and to do that which was good and well pleasing to God; but yet, mutably, so that he might fall from it.

3. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation: so as, a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.

4. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin; and, by his grace alone, enables him freely to will and to do that which is spiritually good; yet so, as that by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.

5. The will of man is made perfectly and

immutably free to good alone, in the state of glory only.

Chapter 10
Of Effectual Calling

1. All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation, by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and, by his almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by his grace.

2. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

3. Elect infants, dying in infancy, are regenerated, and saved by Christ, through the Spirit, who worketh when, and where, and how he pleaseth: so also are all other elect persons who are uncapable of being outwardly called by the ministry of the Word.

4. Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved: much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the laws of that religion they do profess. And, to assert and maintain that they may, is very pernicious, and to be detested.

Chapter 11
Of Justification

1. Those whom God effectually calleth, he also freely justifieth: not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness, by faith; which faith they have not of themselves, it is the gift of God.

2. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification: yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

3. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. Yet, inasmuch as he was given by the Father for them; and his obedience and satisfaction accepted in their stead; and both, freely, not for anything in them; their justification is only of free grace; that both the exact justice and rich grace of God might be glorified in the justification of sinners.

4. God did, from all eternity, decree to justify all the elect, and Christ did, in the fullness of time, die for their sins, and rise again for their justification: nevertheless, they are not justified, until the Holy Spirit doth, in due time, actually apply Christ unto them.

5. God doth continue to forgive the sins of those that are justified; and, although they can never fall from the state of justification, yet they may, by their sins, fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

6. The justification of believers under the old testament was, in all these respects, one and the same with the justification of believers under the new testament.

Chapter 12
Of Adoption

1. All those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God, have his name put upon them, receive the Spirit of adoption, have access to the throne of grace with boldness, are enabled to cry, Abba, Father, are pitied, protected, provided for, and chastened by him, as by a father: yet never cast off, but sealed to the day of redemption; and inherit the promises, as heirs of everlasting salvation.

Chapter 13
Of Sanctification

1. They, who are once effectually called, and regenerated, having a new heart, and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by his Word and Spirit dwelling in them: the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and they more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

2 This sanctification is throughout, in the whole man; yet imperfect in this life, there abiding still some remnants of corruption in every part; whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.

3. In which war, although the remaining corruption, for a time, may much prevail; yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so, the saints grow in grace, perfecting holiness in the fear of God.

Chapter 14
Of Saving Faith

1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word, by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.

2. By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God himself speaking therein; and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

3. This faith is different in degrees, weak or strong; may be often and many ways assailed, and weakened, but gets the victory: growing up in many to the attainment of a

full assurance, through Christ, who is both the author and finisher of our faith.

Chapter 15
Of Repentance unto Life

1. Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.

2. By it, a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature, and righteous law of God; and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, purposing and endeavoring to walk with him in all the ways of his commandments.

3. Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ; yet it is of such necessity to all sinners, that none may expect pardon without it.

4. As there is no sin so small, but it deserves damnation; so there is no sin so great, that it can bring damnation upon those who truly repent.

5. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent of his particular sins, particularly.

6. As every man is bound to make private confession of his sins to God, praying for the pardon thereof; upon which, and the forsaking of them, he shall find mercy; so, he that scandalizeth his brother, or the church of Christ, ought to be willing, by a private or public confession, and sorrow for his sin, to declare his repentance to those that are offended, who are thereupon to be reconciled to him, and in love to receive him.

Chapter 16
Of Good Works

1. Good works are only such as God hath commanded in his holy Word, and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretense of good intention.

2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith: and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto, that, having their fruit unto holiness, they may have the end, eternal life.

3. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, beside the graces they have already received, there is required an actual influence of the same Holy Spirit, to work in them to will, and to do, of his good pleasure: yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.

4. They who, in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.

5. We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and the infinite distance that is between us and God, whom, by them, we can neither

profit, nor satisfy for the debt of our former sins, but when we have done all we can, we have done but our duty, and are unprofitable servants: and because, as they are good, they proceed from his Spirit; and as they are wrought by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.

6. Notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him; not as though they were in this life wholly unblamable and unreprovable in God's sight; but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.

7. Works done by unregenerate men, although for the matter of them they may be things which God commands; and of good use both to themselves and others: yet, because they proceed not from an heart purified by faith; nor are done in a right manner, according to the Word; nor to a right end, the glory of God, they are therefore sinful, and cannot please God, or make a man meet to receive grace from God: and yet, their neglect of them is more sinful and displeasing unto God.

Chapter 17
Of the Perseverance of the Saints

1. They, whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.

2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ, the abiding of the Spirit, and of the seed of God within them, and the nature of the covenant of grace: from all which ariseth also the certainty and infallibility thereof.

3. Nevertheless, they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and, for a time, continue therein: whereby they incur God's displeasure, and grieve his Holy Spirit, come to be deprived of some measure of their graces and comforts, have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves.

Chapter 18
Of the Assurance of Grace and Salvation

1. Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God, and estate of salvation (which hope of theirs shall perish): yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may, in this life, be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.

2. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope; but an infallible assurance of faith founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God, which Spirit is the earnest of our inheritance, whereby we

are sealed to the day of redemption.

3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it: yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. And therefore it is the duty of everyone to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance; so far is it from inclining men to looseness.

4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it, by falling into some special sin which woundeth the conscience and grieveth the Spirit; by some sudden or vehement temptation, by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light: yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this assurance may, in due time, be revived; and by the which, in the meantime, they are supported from utter despair.

Chapter 19
Of the Law of God

1. God gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience, promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

2. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai, in ten commandments, and written in two tables: the first four commandments containing our duty towards God; and the other six, our duty to man.

3. Beside this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly, holding forth divers instructions of moral duties. All which ceremonial laws are now abrogated, under the new testament.

4. To them also, as a body politic, he gave sundry judicial laws, which expired together with the State of that people; not obliging any other now, further than the general equity thereof may require.

5. The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it. Neither doth Christ, in the gospel, any way dissolve, but much strengthen this obligation.

6. Although true believers be not under the law, as a covenant of works, to be thereby justified, or condemned; yet is it of great use to them, as well as to others; in that, as a rule of life informing them of the will of God, and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin, together with a clearer sight of the need

they have of Christ, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin: and the threatenings of it serve to show what even their sins deserve; and what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof: although not as due to them by the law as a covenant of works. So as, a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law; and, not under grace.

7. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it; the Spirit of Christ subduing and enabling the will of man to do that freely, and cheerfully, which the will of God, revealed in the law, requireth to be done.

Chapter 20
Of Christian Liberty and Liberty of Conscience

1. The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law; and, in their being delivered from this present evil world, bondage to Satan, and dominion of sin; from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; as also, in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a childlike love and willing mind. All which were common also to believers under the law. But, under the new testament, the liberty of Christians is further enlarged, in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected; and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

2. God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are, in anything, contrary to his Word; or beside it, if matters of faith, or worship. So that, to believe such doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience: and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.

3. They who, upon pretense of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life.

4. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another, they who, upon pretense of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And, for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity (whether concerning faith, worship, or conversation), or to the power of godliness; or, such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the church, they may lawfully be called to

account, and proceeded against, by the censures of the church.

Chapter 21
Of Religious Worship and the Sabbath Day

1. The light of nature showeth that there is a God, who hath lordship and sovereignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might. But the acceptable way of worshiping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture.

2. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone; not to angels, saints, or any other creature: and, since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.

3. Prayer, with thanksgiving, being one special part of religious worship, is by God required of all men: and, that it may be accepted, it is to be made in the name of the Son, by the help of his Spirit, according to his will, with understanding, reverence, humility, fervency, faith, love, and perseverance; and, if vocal, in a known tongue.

4. Prayer is to be made for things lawful; and for all sorts of men living, or that shall live hereafter: but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

5. The reading of the Scriptures with godly fear, the sound preaching and conscionable hearing of the Word, in obedience unto God, with understanding, faith, and reverence, singing of psalms with grace in the heart; as also, the due administration and worthy receiving of the sacraments instituted by Christ, are all parts of the ordinary religious worship of God: beside religious oaths, vows, solemn fastings, and thanksgivings upon special occasions, which are, in their several times and seasons, to be used in an holy and religious manner.

6. Neither prayer, nor any other part of religious worship, is now, under the gospel, either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed: but God is to be worshiped everywhere, in spirit and truth; as, in private families daily, and in secret, each one by himself; so, more solemnly in the public assemblies, which are not carelessly or willfully to be neglected, or forsaken, when God, by his Word or providence, calleth thereunto.

7. As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his Word, by a positive, moral, and perpetual commandment binding all men in all ages, he hath particularly appointed one day in seven, for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which, in Scripture, is called the Lord's Day, and is to be continued to the end of the world, as the Christian Sabbath.

8. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest, all the day, from their own works, words, and thoughts about their worldly employments and recreations, but also are taken up, the whole time, in the public and private exercises of his worship, and in the duties of necessity and mercy.

Chapter 22
Of Lawful Oaths and Vows

1. A lawful oath is a part of religious worship, wherein, upon just occasion, the person swearing solemnly calleth God to witness what he asserteth, or promiseth, and to judge him according to the truth or falsehood of what he sweareth.

2. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence. Therefore, to swear vainly, or rashly, by that glorious and dreadful Name; or, to swear at all by any other thing, is sinful, and to be abhorred. Yet, as in matters of weight and moment, an oath is warranted by the Word of God, under the new testament as well as under the old; so a lawful oath, being imposed by lawful authority, in such matters, ought to be taken.

3. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth: neither may any man bind himself by oath to anything but what is good and just, and what he believeth so to be, and what he is able and resolved to perform.

4. An oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation. It cannot oblige to sin; but in anything not sinful, being taken, it binds to performance, although to a man's own hurt. Nor is it to be violated, although made to heretics, or infidels.

5. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.

6. It is not to be made to any creature, but to God alone: and, that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of thankfulness for mercy received, or for the obtaining of what we want, whereby we more strictly bind ourselves to necessary duties; or, to other things, so far and so long as they may fitly conduce thereunto.

7. No man may vow to do anything forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise of ability from God. In which respects, popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

Chapter 23
Of the Civil Magistrate

1. God, the supreme Lord and King of all the world, hath ordained civil magistrates, to be, under him, over the people, for his own glory, and the public good: and, to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evildoers.

2. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto: in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth; so, for that end, they may lawfully, now under the new testament, wage war, upon just and necessary occasion.

3. Civil magistrates may not assume to themselves the administration of the Word and sacraments; or the power of the keys of the kingdom of heaven; or, in the least, interfere in matters of faith. Yet, as nursing fathers, it is the duty of civil magistrates to

protect the church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And, as Jesus Christ hath appointed a regular government and discipline in his church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretense of religion or of infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.

4. It is the duty of people to pray for magistrates, to honor their persons, to pay them tribute or other dues, to obey their lawful commands, and to be subject to their authority, for conscience' sake. Infidelity, or difference in religion, doth not make void the magistrates' just and legal authority, nor free the people from their due obedience to them: from which ecclesiastical persons are not exempted, much less hath the pope any power and jurisdiction over them in their dominions, or over any of their people; and, least of all, to deprive them of their dominions, or lives, if he shall judge them to be heretics, or upon any other pretense whatsoever.

Chapter 24
Of Marriage and Divorce

1. Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time.

2. Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with legitimate issue, and of the church with an holy seed; and for preventing of uncleanness.

3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent. Yet it is the duty of Christians to marry only in the Lord. And therefore such as profess the true reformed religion should not marry with infidels, papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.

4. Marriage ought not to be within the degrees of consanguinity or affinity forbidden by the Word. Nor can such incestuous marriages ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife.

5. Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract. In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce: and, after the divorce, to marry another, as if the offending party were dead.

6. Although the corruption of man be such as is apt to study arguments unduly to put asunder those whom God hath joined together in marriage: yet, nothing but adultery, or such willful desertion as can no way be remedied by the church, or civil magistrate, is cause sufficient of dissolving the bond of marriage: wherein, a public and orderly course of proceeding is to be observed; and the persons concerned in it not left to their own wills, and discretion, in their own case.

Chapter 25
Of the Church

1. The catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, the fullness of him that filleth all in all.

2. The visible church, which is also catholic or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion; and of their children: and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

3. Unto this catholic visible church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and doth, by his own presence and Spirit, according to his promise, make them effectual thereunto.

4. This catholic church hath been sometimes more, sometimes less visible. And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.

5. The purest churches under heaven are subject both to mixture and error; and some have so degenerated, as to become no churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a church on earth, to worship God according to his will.

6. There is no other head of the church but the Lord Jesus Christ. Nor can the pope of Rome, in any sense, be head thereof.

Chapter 26
Of the Communion of Saints

1. All saints, that are united to Jesus Christ their Head, by his Spirit, and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory: and, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

2. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.

3. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of his Godhead; or to be equal with Christ in any respect: either of which to affirm is impious and blasphemous. Nor doth their communion one with another, as saints, take away, or infringe the title or propriety which each man hath in his goods and possessions.

Chapter 27
Of the Sacraments

1. Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ, and his benefits; and to confirm our interest in him: as also, to put a visible difference between those that belong unto the church, and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his Word.

2. There is, in every sacrament, a spiritual relation, or sacramental union, between the sign and the thing signified: whence it comes to pass, that the names and effects of the one are attributed to the other.

3. The grace which is exhibited in or by the sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it: but upon the work of the Spirit, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.

4. There be only two sacraments ordained by Christ our Lord in the gospel; that is to say, baptism, and the Supper of the Lord: neither of which may be dispensed by any, but by a minister of the Word lawfully ordained.

5. The sacraments of the old testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the new.

Chapter 28
Of Baptism

1. Baptism is a sacrament of the new testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church; but also, to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life. Which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world.

2. The outward element to be used in this sacrament is water, wherewith the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.

3. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring, or sprinkling water upon the person.

4. Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one, or both, believing parents, are to be baptized.

5. Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated, or saved, without it; or, that all that are baptized are undoubtedly regenerated.

6. The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.

7. The sacrament of baptism is but once to be administered unto any person.

Chapter 29
Of the Lord's Supper

1. Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his church, unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death; the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him; and, to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.

2. In this sacrament, Christ is not offered up to his Father; nor any real sacrifice made at all, for remission of sins of the quick or dead; but only a commemoration of that one offering up of himself, by himself, upon the cross, once for all: and a spiritual oblation of all possible praise unto God, for the same: so that the popish sacrifice of the Mass (as they call it) is most abominably injurious to Christ's one, only sacrifice, the alone propitiation for all the sins of his elect.

3. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people; to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants; but to none who are not then present in the congregation.

4. Private Masses, or receiving this sacrament by a priest, or any other, alone; as likewise, the denial of the cup to the people, worshiping the elements, the lifting them up, or carrying them about, for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this sacrament, and to the institution of Christ.

5. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that, truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.

6. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense, and reason; overthroweth the nature of the sacrament, and hath been, and is, the cause of manifold superstitions; yea, of gross idolatries.

7. Worthy receivers, outwardly partaking of the visible elements, in this sacrament, do then also, inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive, and feed upon, Christ crucified, and all benefits of his death: the body and blood of Christ being then, not corporally or carnally, in, with, or under the bread and wine; yet, as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

8. Although ignorant and wicked men receive the outward elements in this sacrament; yet, they receive not the thing signified thereby; but, by their unworthy coming thereunto, are guilty of the body and blood of the Lord, to their own damnation. Wherefore, all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table; and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto.

Chapter 30
Of Church Censures

1. The Lord Jesus, as King and Head of his church, hath therein appointed a government, in the hand of church officers, distinct from the civil magistrate.

2. To these officers the keys of the kingdom of heaven are committed; by virtue whereof, they have power, respectively, to retain, and remit sins; to shut that kingdom against the impenitent, both by the Word, and censures; and to open it unto penitent

sinners, by the ministry of the gospel; and by absolution from censures, as occasion shall require.

3. Church censures are necessary, for the reclaiming and gaining of offending brethren, for deterring of others from the like offenses, for purging out of that leaven which might infect the whole lump, for vindicating the honor of Christ, and the holy profession of the gospel, and for preventing the wrath of God, which might justly fall upon the church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.

4. For the better attaining of these ends, the officers of the church are to proceed by admonition; suspension from the sacrament of the Lord's Supper for a season; and by excommunication from the church; according to the nature of the crime, and demerit of the person.

Chapter 31
Of Synods and Councils

1. For the better government, and further edification of the church, there ought to be such assemblies as are commonly called synods or councils: and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification and not for destruction, to appoint such assemblies; and to convene together in them, as often as they shall judge it expedient for the good of the church.

2. It belongeth to synods and councils, ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his church; to receive complaints in cases of maladministration, and authoritatively to determine the same: which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission; not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God appointed thereunto in his Word.

3. All synods or councils, since the apostles' times, whether general or particular, may err; and many have erred. Therefore they are not to be made the rule of faith, or practice; but to be used as a help in both.

4. Synods and councils are to handle, or conclude nothing, but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or, by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate.

Chapter 32
Of the State of Men after Death, and of the Resurrection of the Dead

1. The bodies of men, after death, return to dust, and see corruption: but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them: the souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God, in light and glory, waiting for the full redemption of their bodies. And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Beside these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

2. At the last day, such as are found alive shall not die, but be changed: and all the dead shall be raised up, with the selfsame bodies, and none other (although with different qualities), which shall be united again to their souls forever.

3. The bodies of the unjust shall, by the power of Christ, be raised to dishonor: the bodies of the just, by his Spirit, unto honor; and be made conformable to his own glorious body.

Chapter 33
Of the Last Judgment

1. God hath appointed a day, wherein he will judge the world, in righteousness, by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil.

2. The end of God's appointing this day is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; and of his justice, in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing, which shall come from the presence of the Lord: but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin; and for the greater consolation of the godly in their adversity: so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come Lord Jesus, come quickly, Amen.

This version of the Confession of Faith
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The Westminster Larger Catechism

Q. 1. ***What is the chief and highest end of man?***

A. Man's chief and highest end is to glorify God, and fully to enjoy him forever.

Q. 2. ***How doth it appear that there is a God?***

A. The very light of nature in man, and the works of God, declare plainly that there is a God; but his Word and Spirit only do sufficiently and effectually reveal him unto men for their salvation.

Q. 3. ***What is the Word of God?***

A. The Holy Scriptures of the Old and New Testament are the Word of God, the only rule of faith and obedience.

Q. 4. ***How doth it appear that the Scriptures are the Word of God?***

A. The Scriptures manifest themselves to be the Word of God, by their majesty and purity; by the consent of all the parts, and the scope of the whole, which is to give all glory to God; by their light and power to convince and convert sinners, to comfort and build up believers unto salvation: but the Spirit of God bearing witness by and with the Scriptures in the heart of man, is alone able fully to persuade it that they are the very Word of God.

Q. 5. ***What do the Scriptures principally teach?***

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.

What Man Ought to Believe concerning God

Q. 6. ***What do the Scriptures make known of God?***

A. The Scriptures make known what God is, the persons in the Godhead, his decrees, and the execution of his decrees.

Q. 7. ***What is God?***

A. God is a Spirit, in and of himself infinite in being, glory, blessedness, and perfection; all-sufficient, eternal, unchangeable, incomprehensible, every where present, almighty, knowing all things, most wise, most holy, most just, most merciful and gracious, long-suffering, and abundant in goodness and truth.

Q. 8. ***Are there more Gods than one?***

A. There is but one only, the living and true God.

Q. 9. ***How many persons are there in the Godhead?***

A. There be three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties.

Q. 10. ***What are the personal properties of the three persons in the Godhead?***

A. It is proper to the Father to beget the Son, and to the Son to be begotten of the Father, and to the Holy Ghost to proceed from the Father and the Son from all eternity.

Q. 11. ***How doth it appear that the Son and the Holy Ghost are God equal with the Father?***

A. The Scriptures manifest that the Son and the Holy Ghost are God equal with the Father, ascribing unto them such names, attributes, works, and worship, as are proper to God only.

Q. 12. **W*hat are the decrees of God?***

A. God's decrees are the wise, free, and holy acts of the counsel of his will, whereby, from all eternity, he hath, for his own glory, unchangeably foreordained whatsoever comes to pass in time, especially concerning angels and men.

Q. 13. **W*hat hath God especially decreed concerning angels and men?***

A. God, by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time, hath elected some angels to glory; and in Christ hath chosen some men to eternal life, and the means thereof: and also, according to his sovereign power, and the unsearchable counsel of his own will, (whereby he extendeth or withholdeth favor as he pleaseth,) hath passed by and foreordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of his justice.

Q. 14. ***How doth God execute his decrees?***

A. God executeth his decrees in the works of creation and providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will.

Q. 15. ***What is the work of creation?***

A. The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing the world, and all things therein, for himself, within the space of six days, and all very good.

Q. 16. ***How did God create angels?***

A. God created all the angels spirits, immortal, holy, excelling in knowledge, mighty in power, to execute his commandments, and to praise his name, yet subject to change.

Q. 17. ***How did God create man?***

A. After God had made all other creatures, he created man male and female; formed the body of the man of the dust of the ground, and the woman of the rib of the man, endued them with living, reasonable, and immortal souls; made them after his own image, in knowledge, righteousness, and holiness; having the law of God written in their hearts, and power to fulfill it, and dominion over the creatures; yet subject to fall.

Q. 18. ***What are God's works of providence?***

A. God's works of providence are his most holy, wise, and powerful preserving and governing all his creatures; ordering them, and all their actions, to his own glory.

Q. 19. ***What is God's providence towards the angels?***

A. God by his providence permitted some of the angels, willfully and irrecoverably, to fall into sin and damnation, limiting and ordering that, and all their sins, to his own glory; and established the rest in holiness and happiness; employing them all, at his pleasure, in the administrations of his power, mercy, and justice.

Q. 20. ***What was the providence of God toward man in the estate in which he was created?***

A. The providence of God toward man in the estate in which he was created, was the placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth; putting the creatures under his dominion, and ordaining marriage for his help; affording him communion

with himself; instituting the Sabbath; entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience, of which the tree of life was a pledge; and forbidding to eat of the tree of the knowledge of good and evil, upon the pain of death.

Q. 21. ***Did man continue in that estate wherein God at first created him?***

A. Our first parents being left to the freedom of their own will, through the temptation of Satan, transgressed the commandment of God in eating the forbidden fruit; and thereby fell from the estate of innocency wherein they were created.

Q. 22. ***Did all mankind fall in that first transgression?***

A. The covenant being made with Adam as a public person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in that first transgression.

Q. 23. ***Into what estate did the fall bring mankind?***

A. The fall brought mankind into an estate of sin and misery.

Q. 24. ***What is sin?***

A. Sin is any want of conformity unto, or transgression of, any law of God, given as a rule to the reasonable creature.

Q. 25. ***Wherein consisteth the sinfulness of that estate whereinto man fell?***

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually; which is commonly called original sin, and from which do proceed all actual transgressions.

Q. 26. ***How is original sin conveyed from our first parents unto their posterity?***

A. Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way are conceived and born in sin.

Q. 27. ***What misery did the fall bring upon mankind?***

A. The fall brought upon mankind the loss of communion with God, his displeasure and curse; so as we are by nature children of wrath, bond slaves to Satan, and justly liable to all punishments in this world, and that which is to come.

Q. 28. ***What are the punishments of sin in this world?***

A. The punishments of sin in this world are either inward, as blindness of mind, a reprobate sense, strong delusions, hardness of heart, horror of conscience, and vile affections; or outward, as the curse of God upon the creatures for our sakes, and all other evils that befall us in our bodies, names, estates, relations, and employments; together with death itself.

Q. 29. ***What are the punishments of sin in the world to come?***

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hellfire forever.

Q. 30. ***Doth God leave all mankind to perish in the estate of sin and misery?***

A. God doth not leave all men to perish in the estate of sin and misery, into which they fell by the breach of the first covenant, commonly called the covenant of works; but of his mere love and mercy delivereth his elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the covenant of grace.

Q. 31. ***With whom was the covenant of grace made?***

A. The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed.

Q. 32. ***How is the grace of God manifested in the second covenant?***

A. The grace of God is manifested in the second covenant, in that he freely provideth and offereth to sinners a Mediator, and life and salvation by him; and requiring faith as the condition to interest them in him, promiseth and giveth his Holy Spirit to all his elect, to work in them that faith, with all other saving graces; and to enable them unto all holy obedience, as the evidence of the truth of their faith and thankfulness to God, and as the way which he hath appointed them to salvation.

Q. 33. ***Was the covenant of grace always administered after one and the same manner?***

A. The covenant of grace was not always administered after the same manner, but the administrations of it under the old testament were different from those under the new.

Q. 34. ***How was the covenant of grace administered under the old testament?***

A. The covenant of grace was administered under the old testament, by promises, prophecies, sacrifices, circumcision, the Passover, and other types and ordinances, which did all foresignify Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah, by whom they then had full remission of sin, and eternal salvation.

Q. 35. ***How is the covenant of grace administered under the new testament?***

A. Under the new testament, when Christ the substance was exhibited, the same covenant of grace was and still is to be administered in the preaching of the Word, and the administration of the sacraments of baptism and the Lord's Supper; in which grace and salvation are held forth in more fullness, evidence, and efficacy, to all nations.

Q. 36. ***Who is the Mediator of the covenant of grace?***

A. The only Mediator of the covenant of grace is the Lord Jesus Christ, who, being the eternal Son of God, of one substance and equal with the Father, in the fullness of time became man, and so was and continues to be God and man, in two entire distinct natures, and one person, forever.

Q. 37. ***How did Christ, being the Son of God, become man?***

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the virgin Mary, of her substance, and born of her, yet without sin.

Q. 38. ***Why was it requisite that the Mediator should be God?***

A. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death; give worth and efficacy to his sufferings, obedience, and intercession; and to satisfy God's justice, procure his favor, purchase a peculiar people, give his Spirit to them, conquer all their enemies, and bring them to everlasting salvation.

Q. 39. ***Why was it requisite that the Mediator should be man?***

A. It was requisite that the Mediator should be man, that he might advance our nature, perform obedience to the law, suffer and make intercession for us in our nature, have a fellow feeling of our infirmities; that we might receive the adoption of sons, and have comfort and access with boldness

unto the throne of grace.

Q. 40. ***Why was it requisite that the Mediator should be God and man in one person?***

A. It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us, and relied on by us, as the works of the whole person.

Q. 41. ***Why was our Mediator called Jesus?***

A. Our Mediator was called Jesus, because he saveth his people from their sins.

Q. 42. ***Why was our Mediator called Christ?***

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure; and so set apart, and fully furnished with all authority and ability, to execute the offices of prophet, priest, and king of his church, in the estate both of his humiliation and exaltation.

Q. 43. ***How doth Christ execute the office of a prophet?***

A. Christ executeth the office of a prophet, in his revealing to the church, in all ages, by his Spirit and Word, in divers ways of administration, the whole will of God, in all things concerning their edification and salvation.

Q. 44. ***How doth Christ execute the office of a priest?***

A. Christ executeth the office of a priest, in his once offering himself a sacrifice without spot to God, to be a reconciliation for the sins of his people; and in making continual intercession for them.

Q. 45. ***How doth Christ execute the office of a king?***

A. Christ executeth the office of a king, in calling out of the world a people to himself, and giving them officers, laws, and censures, by which he visibly governs them; in bestowing saving grace upon his elect, rewarding their obedience, and correcting them for their sins, preserving and supporting them under all their temptations and sufferings, restraining and overcoming all their enemies, and powerfully ordering all things for his own glory, and their good; and also in taking vengeance on the rest, who know not God, and obey not the gospel.

Q. 46. ***What was the estate of Christ's humiliation?***

A. The estate of Christ's humiliation was that low condition, wherein he for our sakes, emptying himself of his glory, took upon him the form of a servant, in his conception and birth, life, death, and after his death, until his resurrection.

Q. 47. ***How did Christ humble himself in his conception and birth?***

A. Christ humbled himself in his conception and birth, in that, being from all eternity the Son of God, in the bosom of the Father, he was pleased in the fullness of time to become the son of man, made of a woman of low estate, and to be born of her; with divers circumstances of more than ordinary abasement.

Q. 48. ***How did Christ humble himself in his life?***

A. Christ humbled himself in his life, by subjecting himself to the law, which he perfectly fulfilled; and by conflicting with the indignities of the world, temptations of Satan, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition.

Q. 49. ***How did Christ humble himself in his death?***

A. Christ humbled himself in his death, in that having been betrayed by Judas, forsaken by his disciples, scorned

and rejected by the world, condemned by Pilate, and tormented by his persecutors; having also conflicted with the terrors of death, and the powers of darkness, felt and borne the weight of God's wrath, he laid down his life an offering for sin, enduring the painful, shameful, and cursed death of the cross.

Q. 50. ***Wherein consisted Christ's humiliation after his death?***

A. Christ's humiliation after his death consisted in his being buried, and continuing in the state of the dead, and under the power of death till the third day; which hath been otherwise expressed in these words, *He descended into hell.*

Q. 51. W*hat was the estate of Christ's exaltation?*

A. The estate of Christ's exaltation comprehendeth his resurrection, ascension, sitting at the right hand of the Father, and his coming again to judge the world.

Q. 52. ***How was Christ exalted in his resurrection?***

A. Christ was exalted in his resurrection, in that, not having seen corruption in death, (of which it was not possible for him to be held,) and having the very same body in which he suffered, with the essential properties thereof, (but without mortality, and other common infirmities belonging to this life,) really united to his soul, he rose again from the dead the third day by his own power; whereby he declared himself to be the Son of God, to have satisfied divine justice, to have vanquished death, and him that had the power of it, and to be Lord of quick and dead: all which he did as a public person, the head of his church, for their justification, quickening in grace, support against enemies, and to assure them of their resurrection from the dead at the last day.

Q. 53. ***How was Christ exalted in his ascension?***

A. Christ was exalted in his ascension, in that having after his resurrection often appeared unto and conversed with his apostles, speaking to them of the things pertaining to the kingdom of God, and giving them commission to preach the gospel to all nations, forty days after his resurrection, he, in our nature, and as our head, triumphing over enemies, visibly went up into the highest heavens, there to receive gifts for men, to raise up our affections thither, and to prepare a place for us, where himself is, and shall continue till his second coming at the end of the world.

Q. 54. ***How is Christ exalted in his sitting at the right hand of God?***

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to the highest favor with God the Father, with all fullness of joy, glory, and power over all things in heaven and earth; and doth gather and defend his church, and subdue their enemies; furnisheth his ministers and people with gifts and graces, and maketh intercession for them.

Q. 55. ***How doth Christ make intercession?***

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven, in the merit of his obedience and sacrifice on earth, declaring his will to have it applied to all believers; answering all accusations against them, and procuring for them quiet of conscience, notwithstanding daily failings, access with boldness to the throne of grace, and acceptance of their persons and services.

Q. 56. ***How is Christ to be exalted in his coming again to judge the world?***

A. Christ is to be exalted in his coming again to judge the world, in that he, who was unjustly judged and condemned by wicked men, shall come again at the last

day in great power, and in the full manifestation of his own glory, and of his Father's, with all his holy angels, with a shout, with the voice of the archangel, and with the trumpet of God, to judge the world in righteousness.

Q. 57. ***What benefits hath Christ procured by his mediation?***

A. Christ, by his mediation, hath procured redemption, with all other benefits of the covenant of grace.

Q. 58. ***How do we come to be made partakers of the benefits which Christ hath procured?***

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us, which is the work especially of God the Holy Ghost.

Q. 59. ***Who are made partakers of redemption through Christ?***

A. Redemption is certainly applied, and effectually communicated, to all those for whom Christ hath purchased it; who are in time by the Holy Ghost enabled to believe in Christ according to the gospel.

Q. 60. ***Can they who have never heard the gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?***

A. They who, having never heard the gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess; neither is there salvation in any other, but in Christ alone, who is the Savior only of his body the church.

Q. 61. ***Are all they saved who hear the gospel, and live in the church?***

A. All that hear the gospel, and live in the visible church, are not saved; but they only who are true members of the church invisible.

Q. 62. ***What is the visible church?***

A. The visible church is a society made up of all such as in all ages and places of the world do profess the true religion, and of their children.

Q. 63. ***What are the special privileges of the visible church?***

A. The visible church hath the privilege of being under God's special care and government; of being protected and preserved in all ages, notwithstanding the opposition of all enemies; and of enjoying the communion of saints, the ordinary means of salvation, and offers of grace by Christ to all the members of it in the ministry of the gospel, testifying, that whosoever believes in him shall be saved, and excluding none that will come unto him.

Q. 64. ***What is the invisible church?***

A. The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head.

Q. 65. ***What special benefits do the members of the invisible church enjoy by Christ?***

A. The members of the invisible church by Christ enjoy union and communion with him in grace and glory.

Q. 66. ***What is that union which the elect have with Christ?***

A. The union which the elect have with Christ is the work of God's grace, whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband; which is done in their effectual calling.

Q. 67. ***What is effectual calling?***

A. Effectual calling is the work of God's almighty power and grace, whereby (out of his free and special love to his elect, and from nothing in them moving him

thereunto) he doth, in his accepted time, invite and draw them to Jesus Christ, by his Word and Spirit; savingly enlightening their minds, renewing and powerfully determining their wills, so as they (although in themselves dead in sin) are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein.

Q. 68. ***Are the elect only effectually called?***

A. All the elect, and they only, are effectually called; although others may be, and often are, outwardly called by the ministry of the Word, and have some common operations of the Spirit; who, for their willful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ.

Q. 69. ***What is the communion in grace which the members of the invisible church have with Christ?***

A. The communion in grace which the members of the invisible church have with Christ, is their partaking of the virtue of his mediation, in their justification, adoption, sanctification, and whatever else, in this life, manifests their union with him.

Q. 70. ***What is justification?***

A. Justification is an act of God's free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight; not for anything wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone.

Q. 71. ***How is justification an act of God's free grace?***

A. Although Christ, by his obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them that are justified; yet inasmuch as God accepteth the satisfaction from a surety, which he might have demanded of them, and did provide this surety, his own only Son, imputing his righteousness to them, and requiring nothing of them for their justification but faith, which also is his gift, their justification is to them of free grace.

Q. 72. ***What is justifying faith?***

A. Justifying faith is a saving grace, wrought in the heart of a sinner by the Spirit and Word of God, whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, not only assenteth to the truth of the promise of the gospel, but receiveth and resteth upon Christ and his righteousness, therein held forth, for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation.

Q. 73. ***How doth faith justify a sinner in the sight of God?***

A. Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it, nor as if the grace of faith, or any act thereof, were imputed to him for his justification; but only as it is an instrument by which he receiveth and applieth Christ and his righteousness.

Q. 74. ***What is adoption?***

A. Adoption is an act of the free grace of God, in and for his only Son Jesus Christ, whereby all those that are justified are received into the number of his children, have his name put upon them, the Spirit of his Son given to them, are under his fatherly care and dispensations, admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow heirs with Christ in glory.

Q. 75. ***What is sanctification?***

A. Sanctification is a work of God's grace, whereby they whom God hath, before the foundation of the world, chosen to

be holy, are in time, through the powerful operation of his Spirit applying the death and resurrection of Christ unto them, renewed in their whole man after the image of God; having the seeds of repentance unto life, and all other saving graces, put into their hearts, and those graces so stirred up, increased, and strengthened, as that they more and more die unto sin, and rise unto newness of life.

Q. 76. ***What is repentance unto life?***

A. Repentance unto life is a saving grace, wrought in the heart of a sinner by the Spirit and Word of God, whereby, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, and upon the apprehension of God's mercy in Christ to such as are penitent, he so grieves for and hates his sins, as that he turns from them all to God, purposing and endeavoring constantly to walk with him in all the ways of new obedience.

Q. 77. ***Wherein do justification and sanctification differ?***

A. Although sanctification be inseparably joined with justification, yet they differ, in that God in justification imputeth the righteousness of Christ; in sanctification his Spirit infuseth grace, and enableth to the exercise thereof; in the former, sin is pardoned; in the other, it is subdued: the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; the other is neither equal in all, nor in this life perfect in any, but growing up to perfection.

Q. 78. ***Whence ariseth the imperfection of sanctification in believers?***

A. The imperfection of sanctification in believers ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit; whereby they are often foiled with temptations, and fall into many sins, are hindered in all their spiritual services, and their best works are imperfect and defiled in the sight of God.

Q. 79. ***May not true believers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of grace?***

A. True believers, by reason of the unchangeable love of God, and his decree and covenant to give them perseverance, their inseparable union with Christ, his continual intercession for them, and the Spirit and seed of God abiding in them, can neither totally nor finally fall away from the state of grace, but are kept by the power of God through faith unto salvation.

Q. 80. ***Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?***

A. Such as truly believe in Christ, and endeavor to walk in all good conscience before him, may, without extraordinary revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made, and bearing witness with their spirits that they are the children of God, be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation.

Q. 81. ***Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?***

A. Assurance of grace and salvation not being of the essence of faith, true believers may wait long before they obtain it; and, after the enjoyment thereof, may have it weakened and intermitted, through manifold distempers, sins, temptations, and desertions; yet are they never left without such a presence and support of the Spirit of

God as keeps them from sinking into utter despair.

Q. 82. ***What is the communion in glory which the members of the invisible church have with Christ?***

A. The communion in glory which the members of the invisible church have with Christ, is in this life, immediately after death, and at last perfected at the resurrection and day of judgment.

Q. 83. ***What is the communion in glory with Christ which the members of the invisible church enjoy in this life?***

A. The members of the invisible church have communicated to them in this life the firstfruits of glory with Christ, as they are members of him their head, and so in him are interested in that glory which he is fully possessed of; and, as an earnest thereof, enjoy the sense of God's love, peace of conscience, joy in the Holy Ghost, and hope of glory; as, on the contrary, sense of God's revenging wrath, horror of conscience, and a fearful expectation of judgment, are to the wicked the beginning of their torments which they shall endure after death.

Q. 84. ***Shall all men die?***

A. Death being threatened as the wages of sin, it is appointed unto all men once to die; for that all have sinned.

Q. 85. ***Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?***

A. The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it; so that, although they die, yet it is out of God's love, to free them perfectly from sin and misery, and to make them capable of further communion with Christ in glory, which they then enter upon.

Q. 86. ***What is the communion in glory with Christ, which the members of the invisible church enjoy immediately after death?***

A. The communion in glory with Christ, which the members of the invisible church enjoy immediately after death, is, in that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the last day they be again united to their souls. Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgment of the great day.

Q. 87. ***What are we to believe concerning the resurrection?***

A. We are to believe, that at the last day there shall be a general resurrection of the dead, both of the just and unjust: when they that are then found alive shall in a moment be changed; and the selfsame bodies of the dead which were laid in the grave, being then again united to their souls forever, shall be raised up by the power of Christ. The bodies of the just, by the Spirit of Christ, and by virtue of his resurrection as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body; and the bodies of the wicked shall be raised up in dishonor by him, as an offended judge.

Q. 88. ***What shall immediately follow after the resurrection?***

A. Immediately after the resurrection shall follow the general and final judgment of angels and men; the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord.

Q. 89. ***What shall be done to the wicked at the day of judgment?***

A. At the day of judgment, the wicked shall be set on Christ's left hand, and, upon clear evidence, and full conviction of their own consciences, shall have the fearful but just sentence of condemnation pronounced against them; and thereupon shall be cast out from the favorable presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever.

Q. 90. ***What shall be done to the righteous at the day of judgment?***

A. At the day of judgment, the righteous, being caught up to Christ in the clouds, shall be set on his right hand, and there openly acknowledged and acquitted, shall join with him in the judging of reprobate angels and men, and shall be received into heaven, where they shall be fully and forever freed from all sin and misery; filled with inconceivable joys, made perfectly holy and happy both in body and soul, in the company of innumerable saints and holy angels, but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity. And this is the perfect and full communion, which the members of the invisible church shall enjoy with Christ in glory, at the resurrection and day of judgment.

Having Seen What the Scriptures Principally Teach Us to Believe concerning God, It Follows to Consider What They Require as the Duty of Man

Q. 91. Wh*at is the duty which God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will.

Q. 92. ***What did God at first reveal unto man as the rule of his obedience?***

A. The rule of obedience revealed to Adam in the estate of innocence, and to all mankind in him, besides a special command not to eat of the fruit of the tree of the knowledge of good and evil, was the moral law.

Q. 93. ***What is the moral law?***

A. The moral law is the declaration of the will of God to mankind, directing and binding everyone to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body, and in performance of all those duties of holiness and righteousness which he oweth to God and man: promising life upon the fulfilling, and threatening death upon the breach of it.

Q. 94. ***Is there any use of the moral law to man since the fall?***

A. Although no man, since the fall, can attain to righteousness and life by the moral law; yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate.

Q. 95. ***Of what use is the moral law to all men?***

A. The moral law is of use to all men, to inform them of the holy nature and will of God, and of their duty, binding them to walk accordingly; to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives; to humble them in the sense of their sin and misery, and thereby help them to a clearer sight of the need they have of Christ, and of the perfection of his obedience.

Q. 96. ***What particular use is there of the moral law to unregenerate men?***

A. The moral law is of use to unregen-

erate men, to awaken their consciences to flee from wrath to come, and to drive them to Christ; or, upon their continuance in the estate and way of sin, to leave them inexcusable, and under the curse thereof.

Q. 97. ***What special use is there of the moral law to the regenerate?***

A. Although they that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works, so as thereby they are neither justified nor condemned; yet, besides the general uses thereof common to them with all men, it is of special use, to show them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good; and thereby to provoke them to more thankfulness, and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.

Q. 98. ***Where is the moral law summarily comprehended?***

A. The moral law is summarily comprehended in the Ten Commandments, which were delivered by the voice of God upon Mount Sinai, and written by him in two tables of stone; and are recorded in the twentieth chapter of Exodus: the four first commandments containing our duty to God, and the other six our duty to man.

Q. 99. ***What rules are to be observed for the right understanding of the Ten Commandments?***

A. For the right understanding of the Ten Commandments, these rules are to be observed:

1. That the law is perfect, and bindeth everyone to full conformity in the whole man unto the righteousness thereof, and unto entire obedience forever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin.
2. That it is spiritual, and so reacheth the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures.
3. That one and the same thing, in divers respects, is required or forbidden in several commandments.
4. That as, where a duty is commanded, the contrary sin is forbidden; and, where a sin is forbidden, the contrary duty is commanded: so, where a promise is annexed, the contrary threatening is included; and, where a threatening is annexed, the contrary promise is included.
5. That what God forbids, is at no time to be done; what he commands, is always our duty; and yet every particular duty is not to be done at all times.
6. That under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.
7. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places.
8. That in what is commanded to others, we are bound, according to our places and callings, to be helpful to them; and to take heed of partaking with others in what is forbidden them.

Q. 100. ***What special things are we to consider in the Ten Commandments?***

A. We are to consider, in the Ten Commandments, the preface, the substance of the commandments themselves, and several reasons annexed to some of them, the more to enforce them.

Q. 101. ***What is the preface to the Ten Commandments?***

A. The preface to the Ten Commandments is contained in these words, *I am the* LORD *thy God, which have brought thee out of the land of Egypt, out of the house of bondage.* Wherein God manifesteth his sovereignty, as being JEHOVAH, the eternal, immutable, and almighty God; having his being in and of himself, and giving being to all his words and works: and that he is a God in covenant, as with Israel of old, so with all his people; who, as he brought them out of their bondage in Egypt, so he delivereth us from our spiritual thraldom; and that therefore we are bound to take him for our God alone, and to keep all his commandments.

Q. 102. ***What is the sum of the four commandments which contain our duty to God?***

A. The sum of the four commandments containing our duty to God is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind.

Q. 103. ***Which is the first commandment?***

A. The first commandment is, *Thou shall have no other gods before me.*

Q. 104. ***What are the duties required in the first commandment?***

A. The duties required in the first commandment are, the knowing and acknowledging of God to be the only true God, and our God; and to worship and glorify him accordingly, by thinking, meditating, remembering, highly esteeming, honoring, adoring, choosing, loving, desiring, fearing of him; believing him; trusting, hoping, delighting, rejoicing in him; being zealous for him; calling upon him, giving all praise and thanks, and yielding all obedience and submission to him with the whole man; being careful in all things to please him, and sorrowful when in anything he is offended; and walking humbly with him.

Q. 105. ***What are the sins forbidden in the first commandment?***

A. The sins forbidden in the first commandment are, atheism, in denying or not having a God; idolatry, in having or worshiping more gods than one, or any with or instead of the true God; the not having and avouching him for God, and our God; the omission or neglect of anything due to him, required in this commandment; ignorance, forgetfulness, misapprehensions, false opinions, unworthy and wicked thoughts of him; bold and curious searching into his secrets; all profaneness, hatred of God; self-love, self-seeking, and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part; vain credulity, unbelief, heresy, misbelief, distrust, despair, incorrigibleness, and insensibleness under judgments, hardness of heart, pride, presumption, carnal security, tempting of God; using unlawful means, and trusting in lawful means; carnal delights and joys; corrupt, blind, and indiscreet zeal; lukewarmness, and deadness in the things of God; estranging ourselves, and apostatizing from God; praying, or giving any religious worship, to saints, angels, or any other creatures; all compacts and consulting with the devil, and hearkening to his suggestions; making men the lords of our faith and conscience; slighting and despising God and his commands; resisting and grieving of his Spirit, discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us; and ascribing the praise of any good we either are, have, or can do, to fortune, idols, ourselves, or any other creature.

Q. 106. ***What are we specially taught***

by these words* before me *in the first commandment?

A. These words *before me* or before my face, in the first commandment, teach us, that God, who seeth all things, taketh special notice of, and is much displeased with, the sin of having any other God: that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation: as also to persuade us to do as in his sight, whatever we do in his service.

Q. 107. ***Which is the second commandment?***

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the* LORD *thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.*

Q. 108. ***What are the duties required in the second commandment?***

A. The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his Word; particularly prayer and thanksgiving in the name of Christ; the reading, preaching, and hearing of the Word; the administration and receiving of the sacraments; church government and discipline; the ministry and maintainance thereof; religious fasting; swearing by the name of God, and vowing unto him: as also the disapproving, detesting, opposing all false worship; and, according to each one's place and calling, removing it, and all monuments of idolatry.

Q. 109. ***What are the sins forbidden in the second commandment?***

A. The sins forbidden in the second commandment are, all devising, counseling, commanding, using, and anywise approving, any religious worship not instituted by God himself; the making any representation of God, of all or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever; all worshiping of it, or God in it or by it;the making of any representation of feigned deities, and all worship of them, or service belonging to them; all superstitious devices, corrupting the worship of God, adding to it, or taking from it, whether invented and taken up of ourselves, or received by tradition from others, though under the title of antiquity, custom, devotion, good intent, or any other pretense whatsoever; simony; sacrilege; all neglect, contempt, hindering, and opposing the worship and ordinances which God hath appointed.

Q. 110. ***What are the reasons annexed to the second commandment, the more to enforce it?***

A. The reasons annexed to the second commandment, the more to enforce it, contained in these words, *For I the* LORD *thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments;* are, besides God's sovereignty over us, and propriety in us, his fervent zeal for his own worship, and his revengeful indignation against all false worship, as being a spiritual whoredom; accounting the breakers of this commandment such as hate him, and threatening to punish them unto divers generations; and esteeming the observers of it such as love him and keep his commandments, and promising mercy to them unto many generations.

Q. 111. ***Which is the third commandment?***

A. The third commandment is, *Thou shalt not take the name of the* LORD *thy God in vain; for the* LORD *will not hold him guiltless that taketh his name in vain.*

Q. 112. ***What is required in the third commandment?***

A. The third commandment requires, that the name of God, his titles, attributes, ordinances, the Word, sacraments, prayer, oaths, vows, lots, his works, and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought, meditation, word, and writing; by an holy profession, and answerable conversation, to the glory of God, and the good of ourselves, and others.

Q. 113. ***What are the sins forbidden in the third commandment?***

A. The sins forbidden in the third commandment are, the not using of God's name as is required; and the abuse of it in an ignorant, vain, irreverent, profane, superstitious, or wicked mentioning or otherwise using his titles, attributes, ordinances, or works, by blasphemy, perjury; all sinful cursings, oaths, vows, and lots; violating of our oaths and vows, if lawful, and fulfilling them, if of things unlawful; murmuring and quarreling at, curious prying into, and misapplying of God's decrees and providences; misinterpreting, misapplying, or anyway perverting the Word, or any part of it, to profane jests, curious or unprofitable questions, vain janglings, or the maintaining of false doctrines; abusing it, the creatures, or anything contained under the name of God, to charms, or sinful lusts and practices; the maligning, scorning, reviling, or anywise opposing of God's truth, grace, and ways; making profession of religion in hypocrisy, or for sinister ends; being ashamed of it, or a shame to it, by unconformable, unwise, unfruitful, and offensive walking, or backsliding from it.

Q. 114. ***What reasons are annexed to the third commandment?***

A. The reasons annexed to the third commandment, in these words, *The* LORD *thy God,* and, *For the* LORD *will not hold him guiltless that taketh his name in vain,* are, because he is the Lord and our God, therefore his name is not to be profaned, or anyway abused by us; especially because he will be so far from acquitting and sparing the transgressors of this commandment, as that he will not suffer them to escape his righteous judgment, albeit many such escape the censures and punishments of men.

Q. 115. ***Which is the fourth commandment?***

A. The fourth commandment is, *Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the* LORD *thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the* LORD *made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the* LORD *blessed the sabbath day and hallowed it.*

Q. 116. ***What is required in the fourth commandment?***

A. The fourth commandment requireth of all men the sanctifying or keeping holy to God such set times as he hath appointed in his Word, expressly one whole day in seven; which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian sabbath, and in the New Testament called the Lord's Day.

Q. 117. ***How is the Sabbath or the***

Lord's Day to be sanctified?

A. The Sabbath or Lord's Day is to be sanctified by an holy resting all the day, not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful; and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy) in the public and private exercises of God's worship: and, to that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose and seasonably dispatch our worldly business, that we may be the more free and fit for the duties of that day.

Q. 118. ***Why is the charge of keeping the Sabbath more specially directed to governors of families, and other superiors?***

A. The charge of keeping the Sabbath is more specially directed to governors of families, and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone ofttimes to hinder them by employments of their own.

Q. 119. ***What are the sins forbidden in the fourth commandment?***

A. The sins forbidden in the fourth commandment are, all omissions of the duties required, all careless, negligent, and unprofitable performing of them, and being weary of them; all profaning the day by idleness, and doing that which is in itself sinful; and by all needless works, words, and thoughts, about our worldly employments and recreations.

Q. 120. ***What are the reasons annexed to the fourth commandment, the more to enforce it?***

A. The reasons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself, in these words, *Six days shalt thou labour, and do all thy work:* from God's challenging a special propriety in that day, *The seventh day is the sabbath of the* LORD *thy God:* from the example of God, who *in six days … made heaven and earth, the sea, and all that in them is, and rested the seventh day:* and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it; *Wherefore the* LORD *blessed the sabbath day, and hallowed it.*

Q. 121. ***Why is the word*** **Remember** ***set in the beginning of the fourth commandment?***

A. The word *Remember* is set in the beginning of the fourth commandment, partly, because of the great benefit of remembering it, we being thereby helped in our preparation to keep it, and, in keeping it, better to keep all the rest of the commandments, and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion; and partly, because we are very ready to forget it, for that there is less light of nature for it, and yet it restraineth our natural liberty in things at other times lawful; that it cometh but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it; and that Satan with his instruments much labor to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.

Q. 122. ***What is the sum of the six commandments which contain our duty to man?***

A. The sum of the six commandments

which contain our duty to man is, to love our neighbor as ourselves, and to do to others what we would have them to do to us.

Q. 123. ***Which is the fifth commandment?***

A. The fifth commandment is, *Honour thy father and thy mother: that thy days may be long upon the land which the* LORD *thy God giveth thee.*

Q. 124. ***Who are meant by*** **father** ***and*** **mother** ***in the fifth commandment?***

A. By *father* and *mother,* in the fifth commandment, are meant, not only natural parents, but all superiors in age and gifts; and especially such as, by God's ordinance, are over us in place of authority, whether in family, church, or commonwealth.

Q. 125. ***Why are superiors styled*** **father** ***and*** **mother?**

A. Superiors are styled *father* and *mother,* both to teach them in all duties toward their inferiors, like natural parents, to express love and tenderness to them, according to their several relations; and to work inferiors to a greater willingness and cheerfulness in performing their duties to their superiors, as to their parents.

Q. 126. ***What is the general scope of the fifth commandment?***

A. The general scope of the fifth commandment is, the performance of those duties which we mutually owe in our several relations, as inferiors, superiors, or equals.

Q. 127. ***What is the honor that inferiors owe to their superiors?***

A. The honor which inferiors owe to their superiors is, all due reverence in heart, word, and behavior; prayer and thanksgiving for them; imitation of their virtues and graces; willing obedience to their lawful commands and counsels; due submission to their corrections; fidelity to, defense, and maintenance of their persons and authority, according to their several ranks, and the nature of their places; bearing with their infirmities, and covering them in love, that so they may be an honor to them and to their government.

Q. 128. ***What are the sins of inferiors against their superiors?***

A. The sins of inferiors against their superiors are, all neglect of the duties required toward them; envying at, contempt of, and rebellion against, their persons and places, in their lawful counsels, commands, and corrections; cursing, mocking, and all such refractory and scandalous carriage, as proves a shame and dishonor to them and their government.

Q. 129. ***What is required of superiors towards their inferiors?***

A. It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love, pray for, and bless their inferiors; to instruct, counsel, and admonish them; countenancing, commending, and rewarding such as do well; and discountenancing, reproving, and chastising such as do ill; protecting, and providing for them all things necessary for soul and body: and by grave, wise, holy, and exemplary carriage, to procure glory to God, honor to themselves, and so to preserve that authority which God hath put upon them.

Q. 130. ***What are the sins of superiors?***

A. The sins of superiors are, besides the neglect of the duties required of them, and inordinate seeking of themselves, their own glory, ease, profit, or pleasure; commanding things unlawful, or not in the power of inferiors to perform; counseling, encouraging, or favoring them in that which is evil; dissuading, discouraging, or discountenancing them in that which is good; correcting them unduly; careless

exposing, or leaving them to wrong, temptation, and danger; provoking them to wrath; or anyway dishonoring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behavior.

Q. 131. ***What are the duties of equals?***

A. The duties of equals are, to regard the dignity and worth of each other, in giving honor to go one before another; and to rejoice in each other's gifts and advancement, as their own.

Q. 132. ***What are the sins of equals?***

A. The sins of equals are, besides the neglect of the duties required, the undervaluing of the worth, envying the gifts, grieving at the advancement of prosperity one of another; and usurping preeminence one over another.

Q. 133. ***What is the reason annexed to the fifth commandment, the more to enforce it?***

A. The reason annexed to the fifth commandment, in these words, *That thy days may be long upon the land which the* LORD *thy God giveth thee,* is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment.

Q. 134. ***Which is the sixth commandment?***

A. The sixth commandment is, *Thou shalt not kill.*

Q. 135. ***What are the duties required in the sixth commandment?***

A. The duties required in the sixth commandment are, all careful studies, and lawful endeavors, to preserve the life of ourselves and others by resisting all thoughts and purposes, subduing all passions, and avoiding all occasions, temptations, and practices, which tend to the unjust taking away the life of any; by just defense thereof against violence, patient bearing of the hand of God, quietness of mind, cheerfulness of spirit; a sober use of meat, drink, physic, sleep, labor, and recreations; by charitable thoughts, love, compassion, meekness, gentleness, kindness; peaceable, mild, and courteous speeches and behavior; forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil; comforting and succoring the distressed, and protecting and defending the innocent.

Q. 136. ***What are the sins forbidden in the sixth commandment?***

A. The sins forbidden in the sixth commandment are, all taking away the life of ourselves, or of others, except in case of public justice, lawful war, or necessary defense; the neglecting or withdrawing the lawful and necessary means of preservation of life; sinful anger, hatred, envy, desire of revenge; all excessive passions, distracting cares; immoderate use of meat, drink, labor, and recreations; provoking words, oppression, quarreling, striking, wounding, and whatsoever else tends to the destruction of the life of any.

Q. 137. ***Which is the seventh commandment?***

A. The seventh commandment is, *Thou shalt not commit adultery.*

Q. 138. ***What are the duties required in the seventh commandment?***

A. The duties required in the seventh commandment are, chastity in body, mind, affections, words, and behavior; and the preservation of it in ourselves and others; watchfulness over the eyes and all the senses; temperance, keeping of chaste company, modesty in apparel; marriage by those that have not the gift of continency, conjugal love, and cohabitation; diligent labor in our callings; shunning all occasions of uncleanness, and resisting temptations thereunto.

Q. 139. ***What are the sins forbidden in the seventh commandment?***

A. The sins forbidden in the seventh commandment, besides the neglect of the duties required, are, adultery, fornication, rape, incest, sodomy, and all unnatural lusts; all unclean imaginations, thoughts, purposes, and affections; all corrupt or filthy communications, or listening thereunto; wanton looks, impudent or light behavior, immodest apparel; prohibiting of lawful, and dispensing with unlawful marriages; allowing, tolerating, keeping of stews, and resorting to them; entangling vows of single life, undue delay of marriage, having more wives or husbands than one at the same time; unjust divorce, or desertion; idleness, gluttony, drunkenness, unchaste company; lascivious songs, books, pictures, dancings, stage plays; and all other provocations to, or acts of uncleanness, either in ourselves or others.

Q. 140. ***Which is the eighth commandment?***

A. The eighth commandment is, *Thou shalt not steal.*

Q. 141. ***What are the duties required in the eighth commandment?***

A. The duties required in the eighth commandment are, truth, faithfulness, and justice in contracts and commerce between man and man; rendering to everyone his due; restitution of goods unlawfully detained from the right owners thereof; giving and lending freely, according to our abilities, and the necessities of others; moderation of our judgments, wills, and affections concerning worldly goods; a provident care and study to get, keep, use, and dispose these things which are necessary and convenient for the sustentation of our nature, and suitable to our condition; a lawful calling, and diligence in it; frugality; avoiding unnecessary lawsuits, and suretyship, or other like engagements; and an endeavor, by all just and lawful means, to procure, preserve, and further the wealth and outward estate of others, as well as our own.

Q. 142. ***What are the sins forbidden in the eighth commandment?***

A. The sins forbidden in the eighth commandment, besides the neglect of the duties required, are, theft, robbery, manstealing, and receiving anything that is stolen; fraudulent dealing, false weights and measures, removing landmarks, injustice and unfaithfulness in contracts between man and man, or in matters of trust; oppression, extortion, usury, bribery, vexatious lawsuits, unjust enclosures and depredation; engrossing commodities to enhance the price; unlawful callings, and all other unjust or sinful ways of taking or withholding from our neighbor what belongs to him, or of enriching ourselves; covetousness; inordinate prizing and affecting worldly goods; distrustful and distracting cares and studies in getting, keeping, and using them; envying at the prosperity of others; as likewise idleness, prodigality, wasteful gaming; and all other ways whereby we do unduly prejudice our own outward estate, and defrauding ourselves of the due use and comfort of that estate which God hath given us.

Q. 143. ***Which is the ninth commandment?***

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour.*

Q. 144. ***What are the duties required in the ninth commandment?***

A. The duties required in the ninth commandment are, the preserving and promoting of truth between man and man, and the good name of our neighbor, as well as our own; appearing and standing for the truth; and from the heart, sincerely, freely, clearly, and fully, speaking the truth, and

only the truth, in matters of judgment and justice, and in all other things whatsoever; a charitable esteem of our neighbors; loving, desiring, and rejoicing in their good name; sorrowing for, and covering of their infirmities; freely acknowledging of their gifts and graces, defending their innocency; a ready receiving of a good report, and unwillingness to admit of an evil report, concerning them; discouraging talebearers, flatterers, and slanderers; love and care of our own good name, and defending it when need requireth; keeping of lawful promises; studying and practicing of whatsoever things are true, honest, lovely, and of good report.

Q. 145. ***What are the sins forbidden in the ninth commandment?***

A. The sins forbidden in the ninth commandment are, all prejudicing the truth, and the good name of our neighbors, as well as our own, especially in public judicature; giving false evidence, suborning false witnesses, wittingly appearing and pleading for an evil cause, outfacing and overbearing the truth; passing unjust sentence, calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked; forgery, concealing the truth, undue silence in a just cause, and holding our peace when iniquity calleth for either a reproof from ourselves, or complaint to others; speaking the truth unseasonably, or maliciously to a wrong end, or perverting it to a wrong meaning, or in doubtful and equivocal expressions, to the prejudice of truth or justice; speaking untruth, lying, slandering, backbiting, detracting, talebearing, whispering, scoffing, reviling, rash, harsh, and partial censuring; misconstructing intentions, words, and actions; flattering, vainglorious boasting; thinking or speaking too highly or too meanly of ourselves or others; denying the gifts and graces of God; aggravating smaller faults; hiding, excusing, or extenuating of sins, when called to a free confession; unnecessary discovering of infirmities; raising false rumors, receiving and countenancing evil reports, and stopping our ears against just defense; evil suspicion; envying or grieving at the deserved credit of any, endeavoring or desiring to impair it, rejoicing in their disgrace and infamy; scornful contempt, fond admiration; breach of lawful promises; neglecting such things as are of good report, and practicing, or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name.

Q. 146. ***Which is the tenth commandment?***

A. The tenth commandment is, *Thou shalt not covet thy neighbour's house, thou shall not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

Q. 147. ***What are the duties required in the tenth commandment?***

A. The duties required in the tenth commandment are, such a full contentment with our own condition, and such a charitable frame of the whole soul toward our neighbor, as that all our inward motions and affections touching him, tend unto, and further all that good which is his.

Q. 148. ***What are the sins forbidden in the tenth commandment?***

A. The sins forbidden in the tenth commandment are, discontentment with our own estate; envying and grieving at the good of our neighbor, together with all inordinate motions and affections to anything that is his.

Q. 149. ***Is any man able perfectly to keep the commandments of God?***

A. No man is able, either of himself,

or by any grace received in this life, perfectly to keep the commandments of God; but doth daily break them in thought, word, and deed.

Q. 150. ***Are all transgressions of the law of God equally heinous in themselves, and in the sight of God?***

A. All transgressions of the law of God are not equally heinous; but some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. 151. ***What are those aggravations that make some sins more heinous than others?***

A. Sins receive their aggravations,

1. From the persons offending: if they be of riper age, greater experience or grace, eminent for profession, gifts, place, office, guides to others, and whose example is likely to be followed by others.
2. From the parties offended: if immediately against God, his attributes, and worship; against Christ, and his grace; the Holy Spirit, his witness, and workings; against superiors, men of eminency, and such as we stand especially related and engaged unto; against any of the saints, particularly weak brethren, the souls of them, or any other, and the common good of all or many.
3. From the nature and quality of the offense: if it be against the express letter of the law, break many commandments, contain in it many sins: if not only conceived in the heart, but breaks forth in words and actions, scandalize others, and admit of no reparation: if against means, mercies, judgments, light of nature, conviction of conscience, public or private admonition, censures of the church, civil punishments; and our prayers, purposes, promises, vows, covenants, and engagements to God or men: if done deliberately, willfully, presumptuously, impudently, boastingly, maliciously, frequently, obstinately, with delight, continuance, or relapsing after repentance.
4. From circumstances of time and place: if on the Lord's Day, or other times of divine worship; or immediately before or after these, or other helps to prevent or remedy such miscarriages: if in public, or in the presence of others, who are thereby likely to be provoked or defiled.

Q. 152. ***What doth every sin deserve at the hands of God?***

A. Every sin, even the least, being against the sovereignty, goodness, and holiness of God, and against his righteous law, deserveth his wrath and curse, both in this life, and that which is to come; and cannot be expiated but by the blood of Christ.

Q. 153. ***What doth God require of us, that we may escape his wrath and curse due to us by reason of the transgression of the law?***

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the law, he requireth of us repentance toward God, and faith toward our Lord Jesus Christ, and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation.

Q. 154. ***What are the outward means whereby Christ communicates to us the benefits of his mediation?***

A. The outward and ordinary means whereby Christ communicates to his church the benefits of his mediation, are all his ordinances; especially the Word, sacraments, and prayer; all which are made effectual to the elect for their salvation.

Q. 155. ***How is the Word made effectual to salvation?***

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of enlightening, convincing, and humbling sinners; of driving them out of themselves, and drawing them unto Christ; of conforming them to his image, and subduing them to his will; of strengthening them against temptations and corruptions; of building them up in grace, and establishing their hearts in holiness and comfort through faith unto salvation.

Q. 156. ***Is the Word of God to be read by all?***

A. Although all are not to be permitted to read the Word publicly to the congregation, yet all sorts of people are bound to read it apart by themselves, and with their families: to which end, the Holy Scriptures are to be translated out of the original into vulgar languages.

Q. 157. ***How is the Word of God to be read?***

A. The Holy Scriptures are to be read with an high and reverent esteem of them; with a firm persuasion that they are the very Word of God, and that he only can enable us to understand them; with desire to know, believe, and obey the will of God revealed in them; with diligence, and attention to the matter and scope of them; with meditation, application, self-denial, and prayer.

Q. 158. ***By whom is the Word of God to be preached?***

A. The Word of God is to be preached only by such as are sufficiently gifted, and also duly approved and called to that office.

Q. 159. ***How is the Word of God to be preached by those that are called thereunto?***

A. They that are called to labor in the ministry of the Word, are to preach sound doctrine, diligently, in season and out of season; plainly, not in the enticing words of man's wisdom, but in demonstration of the Spirit, and of power; faithfully, making known the whole counsel of God; wisely, applying themselves to the necessities and capacities of the hearers; zealously, with fervent love to God and the souls of his people; sincerely, aiming at his glory, and their conversion, edification, and salvation.

Q. 160. ***What is required of those that hear the Word preached?***

A. It is required of those that hear the Word preached, that they attend upon it with diligence, preparation, and prayer; examine what they hear by the Scriptures; receive the truth with faith, love, meekness, and readiness of mind, as the Word of God; meditate, and confer of it; hide it in their hearts, and bring forth the fruit of it in their lives.

Q. 161. ***How do the sacraments become effectual means of salvation?***

A. The sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety or intention of him by whom they are administered, but only by the working of the Holy Ghost, and the blessing of Christ, by whom they are instituted.

Q. 162. ***What is a sacrament?***

A. A sacrament is an holy ordinance instituted by Christ in his church, to signify, seal, and exhibit unto those that are within the covenant of grace, the benefits of his mediation; to strengthen and increase their faith, and all other graces; to oblige them to obedience; to testify and cherish their love and communion one with another; and to distinguish them from those that are without.

Q. 163. ***What are the parts of a sacrament?***

A. The parts of a sacrament are two; the one an outward and sensible sign, used

according to Christ's own appointment; the other an inward and spiritual grace thereby signified.

Q. 164. ***How many sacraments hath Christ instituted in his church under the new testament?***

A. Under the new testament Christ hath instituted in his church only two sacraments, baptism and the Lord's Supper.

Q. 165. ***What is baptism?***

A. Baptism is a sacrament of the new testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and regeneration by his Spirit; of adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's.

Q. 166. ***Unto whom is baptism to be administered?***

A. Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him, but infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect within the covenant, and to be baptized.

Q. 167. ***How is our baptism to be improved by us?***

A. The needful but much neglected duty of improving our baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others; by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein; by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of baptism, and our engagements; by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that sacrament; by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickening of grace; and by endeavoring to live by faith, to have our conversation in holiness and righteousness, as those that have therein given up their names to Christ; and to walk in brotherly love, as being baptized by the same Spirit into one body.

Q. 168. ***What is the Lord's Supper?***

A. The Lord's Supper is a sacrament of the new testament, wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is showed forth; and they that worthily communicate feed upon his body and blood, to their spiritual nourishment and growth in grace; have their union and communion with him confirmed; testify and renew their thankfulness, and engagement to God, and their mutual love and fellowship each with other, as members of the same mystical body.

Q. 169. ***How hath Christ appointed bread and wine to be given and received in the sacrament of the Lord's Supper?***

A. Christ hath appointed the ministers of his Word, in the administration of this sacrament of the Lord's Supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the wine to the communicants: who are, by the same appointment, to take and eat the bread, and to drink the wine, in thankful remembrance that the body of Christ was broken and given, and his blood shed, for them.

Q. 170. ***How do they that worthily communicate in the Lord's Supper feed upon the body and blood of Christ therein?***

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's Supper, and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses; so they that worthily communicate in the sacrament of the Lord's Supper, do therein feed upon the body and blood of Christ, not after a corporal and carnal, but in a spiritual manner; yet truly and really, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.

Q. 171. ***How are they that receive the sacrament of the Lord's Supper to prepare themselves before they come unto it?***

A. They that receive the sacrament of the Lord's Supper are, before they come, to prepare themselves thereunto, by examining themselves of their being in Christ, of their sins and wants; of the truth and measure of their knowledge, faith, repentance; love to God and the brethren, charity to all men, forgiving those that have done them wrong; of their desires after Christ, and of their new obedience; and by renewing the exercise of these graces, by serious meditation, and fervent prayer.

Q. 172. ***May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's Supper?***

A. One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's Supper, may have true interest in Christ, though he be not yet assured thereof; and in God's account hath it, if he be duly affected with the apprehension of the want of it, and unfeignedly desires to be found in Christ, and to depart from iniquity: in which case (because promises are made, and this sacrament is appointed, for the relief even of weak and doubting Christians) he is to bewail his unbelief, and labor to have his doubts resolved; and, so doing, he may and ought to come to the Lord's Supper, that he may be further strengthened.

Q. 173. ***May any who profess the faith, and desire to come to the Lord's Supper, be kept from it?***

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's Supper, may and ought to be kept from that sacrament, by the power which Christ hath left in his church, until they receive instruction, and manifest their reformation.

Q. 174. ***What is required of them that receive the sacrament of the Lord's Supper in the time of the administration of it?***

A. It is required of them that receive the sacrament of the Lord's Supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance, diligently observe the sacramental elements and actions, heedfully discern the Lord's body, and affectionately meditate on his death and sufferings, and thereby stir up themselves to a vigorous exercise of their graces; in judging themselves, and sorrowing for sin; in earnest hungering and thirsting after Christ, feeding on him by faith, receiving of his fullness, trusting in his merits, rejoicing in his love, giving thanks for his grace; in renewing of their covenant with God, and love to all the saints.

Q. 175. ***What is the duty of Christians, after they have received the sacrament of the Lord's Supper?***

A. The duty of Christians, after they have received the sacrament of the Lord's Supper, is seriously to consider how they

have behaved themselves therein, and with what success; if they find quickening and comfort, to bless God for it, beg the continuance of it, watch against relapses, fulfill their vows, and encourage themselves to a frequent attendance on that ordinance: but if they find no present benefit, more exactly to review their preparation to, and carriage at, the sacrament; in both which, if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time: but, if they see they have failed in either, they are to be humbled, and to attend upon it afterwards with more care and diligence.

Q. 176. ***Wherein do the sacraments of baptism and the Lord's Supper agree?***

A. The sacraments of baptism and the Lord's Supper agree, in that the author of both is God; the spiritual part of both is Christ and his benefits; both are seals of the same covenant, are to be dispensed by ministers of the gospel, and by none other; and to be continued in the church of Christ until his second coming.

Q. 177. ***Wherein do the sacraments of baptism and the Lord's Supper differ?***

A. The sacraments of baptism and the Lord's Supper differ, in that baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ, and that even to infants; whereas the Lord's Supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul, and to confirm our continuance and growth in him, and that only to such as are of years and ability to examine themselves.

Q. 178. ***What is prayer?***

A. Prayer is an offering up of our desires unto God, in the name of Christ, by the help of his Spirit; with confession of our sins, and thankful acknowledgment of his mercies.

Q. 179. ***Are we to pray unto God only?***

A. God only being able to search the hearts, hear the requests, pardon the sins, and fulfill the desires of all; and only to be believed in, and worshiped with religious worship; prayer, which is a special part thereof, is to be made by all to him alone, and to none other.

Q. 180. ***What is it to pray in the name of Christ?***

A. To pray in the name of Christ is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake; not by bare mentioning of his name, but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation.

Q. 181. ***Why are we to pray in the name of Christ?***

A. The sinfulness of man, and his distance from God by reason thereof, being so great, as that we can have no access into his presence without a mediator; and there being none in heaven or earth appointed to, or fit for, that glorious work but Christ alone, we are to pray in no other name but his only.

Q. 182. ***How doth the Spirit help us to pray?***

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made; and by working and quickening in our hearts (although not in all persons, nor at all times, in the same measure) those apprehensions, affections, and graces which are requisite for the right performance of that duty.

Q. 183. ***For whom are we to pray?***

A. We are to pray for the whole church

of Christ upon earth; for magistrates, and ministers; for ourselves, our brethren, yea, our enemies; and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those that are known to have sinned the sin unto death.

Q. 184. ***For what things are we to pray?***

A. We are to pray for all things tending to the glory of God, the welfare of the church, our own or others' good; but not for anything that is unlawful.

Q. 185. ***How are we to pray?***

A. We are to pray with an awful apprehension of the majesty of God, and deep sense of our own unworthiness, necessities, and sins; with penitent, thankful, and enlarged hearts; with understanding, faith, sincerity, fervency, love, and perseverance, waiting upon him, with humble submission to his will.

Q. 186. ***What rule hath God given for our direction in the duty of prayer?***

A. The whole Word of God is of use to direct us in the duty of prayer; but the special rule of direction is that form of prayer which our Savior Christ taught his disciples, commonly called the Lord's Prayer.

Q. 187. ***How is the Lord's Prayer to be used?***

A. The Lord's Prayer is not only for direction, as a pattern, according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer.

Q. 188. ***Of how many parts doth the Lord's Prayer consist?***

A. The Lord's Prayer consists of three parts; a preface, petitions, and a conclusion.

Q. 189. **W*hat doth the preface of the Lord's Prayer teach us?***

A. The preface of the Lord's Prayer (contained in these words, *Our Father which art in heaven,*) teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein; with reverence, and all other childlike dispositions, heavenly affections, and due apprehensions of his sovereign power, majesty, and gracious condescension: as also, to pray with and for others.

Q. 190. ***What do we pray for in the first petition?***

A. In the first petition, (which is, *Hallowed be thy name,*) acknowledging the utter inability and indisposition that is in ourselves and all men to honor God aright, we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him, his titles, attributes, ordinances, Word, works, and whatsoever he is pleased to make himself known by; and to glorify him in thought, word, and deed: that he would prevent and remove atheism, ignorance, idolatry, profaneness, and whatsoever is dishonorable to him; and, by his overruling providence, direct and dispose of all things to his own glory.

Q. 191. ***What do we pray for in the second petition?***

A. In the second petition, (which is, *Thy kingdom come,*) acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan, we pray, that the kingdom of sin and Satan may be destroyed, the gospel propagated throughout the world, the Jews called, the fullness of the Gentiles brought in; the church furnished with all gospel officers and ordinances, purged from corruption, countenanced and maintained by the civil magistrate: that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet

in their sins, and the confirming, comforting, and building up of those that are already converted: that Christ would rule in our hearts here, and hasten the time of his second coming, and our reigning with him forever: and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends.

Q. 192. ***What do we pray for in the third petition?***

A. In the third petition, (which is, *Thy will be done in earth, as it is in heaven,*) acknowledging, that by nature we and all men are not only utterly unable and unwilling to know and do the will of God, but prone to rebel against his Word, to repine and murmur against his providence, and wholly inclined to do the will of the flesh, and of the devil: we pray, that God would by his Spirit take away from ourselves and others all blindness, weakness, indisposedness, and perverseness of heart; and by his grace make us able and willing to know, do, and submit to his will in all things, with the like humility, cheerfulness, faithfulness, diligence, zeal, sincerity, and constancy, as the angels do in heaven.

Q. 193. ***What do we pray for in the fourth petition?***

A. In the fourth petition, (which is, *Give us this day our daily bread,*) acknowledging, that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them; and that neither they of themselves are able to sustain us, nor we to merit, or by our own industry to procure them; but prone to desire, get, and use them unlawfully: we pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them; and have the same continued and blessed unto us in our holy and comfortable use of them, and contentment in them; and be kept from all things that are contrary to our temporal support and comfort.

Q. 194. ***What do we pray for in the fifth petition?***

A. In the fifth petition, (which is, *Forgive us our debts, as we forgive our debtors,*) acknowledging, that we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God; and that neither we, nor any other creature, can make the least satisfaction for that debt: we pray for ourselves and others, that God of his free grace would, through the obedience and satisfaction of Christ, apprehended and applied by faith, acquit us both from the guilt and punishment of sin, accept us in his Beloved; continue his favor and grace to us, pardon our daily failings, and fill us with peace and joy, in giving us daily more and more assurance of forgiveness; which we are the rather emboldened to ask, and encouraged to expect, when we have this testimony in ourselves, that we from the heart forgive others their offenses.

Q. 195. ***What do we pray for in the sixth petition?***

A. In the sixth petition, (which is, *And lead us not into temptation, but deliver us from evil,*) acknowledging, that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations; that Satan, the world, and the flesh, are ready powerfully to draw us aside, and ensnare us; and that we, even after the pardon of our sins, by reason of our corruption, weakness, and want of watchfulness, are not only subject to be tempted, and forward to expose ourselves unto temptations, but also of ourselves unable and unwilling to resist

them, to recover out of them, and to improve them; and worthy to be left under the power of them: we pray, that God would so overrule the world and all in it, subdue the flesh, and restrain Satan, order all things, bestow and bless all means of grace, and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin; or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation; or when fallen, raised again and recovered out of it, and have a sanctified use and improvement thereof: that our sanctification and salvation may be perfected, Satan trodden under our feet, and we fully freed from sin, temptation, and all evil, forever.

Q. 196. ***What doth the conclusion of the Lord's Prayer teach us?***

A. The conclusion of the Lord's Prayer, (which is, *For thine is the kingdom, and the power, and the glory, for ever. Amen.*) teacheth us to enforce our petitions with arguments, which are to be taken, not from any worthiness in ourselves, or in any other creature, but from God; and with our prayers to join praises, ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency; in regard whereof, as he is able and willing to help us, so we by faith are emboldened to plead with him that he would, and quietly to rely upon him, that he will fulfill our requests. And, to testify this our desire and assurance, we say, *Amen.*

The Westminster Shorter Catechism

Q. 1. ***What is the chief end of man?***

A. Man's chief end is to glorify God, and to enjoy him forever.

Q. 2. ***What rule hath God given to direct us how we may glorify and enjoy him?***

A. The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

Q. 3. ***What do the Scriptures principally teach?***

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.

Q. 4. ***What is God?***

A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

Q. 5. ***Are there more Gods than one?***

A. There is but one only, the living and true God.

Q. 6. ***How many persons are there in the Godhead?***

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. 7. ***What are the decrees of God?***

A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

Q. 8. ***How doth God execute his decrees?***

A. God executeth his decrees in the works of creation and providence.

Q. 9. ***What is the work of creation?***

A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Q. 10. ***How did God create man?***

A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

Q. 11. ***What are God's works of providence?***

A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

Q. 12. ***What special act of providence did God exercise towards man in the estate wherein he was created?***

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.

Q. 13. ***Did our first parents continue in the estate wherein they were created?***

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. 14. ***What is sin?***

A. Sin is any want of conformity unto, or transgression of, the law of God.

Q. 15. ***What was the sin whereby our first parents fell from the estate wherein they were created?***

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Q. 16. ***Did all mankind fall in Adam's first transgression?***

A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.

Q. 17. ***Into what estate did the fall bring mankind?***

A. The fall brought mankind into an estate of sin and misery.

Q. 18. ***Wherein consists the sinfulness of that estate whereinto man fell?***

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it.

Q. 19. ***What is the misery of that estate whereinto man fell?***

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever.

Q. 20. ***Did God leave all mankind to perish in the estate of sin and misery?***

A. God, having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Q. 21. ***Who is the Redeemer of God's elect?***

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, forever.

Q. 22. ***How did Christ, being the Son of God, become man?***

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Q. 23. ***What offices doth Christ execute as our Redeemer?***

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Q. 24. ***How doth Christ execute the office of a prophet?***

A. Christ executeth the office of a prophet, in revealing to us, by his Word and Spirit, the will of God for our salvation.

Q. 25. ***How doth Christ execute the office of a priest?***

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

Q. 26. ***How doth Christ execute the office of a king?***

A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q. 27. ***Wherein did Christ's humiliation consist?***

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Q. 28. ***Wherein consisteth Christ's exaltation?***

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Q. 29. ***How are we made partakers of the redemption purchased by Christ?***

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

Q. 30. ***How doth the Spirit apply to us the redemption purchased by Christ?***

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Q. 31. ***What is effectual calling?***

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

Q. 32. ***What benefits do they that are effectually called partake of in this life?***

A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which in this life do either accompany or flow from them.

Q. 33. ***What is justification?***

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Q. 34. ***What is adoption?***

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.

Q. 35. ***What is sanctification?***

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. 36. ***What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?***

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. 37. ***What benefits do believers receive from Christ at death?***

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves, till the resurrection.

Q. 38. ***What benefits do believers receive from Christ at the resurrection?***

A. At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

Q. 39. ***What is the duty which God requireth of man?***

A. The duty which God requireth of

man, is obedience to his revealed will.

Q. 40. ***What did God at first reveal to man for the rule of his obedience?***

A. The rule which God at first revealed to man for his obedience, was the moral law.

Q. 41. ***Wherein is the moral law summarily comprehended?***

A. The moral law is summarily comprehended in the Ten Commandments.

Q. 42. ***What is the sum of the Ten Commandments?***

A. The sum of the Ten Commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

Q. 43. ***What is the preface to the Ten Commandments?***

A. The preface to the Ten Commandments is in these words, *I am the* LORD *thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

Q. 44. ***What doth the preface to the Ten Commandments teach us?***

A. The preface to the Ten Commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

Q. 45. ***Which is the first commandment?***

A. The first commandment is, *Thou shalt have no other gods before me.*

Q. 46. ***What is required in the first commandment?***

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

Q. 47. ***What is forbidden in the first commandment?***

A. The first commandment forbiddeth the denying, or not worshiping and glorifying, the true God as God, and our God; and the giving of that worship and glory to any other, which is due to him alone.

Q. 48. ***What are we specially taught by these words,*** **before me,** ***in the first commandment?***

A. These words, *before me,* in the first commandment teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

Q. 49. ***Which is the second commandment?***

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the* LORD *thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.*

Q. 50. ***What is required in the second commandment?***

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his Word.

Q. 51. ***What is forbidden in the second commandment?***

A. The second commandment forbiddeth the worshiping of God by images, or any other way not appointed in his Word.

Q. 52. ***What are the reasons annexed to the second commandment?***

A. The reasons annexed to the second commandment are, God's sovereignty over

us, his propriety in us, and the zeal he hath to his own worship.

Q. 53. ***Which is the third commandment?***

A. The third commandment is, *Thou shalt not take the name of the* LORD *thy God in vain: for the* LORD *will not hold him guiltless that taketh his name in vain.*

Q. 54. ***What is required in the third commandment?***

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, Word, and works.

Q. 55. ***What is forbidden in the third commandment?***

A. The third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known.

Q. 56. ***What is the reason annexed to the third commandment?***

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. 57. ***Which is the fourth commandment?***

A. The fourth commandment is, *Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the* LORD *thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the* LORD *made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the* LORD *blessed the sabbath day, and hallowed it.*

Q. 58. ***What is required in the fourth commandment?***

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his Word; expressly one whole day in seven, to be a holy Sabbath to himself.

Q. 59. ***Which day of the seven hath God appointed to be the weekly Sabbath?***

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

Q. 60. ***How is the Sabbath to be sanctified?***

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Q. 61. ***What is forbidden in the fourth commandment?***

A. The fourth commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

Q. 62. ***What are the reasons annexed to the fourth commandment?***

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.

Q. 63. ***Which is the fifth commandment?***

A. The fifth commandment is, *Honour thy father and thy mother: that thy days may be long upon the land which the* LORD *thy God giveth thee.*

Q. 64. ***What is required in the fifth commandment?***

A. The fifth commandment requireth the preserving the honor, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals.

Q. 65. ***What is forbidden in the fifth commandment?***

A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honor and duty which belongeth to everyone in their several places and relations.

Q. 66. ***What is the reason annexed to the fifth commandment?***

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

Q. 67. ***Which is the sixth commandment?***

A. The sixth commandment is, *Thou shalt not kill.*

Q. 68. ***What is required in the sixth commandment?***

A. The sixth commandment requireth all lawful endeavors to preserve our own life, and the life of others.

Q. 69. ***What is forbidden in the sixth commandment?***

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

Q. 70. ***Which is the seventh commandment?***

A. The seventh commandment is, *Thou shalt not commit adultery.*

Q. 71. ***What is required in the seventh commandment?***

A. The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behavior.

Q. 72. ***What is forbidden in the seventh commandment?***

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

Q. 73. ***Which is the eighth commandment?***

A. The eighth commandment is, *Thou shalt not steal.*

Q. 74. ***What is required in the eighth commandment?***

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Q. 75. ***What is forbidden in the eighth commandment?***

A. The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbor's, wealth or outward estate.

Q. 76. ***Which is the ninth commandment?***

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour.*

Q. 77. ***What is required in the ninth commandment?***

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in

witness bearing.

Q. 78. ***What is forbidden in the ninth commandment?***

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbor's, good name.

Q. 79. ***Which is the tenth commandment?***

A. The tenth commandment is, *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

Q. 80. ***What is required in the tenth commandment?***

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.

Q. 81. ***What is forbidden in the tenth commandment?***

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to anything that is his.

Q. 82. ***Is any man able perfectly to keep the commandments of God?***

A. No mere man, since the fall, is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

Q. 83. ***Are all transgressions of the law equally heinous?***

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. 84. ***What doth every sin deserve?***

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

Q. 85. ***What doth God require of us, that we may escape his wrath and curse, due to us for sin?***

A. To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. 86. ***What is faith in Jesus Christ?***

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

Q. 87. ***What is repentance unto life?***

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

Q. 88. ***What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?***

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, his ordinances, especially the Word, sacraments, and prayer; all which are made effectual to the elect for salvation.

Q. 89. ***How is the Word made effectual to salvation?***

A. The Spirit of God maketh the reading, but especially the preaching, of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.

Q. 90. ***How is the Word to be read and heard, that it may become effectual to salvation?***

A. That the Word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives.

Q. 91. ***How do the sacraments become effectual means of salvation?***

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Q. 92. ***What is a sacrament?***

A. A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

Q. 93. ***Which are the sacraments of the New Testament?***

A. The sacraments of the New Testament are, baptism, and the Lord's Supper.

Q. 94. ***What is baptism?***

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q. 95. ***To whom is baptism to be administered?***

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church are to be baptized.

Q. 96. ***What is the Lord's Supper?***

A. The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

Q. 97. ***What is required for the worthy receiving of the Lord's Supper?***

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

Q. 98. ***What is prayer?***

A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Q. 99. ***What rule hath God given for our direction in prayer?***

A. The whole Word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called the Lord's Prayer.

Q. 100. ***What doth the preface of the Lord's Prayer teach us?***

A. The preface of the Lord's Prayer, which is, *Our Father which art in heaven,* teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

Q. 101. ***What do we pray for in the first petition?***

A. In the first petition, which is, *Hallowed be thy name,* we pray that God would enable us, and others, to glorify him in all that whereby he maketh himself known;

and that he would dispose all things to his own glory.

Q. 102. ***What do we pray for in the second petition?***

A. In the second petition, which is, *Thy kingdom come,* we pray that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

Q. 103. ***What do we pray for in the third petition?***

A. In the third petition, which is, *Thy will be done in earth, as it is in heaven,* we pray that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Q. 104. ***What do we pray for in the fourth petition?***

A. In the fourth petition, which is, *Give us this day our daily bread,* we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. 105. ***What do we pray for in the fifth petition?***

A. In the fifth petition, which is, *And forgive us our debts, as we forgive our debtors,* we pray that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. 106. ***What do we pray for in the sixth petition?***

A. In the sixth petition, which is, *And lead us not into temptation, but deliver us from evil,* we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. 107. ***What doth the conclusion of the Lord's Prayer teach us?***

A. The conclusion of the Lord's Prayer, which is, *For thine is the kingdom, and the power, and the glory, for ever. Amen,* teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him; and, in testimony of our desire, and assurance to be heard, we say, *Amen.*

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United Kingdom

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Reformed Churches of New Zealand
Hymnal Committee
PO Box 15-129
Dinsdale, 3243, Hamilton
New Zealand
www.rcnz.org.nz

Shafer, Elisabeth
2116 Brushwood Dr.
State College, PA 16801
814-380-1905
elisabeth.lea.shafer@gmail.com

Shafer, Lou Ann
5shafers@comcast.net

St. John, Russell
850 Ivy Trace Dr.
Ballwin, MO 63021

Standing Committee for the Publication of the Book of Praise of the Canadian Reformed Churches
bookofpraise@canrc.org
www.bookofpraise.ca

Tischler, Nancy, and Mary Bahnfleth
nmt1@psu.edu
bahnfleth@comcast.net

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607 N. Easton Rd. Building E
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Vander Meulen, Derrick J. and Debbie
15756 E. Indian Brook Circle
Parker, CO 80134
derrickvandermeulen@gmail.com

Van Popta, George Ph.
7 Southside Place Suite 3
Hamilton, ON L9C 7W6
Canada
gvanpopta@gmail.com

Ward, Rowland S.
2 Hadlow Drive
Wantirna, Australia 3152
rowland.ward@gmail.com

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